Sunnī-Shī`ah Alliance?

A Response to Daniel Haqiqatjou's Proposed Unity for the Sake of the Muslims In Palestine

By

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Preface

بِسْـــــــمِ اللهِ الرَّحْمَنِ الرَّحِيْم

In the Name of Allāh, the Most Beneficent, the Most Merciful

What follows is intended as an academic response regarding an important *Islāmic* topic, for a particular type of Muslim reader. This is not meant to be a response to a person, let alone to deal with any personal or non-academic issues. Those used to watching or listening to "reactions" or looking for personal attacks or inflammatory language, or whose capacity is limited to superficial post-like responses on *Islāmic* subjects should look elsewhere. Those lacking the attention span required to study and grasp prerequisite fundamentals and then have those basics built upon to a coherent conclusion, will find this material uninteresting and unsatisfying. This is because the pursuit of knowledge requires more effort than social media posts designed to attract the most approval with the least substance. There are no shortcuts to achieving *Islāmic* knowledge, and there is no substitute for careful methodical study, which includes hours upon hours of actual reading, in order to acquire in-depth comprehension.

If you are a beginner to intermediate student of knowledge, and the topic of *Ahl as-Sunnah* (i.e. the *Sunnīs*) allying with the *Rāfiḍī Shī`ah* is a subject in which you have an interest, and if you possess the necessary patience to investigate this topic with the degree of dedication it requires, then we encourage you to read and spread this essay to whoever you believe will find it beneficial.

For those hoping to look up specific subtopics which are included within this subject, we hope the Table of Contents will be useful as a quick reference. However, we also encourage you to read the entire essay from beginning to end, as there are several topics laid out with Essential Point prerequisite entries, which are referenced later.

We ask Allāh (سُبْحَانَهُ وَتَعَالَى) to accept this small effort on our part towards rectifying the understanding of this topic and we ask Him (تَبَارَكَ وَتَعَالَى) to reward those who invest the effort to learn about this subject, seeking nothing more than His approval.

And may the peace and blessings of Allāh be upon our Prophet Muḥammad and upon his family, his Companions and upon all those who follow him in goodness.

Introduction

We were recently directed to a live-streamed two-part debate on the subject of Muslims from *Ahl as-Sunnah* allying with the *Rāfiḍah Shī`ah* in resisting the Israeli crimes against the Muslims in Palestine. This debate was evidently preceded by weeks of online squabbling between Daniel Haqiqatjou and individuals on X (formerly Twitter), where he would promote this idea and inevitably encounter backlash from large numbers of Muslims who rejected his proposition, both from its *Shar`ī* legitimacy and impractical nature.

Most of those posts on X and the back-and-forth between Daniel and his opponents on this topic are still there (as of this writing) so they can be reviewed if one wants more context in the buildup to this debate. During that contentious bickering between Daniel and those who vehemently disagreed with him, two individuals emerged as being willing to publicly debate him on the subject. They were Dr. Wissam Azma and Dr. Talha Abdulrazaq.

As stated, this debate consisted of two parts. The first part opened with Daniel debating with Dr. Wissam Azma on the subject of: **Are the *Shī`ah* Muslims?** And the second part opened with Dr. Talha Abdulrazaq debating Daniel on the subject of: **Should *Sunnīs* Ally with *Shī`ah*?**

During this debate, there was an obscene number of dangerous errors, misinformation and frankly, lies against the *Sharī`ah* itself and the scholars of *Ahl as-Sunnah*, by Daniel. These were so grossly negligent that it obligates a proper response with evidence from the *Qur'ān*, *Sunnah* and *Ijmā`* (consensus) with references as well as corrections to the numerous misrepresentations, clipped quotes and projections onto the statements of scholars. And addressing those errors is the objective of this essay, *In Shā' Allāh*.

a) A Word Concerning Daniel's Opponents

- **Dr. Wissam Azma** (Wisām al-`Aṭḥmah)

This individual has been described by scholars and students of knowledge as a *Nāṣibī*, [1] which was somewhat revealed in Daniel's rebuttal of him during their debate, in his endorsing the concept that the legitimacy of the *Khilāfah* of `Alī Ibn Abī Ṭālib (رَضِيَ ٱللَّٰهُ عَنْهُ) was disputed, whereas the legitimacy of the *Khilāfah* of Al-Yazīd was agreed upon – a complete fabrication and inversion of the truth!

In his academic contributions, Dr. Al-`Aṭḥmah has endeavored to weaken the authentic reports from the *Sunnah* – including those reported in the *Ṣaḥīḥs* of Al-Bukhārī and Muslim – which refer to the merits and virtues (and are agreed upon as authentic) of *Ahl al-Bayt* – the family of the Messenger of Allāh (ﷺ).

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[1] The *Nāṣibīs* or *Nāṣibiyyah* are those who have enmity towards the family of the Messenger of Allāh (ﷺ) (*Ahl al-Bayt*). For more information on the *Nāṣibiyyah*, please look to https://islamqa.info/index.php/en/answers/43322

When speaking about an article written by Wisām al-`Aṭḥmah, *Shaykh* Khālid al-Ḥāyik said:

"أَوَّلًا: صَاحِبُ الْمَقَالَةِ النَّاصِبِيُّ الْقَابِعُ فِي أَمْرِيكَا الْمُنْتَحِلُ اسْمَ «مُحَمَّدِ الْأَمِينِ» – وَهُوَ لَيْسَ بِ«أَمِينٍ»، وَاسْمُهُ الْحَقِيقِيُّ: «وِسَامُ الْعَظْمَةِ» – سَرَقَ هَذِهِ الْمَقَالَةَ مِنْ مَقَالَةٍ كَتَبَهَا الْأَخُ أَحْمَدُ الْأَقْطَشِ الْمِصْرِيُّ أَحَدُ أَعْضَاءِ «مُلْتَقَى أَهْلِ الْحَدِيثِ» حَيْثُ كَانَ يَنْشُرُ مَا يَكْتُبُهُ هُنَاكَ."

"Firstly: The author of the article, the *Nāṣibī* who resides in America and who has assumed the name 'Muḥammad al-Amīn' – although he is not 'Amīn' (trustworthy) and his real name is 'Wisām al-`Aṭḥmah' – stole this article from an article written by brother Aḥmad al-Aqṭash al-Miṣrī, one of the members of '*Multaqā Ahl al-Ḥadīth*', where he used to publish what he wrote there." [2]

It should not be surprising that someone whose extremist positions against *Ahl al-Bayt* [i.e. the family of the Messenger of Allāh (ﷺ)] would object to the concept of allying with those who worship them (i.e. the *Rāfiḍah Shī`ah*). Yet, he is hardly a representative of *Ahl as-Sunnah wal-Jamā`ah* in his opposition to what Daniel was proposing.

- **Dr. Talha Abdulrazaq** (Ṭalḥah `Abdur-Razzāq)

Dr. `Abdur-Razzāq is a journalist, author and analyst of middle eastern politics and history. He makes no particular claims of expertise in *Islāmic* knowledge generally, or the historical views of *Ahl as-Sunnah wal Jamā`ah* towards the *Rāfiḍah Shī`ah*, in particular. And although his commentary in the second part of the debate was a mix of opinion, recent history and even a strong *Islāmic* legal point in his introduction, which we will comment on (*In Shā' Allāh*), he mostly deferred the matter of refuting Daniel from an *Islāmic* point-of-view, to Dr. Wisām al-`Aṭḥmah.

There were also some statements uttered by Dr. `Abdur-Razzāq in his refutation of Daniel which were false from a *Sharī`ah* point-of-view – some of which were then used by Daniel – both during and after their debate, to accuse him of *Kufr* and apostasy. The subject of those errors could warrant a refutation itself; however, this is not the intent of this essay.

Yet, the point remains that neither Dr. Al-`Aṭḥmah nor Dr. `Abdur-Razzāq presented a proper comprehensive *Islāmic* refutation of Daniel's proposition, which was that *Ahl as-Sunnah* should ally with the *Rāfiḍah Shī`ah* against their "common enemy" in Palestine.

b) The Current State of Affairs in the so-called "*Sunnī* Countries" and "The-Enemy-of-my-Enemy-is-my-Friend" Doctrine

The so-called "*Sunnī* Regimes" in the Middle East are despotic traitors to *Islām* and its people. It should therefore be no surprise that they refuse to fulfill their *Islāmic* obligations to assist the Muslims of Palestinian, since not only do they refuse to govern their own societies according to

[2] https://addyaiya.com/content.php?page-id=708&v=01f7743c

the legislation of Allāh (عَزَّ وَجَل) but they also actively arrest, imprison and often murder those scholars and members of groups who call upon them to do so! It is no secret that if a Muslim from one of the so-called "*Sunnī* states" surrounding Palestine wished to travel there to assist his Palestinian brothers and sisters, he would likely be arrested by his own state's intelligence agencies and imprisoned (if not worse) as a "terrorist agitator", before ever encountering the Israeli military. This is the sad reality of the current state of affairs for *Ahl as-Sunnah* in the so-called "*Sunnī* Countries", whose governments are slaves and puppets of the US and their allies.

This leaves the Iranian military and their proxy *Shī`ah* militias in Lebanon (i.e. Hezbollah) and Yemen (i.e. 'Ansar Allah'/a.k.a. the Houthis) as the only officially state-sponsored military resistance towards Israeli aggression in the region generally, and defending the Palestinian Muslims, in particular.

For someone who thinks of these *Rāfiḍī Shī`ī* armed forces as merely *Ahl al-Bid`ah* (people of innovation) on par with those who perform acts and hold minor beliefs of innovation, akin to those who celebrate the so-called '*Milād an-Nābī*' [i.e. the birthday of the Prophet (ﷺ)] or those who innovate forms of *Thikr* (remembrance) of Allāh, which are contrary to the *Sunnah*, it probably wouldn't sound outrageous to form an alliance with those forces in their military resistance towards the Israeli genocide of the Muslims in Palestine.

For those who might innocently regard the *Rāfiḍah Shī`ah* as merely being at a minor level of *Bid`ah* and misguidance, this question could very easily occur to them:

> *"Why not ally with them?! They have an actual government with an army, air force and navy! They have proxy militias in Yemen, and right on the Lebanese-Israeli border! Meanwhile, the Sunnī countries aren't doing a thing to help the Sunnī Muslims in Palestine militarily, and they even seem content to allow them to be completely exterminated by the Israeli aggression! Yes, it's true that these same Shī`ī armed forces have murdered hundreds of thousands of Sunnīs throughout history, and that many of those conflicts remain ongoing. But that country (i.e. Iran) and those proxies (i.e. Hezbollah and the Houthis) are clearly the only ones resisting that Israeli aggression today! So, for the sake of our brothers and sisters in Palestine, we must put aside these differences – at least temporarily – and ally with them, since we have a greater common enemy attempting to murder every Sunnī Muslim in Palestine!"*

This is an example of "the-enemy-of-my-enemy-is-my-friend" doctrine. And this appears to be the logic presented by Daniel in his position.

We will be addressing the issue of the level of the *Bid`ah* of the *Rāfiḍah Shī`ah* in this essay, *In Shā Allāh*, as well as their historical and contemporary military and ideological conflicts with *Ahl as-Sunnah*. But first, it's important to understand from the outset that this childish idea that Muslims can simply ally themselves with whichever group has a "common enemy" is false. If this

were the case, then we would have seen the Messenger of Allāh (ﷺ) forming alliances and seeking protection from <u>anyone</u> who would have assisted him against Quraysh in the pre-*Hijrah* years, when the Muslims of Makkah were besieged by Quraysh, suffering and even starving because of their *Islām*, under a social and economic boycott, which caused their babies to cry out in hunger.

About this period, Ibn al-Qayyim (رَحِمَهُ الله) narrated:

"فَانْحَازَ بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ مُؤْمِنُهُمْ وَكَافِرُهُمْ إِلَّا أَبَا لَهَبٍ. فَإِنَّهُ ظَاهَرَ قُرَيْشًا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ وَحُبِسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ فِي الشِّعْبِ شِعْبِ أبي طالب لَيْلَةَ هِلَالِ الْمُحَرَّمِ سَنَةَ سَبْعٍ مِنَ الْبَعْثَةِ وَعُلِّقَتِ الصَّحِيفَةُ فِي جَوْفِ الْكَعْبَةِ وَبَقُوا مَحْبُوسِينَ وَمَحْصُورِينَ مُضَيَّقًا عَلَيْهِمْ جِدًّا مَقْطُوعًا عَنْهُمُ الْمِيرَةُ وَالْمَادَّةُ نَحْوَ ثَلَاثِ سِنِينَ حَتَّى بَلَغَهُمُ الْجَهْدُ وَسُمِعَ أَصْوَاتُ صِبْيَانِهِمْ بِالْبُكَاءِ مِنْ وَرَاءِ الشِّعْبِ وَحُبِسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ مَعَهُ فِي الشِّعْبِ شِعْبِ أبي طالب لَيْلَةَ هِلَالِ الْمُحَرَّمِ سَنَةَ سَبْعٍ مِنَ الْبَعْثَةِ وَعُلِّقَتِ الصَّحِيفَةُ فِي جَوْفِ الْكَعْبَةِ وَبَقُوا مَحْبُوسِينَ وَمَحْصُورِينَ مُضَيَّقًا عَلَيْهِمْ جِدًّا مَقْطُوعًا عَنْهُمُ الْمِيرَةُ وَالْمَادَّةُ نَحْوَ ثَلَاثِ سِنِينَ حَتَّى بَلَغَهُمُ الْجَهْدُ وَسُمِعَ أَصْوَاتُ صِبْيَانِهِمْ بِالْبُكَاءِ مِنْ وَرَاءِ الشِّعْبِ."

"So Banū Hāshim and Banul-Muṭṭalib, their believers (Muslims) and disbelievers (non-Muslims), withdrew, except for Abū Lahab, for he supported Quraysh against the Messenger of Allāh (ﷺ) and Banū Hāshim and Banul-Muṭṭalib. And the Messenger of Allāh (ﷺ) and those with him were confined in the mountain pass; the mountain pass (on the property) of Abū Ṭālib, beginning on the night of the new moon of Al-Muḥarram in the seventh year of the *Bi`thah* (i.e. Sending of the Prophet (ﷺ)). And the paper was hung inside the *Ka`bah* (informing Quraysh of this boycott), and they (i.e. the Muslims of Makkah) remained confined, besieged and pressured for about three years, with their food and supplies cut off from them, until they were exhausted, and the voices of their children could be heard crying from within the mountain pass." [3]

Instead, what we see from the *Sīrah* of the Messenger of Allāh (ﷺ) was just the opposite. During this most vulnerable period of his *Da`wah*, while seeking support from tribes who would embrace *Islām* and defend it – particularly against Quraysh, who were the only enemies of *Islām* at that time – it is reported that he was offered support from Banī Shaybān Ibn Tha`labah via their leader, Al-Muthannā Ibn al-Ḥārithah. In his offer of support, Al-Muthannā clarified that their tribe had a pact with the Persians, which they were unwilling to give up, but that they <u>could</u> defend him (ﷺ) from the Arabs. In other words, they would defend the Muslims from Quraysh, who were actively persecuting and starving them, but not from the Persians, who were not even an enemy at that time.

Yet, instead of taking this offer during a time when he (ﷺ) and the earliest Muslims were in their most desperate need of support against Quraysh, it is reported that the Messenger of Allāh (ﷺ) declined this offer, saying to Al-Muthannā [4] (رَضِيَ ٱللَّهُ عَنْه):

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[3] *"Zād al-Ma`ād Fī Hadyi Khayr al-`Ibād "*, Vol. 3/27

[4] Al-Muthannā Ibn al-Ḥārithah (رَضِيَ ٱللَّهُ عَنْه) later <u>did</u> embrace *Islām*, as did Banī Shaybān, and he was actually the first Muslim general to lead a military confrontation with the same Persians he mentioned with whom they had a pact.

"وَإِنَّ دِينَ اللهِ لَنْ يَنْصُرَهُ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ جَوَانِبِهِ."

"And indeed, the Religion of Allāh will never be victorious, except by those who surround it from all sides." [5]

So here, the Messenger of Allāh (ﷺ) was offered support from a group who were willing to take the only enemies of *Islām* at that time (i.e. Quraysh and their allied Arab tribes) as their own enemies. And this was during a period in which any support was crucial for this small community of helpless, besieged Muslims in Makkah. And yet it was declined, due to it being insufficient to defend *Islām* properly.

c) The Term "*Sunnī*" Used Among Laypeople

For most laypeople, the term "*Sunnī*" refers to the historical main body of Muslims and is most often used to differentiate them from the *Shī`ah*, who split away from mainstream *Islām*. In this context, the term is almost always used to refer to non-*Shī`ah*.

For instance, Ibn Taymiyyah (d. 728 H.) said:

"وَلَا رَيْبَ أَنَّهُمْ أَبْعَدُ طَوَائِفِ الْمُبْتَدِعَةِ عَنْ الْكِتَابِ وَالسُّنَّةِ وَلِهَذَا كَانُوا هُمْ الْمَشْهُورِينَ عِنْدَ الْعَامَّةِ بِالْمُخَالَفَةِ لِلسُّنَّةِ فَجُمْهُورُ الْعَامَّةِ لَا تَعْرِفُ ضِدَّ السُّنِّيِّ إِلَّا الرَّافِضِيَّ فَإِذَا قَالَ أَحَدُهُمْ: أَنَا سُنِّيٌّ فَإِنَّمَا مَعْنَاهُ لَسْتُ رَافِضِيًّا."

"And there is no doubt that they (i.e. the *Shī`ah*) are the most distant sect of innovators from the Book and the *Sunnah*, and for this reason they are the ones who are famous among the common people for opposing the *Sunnah*. The majority of the common people do not know the opposite of the '*Sunnī*' except the '*Rāfiḍī*'. So, if one of them says: 'I am *Sunnī*,' then all it means is: 'I am not a *Rāfiḍī*.'" [6]

c) The *Islāmic* Terminological Meaning of the Word "*Sunnī*" and its Origins

Where does the expression "*Sunnī*", "*Ahl as-Sunnah*" or "*Ahl as-Sunnah wal-Jamā`ah*" come from?

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[5] Collected by Abū Nu`aym in "*Ma`rifat aṣ Ṣaḥābah*" (#6,342) and Al-Bayhaqī in "*Dalā'il an-Nubuwwah*", Vol. 2/427:

عَنْ أَبَانَ بْنِ تَغْلِبَ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ

From Abān Ibn Taġlib: From `Ikrimah: From Ibn `Abbās: From `Alī Ibn Abī Ṭālib…

While some authenticated this *Ḥadīth*, the stronger opinion is that all the narrations of this *Ḥadīth* are weak, so it remains at the level of historical narrations. And Allāh knows best.

[6] "*Majmū` al-Fatāwā*", Vol. 3/356

The expressions “*Sunnī* ”, “*Ahl as-Sunnah*” or “*Ahl al-Sunnah wal-Jamā`ah*” are composited from various narrations from the Messenger of Allāh (ﷺ). And despite there being a difference of opinion regarding the authenticity of these *Aḥādīth*, all refer to the division of the *Ummah* of Muḥammad (ﷺ) into different sects over time. Some of those narrations identify a single sect from this divided *Ummah* entering *Jannah*, while the others are sent to the Hellfire.

That sect is commonly referred to in books of *`Aqīdah* as “*Al-Firqat an-Nājiyah*” (“The Saved Sect”) – referring to its exclusivity in being “saved” from the Hellfire. This is the “*Sunnī* ” sect, or “*Ahl as-Sunnah*” or “*Ahl as-Sunnah wal-Jamā`ah*”.

For instance:

From Al-`Irbāḍ Ibn Sāriyah (رَضِيَ ٱللَّهُ عَنْه) that the Messenger of Allāh (ﷺ) said:

"أُوصِيكُمْ بِتَقْوَى وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِ فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ."

“I order you with fear of Allāh, and to listen and obey (to the legitimate authority), even if he is an Ethiopian slave. Indeed, whoever among you lives, he will see much difference. So, stick to my Sunnah and the Sunnah of the rightly guided Khulafā’ (successors), hold onto it and bite onto it with the molars. And beware of the newly invented matters, as every newly invented matter is an innovation, and every innovation is a misguidance.” [7]

On the authority of Mu`āwiyah Ibn Abī Sufyān (رَضِيَ ٱللَّهُ عَنْه) that the Messenger of Allāh (ﷺ) said:

"أَلَا إِنَّ مَنْ قَبْلَكُمْ مِنْ أَهْلِ الْكِتَابِ افْتَرَقُوا عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَإِنَّ هَذِهِ الْمِلَّةَ سَتَفْتَرِقُ عَلَى ثَلَاثٍ وَسَبْعِينَ ثِنْتَانِ وَسَبْعُونَ فِي النَّارِ وَوَاحِدَةٌ فِي الْجَنَّةِ وَهِيَ الْجَمَاعَةُ."

“*Indeed, those who came before you of the people of the Book split into seventy-two sects, and this Ummah will split into seventy-three: seventy-two in Hellfire and one in Jannah, and it is the Jamā`ah (main body of Muslims).*” [8]

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[7] Collected by Aḥmad (#17,275), Abū Dāwūd (#4,607) and At-Tirmithī (#2,676) who said:

عَنْ ثَوْرِ بْنِ يَزِيدَ حَدَّثنا خَالِدُ بْنُ مَعْدَانَ قَالَ: حَدَّثنا عَبْدُ الرَّحْمَنِ ابْنُ عَمْرٍو السُّلَمِيُّ وَحُجْرُ بْنُ حُجْرٍ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ...

From Thawr Ibn Yazīd: Khālid Ibn Ma`dān told us, saying: `Abdur-Raḥmān Ibn `Amr as-Sulamī and Ḥujr Ibn Ḥujr told us: From Al-`Irbāḍ Ibn Sāriyah…

And after narrating it, At-Tirmithī said: “This is a *Ḥasan Ṣaḥīḥ Ḥadīth*.”

[8] Collected by Abū Dāwūd (#4,597) who said:

حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ وَمُحَمَّدُ بْنُ يَحْيَى قَالَا: نَا أَبُو الْمُغِيرَةِ نَا صَفْوَانُ ح وَنَا عَمْرُو بْنُ عُثْمَانَ حَدَّثَنَا بَقِيَّةُ حَدَّثَنِي صَفْوَانُ نَحْوَهُ قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللهِ الْحَرَازِيُّ عَنْ أَبِي عَامِرٍ الْهَوْزَنِيّ عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَان:

So, these two *Aḥādīth* in particular are the basis for "*Sunnah*" and "*Jamā`ah*", whereas the other descriptions are phrased slightly differently.

From Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْه) who said: The Messenger of Allāh (ﷺ) said:

"افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفَرَّقَتِ النَّصَارَى عَلَى إِحْدَى أَوْ ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً."

"The Jews split into seventy-one or seventy-two sects; the Christians split into seventy-one or seventy-two sects; and my Ummah will split into seventy-three sects." [9]

From `Abdullāh Ibn `Amr (رَضِيَ ٱللَّهُ عَنْه) who narrated that the Messenger of Allāh (ﷺ) said:

"لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ حَذْوَ النَّعْلِ بِالنَّعْلِ حَتَّى إِنْ كَانَ مِنْهُمْ مَنْ أَتَى أُمَّهُ عَلاَنِيَةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَلِكَ وَإِنَّ بَنِي إِسْرَائِيلَ تَفَرَّقَتْ عَلَى ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ مِلَّةً كُلُّهُمْ فِي النَّارِ إِلاَّ مِلَّةً وَاحِدَةً." قَالُوا: "وَمَنْ هِيَ يَا رَسُولَ اللَّهِ؟" قَالَ: "مَا أَنَا عَلَيْهِ وَأَصْحَابِي."

"What befell the Children of Isrā'īl will befall my Ummah, step-by-step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. And indeed, the Children of Isrā'īl split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire except one sect." They (i.e. the Companions) asked: "And who is it, O Messenger of Allāh?" He said: *"What I and my Companions are upon."* [10]

Aḥmad Ibn Ḥanbal and Muḥammad Ibn Yaḥya told us, saying: Abul-Muġīrah narrated to us: Ṣafwān narrated to us: (Separate Chain) `Amr Ibn `Uthmān narrated to us: Baqiyyah told us: Ṣafwān told me something similar: Azhar Ibn `Abdillāh al-Ḥarāzī told me from Abū `Āmir al-Hawzanī: From Mu`āwiyah Ibn Abī Sufyan…

Many later scholars accepted this *Ḥadīth*. However, it was not explicitly authenticated by any of the earlier scholars of *Ḥadīth*. And Ash-Shawkānī said: "As for the addition of them being in the Fire except for one, then a group of *Muḥaddithīn* weakened it. In fact, Ibn Ḥazm said it is fabricated." ["*Fatḥ al-Qadīr al-Jāmi` Bayna Fannay ar-Riwāyah wad-Dirāyah Min `Ilm at-Tafsīr*", Vol. 2/68]. And from amongst the contemporary scholars of *Ḥadīth* who weakened it are *Shaykh* Al-Ḥārith al-Ḥasanī, *Shaykh* Khālid al-Ḥāyak and *Shaykh* Muṣṭafā al-`Adawī.

[9] Collected by Aḥmad (#8,377), Ibn Mājah (#3,991), Abū Dāwūd (#4,596), At-Tirmithī (#2,640) and Abū Ya`lā (#5,910) who said:

عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ

From Muḥammad Ibn `Amr: From Abu Salamah: From Abū Hurayrah…

And Abū `Īsā at-Tirmithī said: "The *Ḥadīth* of Abū Hurayrah is a *Ḥasan Ṣaḥīḥ Ḥadīth*."

[10] Collected by At-Tirmithī in his *Jāmi'* (#2,641), who said:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلاَنَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ الإِفْرِيقِيِّ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو

So, these narrations and others form the basis for the concept that "*Al-Firqat an-Nājiyah*" (The Saved Sect) is the exceptional one, which does not deviate from the core message of *Islām* which was Prophetically conveyed to us (i.e. *As-Sunnah*) and that this sect remains the main body (i.e. *Al-Jamā`ah*), which does not alter its trajectory, despite those who differ and break away from it, or even outnumber it.

As Ibn Ḥazm (456 H.) said:

"وَأَهْلُ السُّنَّةِ الَّذِينَ نَذْكُرُهُمْ أَهْلُ الْحَقِّ وَمَنْ عَدَاهُمْ فَأَهْلُ الْبِدْعَةِ فَإِنَّهُمْ الصَّحَابَةُ رَضِيَ اللَّهُ عَنْهُمْ وَكُلُّ مَنْ سَلَكَ نَهْجَهُمْ مِنْ خِيَارِ التَّابِعِينَ رَحْمَةُ اللَّهِ عَلَيْهِمْ ثُمَّ أَصْحَابُ الْحَدِيثِ وَمَنْ اتَّبَعَهُمْ مِنْ الْفُقَهَاءِ جِيلًا فَجِيلًا إِلَى يَوْمِنَا هَذَا أَوْ مَنْ اقْتَدَى بِهِمْ مِنْ الْعَوَامِّ فِي شَرْقِ الْأَرْضِ وَغَرْبِهَا رَحْمَةُ اللَّهِ عَلَيْهِمْ."

"And *Ahl as-Sunnah*, whom we mention, are the people of the truth. And other than them are the people of innovation. For they are the *Ṣaḥābah* (رَضِيَ اللَّهُ عَنْهُمْ) and everyone who followed their path from the best of the *Tābi`īn* (رَحْمَةُ اللهِ عَلَيْهِمْ) then the People of *Ḥadīth* and those who followed them from the jurists, generation after generation until this time of ours, or those who followed their example from the laypeople in the East of the Earth and its West (رَحْمَةُ اللهِ عَلَيْهِمْ)." [11]

And `Abdul-Qādir al-Jīlānī (رَحِمَهُ الله) said:

"أَمَّا الْفِرْقَةُ النَّاجِيَةُ فَهِيَ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ."

"As for *Al-Firqah an-Nājiyah* (The Saved Sect), then it is *Ahl as-Sunnah wal-Jamā`ah*." [12]

And Ibn Taymiyyah (رَحِمَهُ الله) said:

"أَمَّا بَعْدُ: فَهَذَا اعْتِقَادُ الْفِرْقَةِ النَّاجِيَةِ الْمَنْصُورَةِ إِلَى قِيَامِ السَّاعَةِ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ."

"And to proceed: So this is the belief of *Al-Firqah an-Nājiyah al-Manṣūrah* (The Saved, Victorious Sect), *Ahl as-Sunnah wal-Jamā`ah*, until the Hour takes place." [13]

And he said:

Maḥmūd Ibn Ġaylān told us, saying: Abū Dāwūd al-Ḥafarī told us: From Sufyān ath-Thawrī: From `Abdur-Raḥmān Ibn Ziyād al-Ifrīqī: From `Abdullāh Ibn Yazīd: From `Abdullāh Ibn `Amr…
And At-Tirmithī weakened it, as he said: "*Ġarīb*; we do not know it like this except from this way (i.e. chain of narration)."

[11] "*Al-Fiṣal Fil-Milali wal-Ahwā'i wan-Niḥal* ", Vol. 2/90

[12] "*Al-Ġunyah Li-Ṭālibī Ṭarīq al-Ḥaqq*", Vol. 2/175

[13] "*Majmū` al-Fatāwā*", Vol. 3/129

"فَإِذَا كَانَ وَصْفُ الْفِرْقَةِ النَّاجِيَةِ اتِّبَاعَ الصَّحَابَةِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَلِكَ شِعَارُ السُّنَّةِ وَالْجَمَاعَةِ كَانَتِ الْفِرْقَةُ النَّاجِيَةُ هُمْ أَهْلَ السُّنَّةِ وَالْجَمَاعَةِ. فَالسُّنَّةُ مَا كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ وَأَصْحَابُهُ عَلَيْهِ."

"So, if the description of *Al-Firqah an-Nājiyah* is the following of the *Ṣaḥābah* during the era of the Messenger of Allāh (ﷺ) and that is the slogan of the *Sunnah* and the *Jamā`ah*, then *Al-Firqah an-Nājiyah* is *Ahl as-Sunnah wal-Jamā`ah*. So, the *Sunnah* is what he (ﷺ) and his *Ṣaḥābah* were upon." [14]

And in this same way, the term "*Sunnī*" was used in an *Islāmic* terminological way, to refer to the one sect which did not err in its *`Aqīdah* (creed) and distinguished itself from the other sects of innovation, which did err.

Ibn Taymiyyah (رَحِمَهُ الله) said:

"فَلَفْظُ أَهْلِ السُّنَّةِ يُرَادُ بِهِ مَنْ أَثْبَتَ خِلَافَةَ الْخُلَفَاءِ الثَّلَاثَةِ فَيَدْخُلُ فِي ذَلِكَ جَمِيعُ الطَّوَائِفِ إِلَّا الرَّافِضَةَ. وَقَدْ يُرَادُ بِهِ أَهْلُ الْحَدِيثِ وَالسُّنَّةِ الْمَحْضَةِ فَلَا يَدْخُلُ فِيهِ إِلَّا مَنْ يُثْبِتُ الصِّفَاتِ لِلَّهِ تَعَالَى وَيَقُولُ إِنَّ الْقُرْآنَ غَيْرُ مَخْلُوقٍ وَإِنَّ اللَّهَ يُرَى فِي الْآخِرَةِ وَيُثْبِتُ الْقَدَرَ وَغَيْرَ ذَلِكَ مِنَ الْأُصُولِ الْمَعْرُوفَةِ عِنْدَ أَهْلِ الْحَدِيثِ وَالسُّنَّةِ."

"So, the term *Ahl al-Sunnah* refers to those who affirm the *Khilāfah* of the three *Khulafā'* [i.e. Abū Bakr, `Umar and `Uthmān (رَضِيَ اللَّهُ عَنْهُم)], so all sects are included in this except the *Rāfiḍah*. And it may be intended to refer to the people of *Ḥadīth* and pure *Sunnah*, so it does not include anyone except those who affirm the Attributes of Allāh (تَعَالَى) and affirm that the *Qur'ān* is <u>not</u> created, and that Allāh <u>will</u> be seen in the Hereafter, and affirm the Divine Decree, and other well-known fundamentals among the People of *Ḥadīth* and *Sunnah*." [15]

And so, from an *Islāmic* terminological point-of-view, the word "*Sunnī*" was not only a term used to differentiate the non-*Shī`ah* from the *Shī`ah* sects. Rather, it takes its origins from the *Sunnah* of the Messenger of Allāh (ﷺ) and describes *Al-Firqat an-Nājiyah* (The Saved Sect) on the basis that this group rejected the innovations of those who split away from it in matters of *`Aqīdah*, making it the only sect collectively eligible for *Jannah*. [16]

e) The Term "*Shī`ah*" in the Debate, and the General Classification of *Shī`ah* Sects

Although there is no official consensus on the precise number, names or classifications for the various sects within *Shī`ism*, there are basically three general categories (with various sub-sects in each), which comprise the *Shī`ah* today:

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[14] "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*", Vol. 3/457

[15] "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*", Vol. 2/221

[16] And of course, this is only an introduction to the subject of the sects dividing from the *Ummah* of the Messenger of Allāh (ﷺ), and there are differences of opinion as to which of the various sects are even considered within his *Ummah* vs. those whose deviation take it outside of his *Ummah* entirely.

1. *Az-Zaydiyyah*:

These are the least extreme of the *Shī`ah*. Their *Bid`ah* mostly relates to their preference of `Alī (رَضِيَ ٱللَّهُ عَنْهُ) over Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) and their insistence that he should have been selected as the first *Khalīfah* of the Messenger of Allāh (ﷺ). This topic is really the primary difference between the *Zaydīs* and *Ahl as-Sunnah* from an *`Aqīdah* (creed) point-of-view. And interestingly, *Sunnī* scholar, *Imām* Ash-Shawkānī (d. 1250 H.) was originally a *Zaydī* until he abandoned that sect and embraced *Ahl as-Sunnah*. The *Zaydiyyah* are mostly concentrated in Yemen, with some in Saudi Arabia. This sect represents around 7-10% of the world's *Shī`ah* population.

The Houthis of Yemen were originally from the *Zaydiyyah*. And due to their geographical and ethnic/tribal roots, most Houthis still consider themselves upon that tradition. However, throughout the last few decades, as the Houthis increasingly allied themselves with the Iranian regime, with their military funding, political agenda and educational curriculum flowing from Tehran, there is presently very little to differentiate modern Houthis from today's *Rāfiḍah Shī`ah*. [17]

Dr. Manṣūr Abdil-Ḥamīd Sayyid Abū Zayd Shatāt said:

"يُدِينُ الْحُوثِيَّةُ بِمَا يَدِينُ بِهِ الْفِكْرُ الْإِمَامِيُّ الرَّافِضِيُّ مِنْ مُعْتَقَدَاتٍ فَاسِدَةٍ مِنْهَا: نَظَرِيَّةُ الْإِمَامَةِ وَكَوْنُهَا رُكْنًا مِنَ الدِّينِ؛ وَالْإِيمَانُ بِالْمَهْدِيِّ الْمُنْتَظَرِ وَسَبُّ الصَّحَابَةِ. وَمِنْ حَيْثُ التَّلَقِّي يَرْفُضُ هَؤُلَاءِ الْحُوثِيَّةُ السُّنَّةَ النَّبَوِيَّةَ الْمَرْوِيَّةَ مِنْ طَرِيقِ الصَّحَابَةِ وَيَرْفُضُونَ عُلُومَ أَهْلِ السُّنَّةِ الْمُمَثَّلَةَ فِي عِلْمِ أُصُولِ الْفِقْهِ وَعِلْمِ الْكَلَامِ وَغَيْرِهَا."

"The Houthis adhere to the same corrupt beliefs as the *Imāmī Rāfiḍī* thought, including the theory of the *Imāmah* and it being a pillar of religion, belief in the awaited *Mahdī* and cursing the *Ṣaḥābah*. In terms of what they accept, these Houthis reject the Prophetic *Sunnah* narrated through the *Ṣaḥābah* and reject the sciences of *Ahl as-Sunnah* represented in the science of the principles of jurisprudence and the science of theology and others." [18]

2. *Ar-Rāfiḍah*, or *Al-Ithnā `Ashariyyah* (Twelvers), or *Al-Imāmiyyah*:

These are the moderately extreme of the *Shī`ah*. Their *Bid`ah* contains elements of *Shirk* and *Kufr*, such as supplication to the members of *Ahl al-Bayt* – in particular to `Alī (رَضِيَ ٱللَّهُ عَنْهُ) and his sons,

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[17] Lengthy essays and books have been written specifically about this, such as *"Al-Ḥūthiyyūn Bayn az-Zaydiyyah war-Rāfiḍah"*, ("The Houthis Between the *Zaydīs* and the *Rāfiḍah*") by Sulṭān Ibn Barrāk Ibn `Iyāḍ al-`Utaybī, *"Al-Ḥūthiyyūn"*, ("The Houthis") by `Abdur-Raḥmān al-Ḥasanī ash-Shadawī, *"At-Tashayyu' Fī Sa`dah"*, (*"Shī'ism* in Saada") by `Abdur-Raḥmān al-Mujāhid and *"Al-Ḥūthiyyūn: An-Nash'atu, Al-`Aqīdatu, Al-Ahdāfu"*, ("The Houthis: The Origins, The Creed, The Goals") by Dr. Hudā al-Mālikī

[18] *"Al-Inḥirāf al-`Aqadī `Ind al-Ḥūthiyyīn wa Āthāruhu al-Mu`āṣirah"*, ("The `Aqīdah-Based Deviation Among the Houthis and Its Contemporary Effects") Pg. 741 within "The Journal of the Faculty of *Islāmic* Studies in Aswan" Number 2, Rabī` al-Awwal 1441 H.

Al-Ḥasan and Al-Ḥusayn (رَضِيَ ٱللَّهُ عَنْهُمَا) – and ascribing aspects of Allāh's *Rubūbiyyah* (Lordship) to their twelve *Imāms*, such as knowledge of the unseen and control over His creation. Due to their fabricated historical records, they not only have a preference for `Alī (رَضِيَ ٱللَّهُ عَنْه) over Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا), but they curse them and slander them and consider them to be apostates who deceived and cheated `Alī from that rightful title of *Khalīfah*. Likewise, they hate and revile many of the other noble *Ṣaḥābah*, due to their historical lies, particularly the 'Mother of the Believers', `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا).

These are the ones Daniel is advocating *Ahl as-Sunnah* become allied with to fight the "common enemy." And this is the sect which we will be primarily discussing in this essay, *In Shā' Allāh*. The *Rāfiḍah* represent about 80-85% of today's *Shī`ah* worldwide. They exist as a majority population of Iran, Azerbaijan, Bahrain and Iraq (according to some estimates) and as significant minority populations in Lebanon, Pakistan, Afghanistan and elsewhere. The militia, "Hezbollah" is based in Lebanon and the "Islamic Revolutionary Guard" is essentially Iran's armed forces.

3. *An-Nuṣayriyyah*, or *Al-Bāṭiniyyah*, or *Al-`Alawiyyah*:

These are easily the most extreme in their *Shirk* and *Kufr*, openly worshipping the members of *Ahl al-Bayt* to the extent that some of them claim that `Alī (رَضِيَ ٱللَّهُ عَنْه) was the living embodiment of Allāh upon the Earth. This sect represents about 7-10% of the world's *Shī`ah*. They primarily live in Syria, with some pockets existing in Turkey and Northern Lebanon.

This is the sect which Syria's Bashar al-Assad and his father before him, Hafez al-Assad, belong to. And it was this sect, along with their allies of apostate former-*Sunnīs*, Baathists and *Rāfiḍah* loyalists and foreign militias, which have waged an extermination campaign against Syria's *Sunnī* population, from 2011 onward.

As stated previously, there is no consensus about the specific and precise breakdown of the *Shī`ah* sub-categories. However, this is often how the *Shī`ah* have classically been divided and classified by many of the classical scholars of *Ahl as-Sunnah*.

For instance, Ibn Taymiyyah said:

"وَالشِّيعَةُ هُمْ ثَلَاثُ دَرَجَاتٍ:

شَرُّهَا الْغَالِيَةُ الَّذِينَ جَعَلُوا لِعَلِيٍّ شَيْئًا مِنْ الْإِلَهِيَّةِ أَوْ يَصِفُونَهُ بِالنُّبُوَّةِ وَكُفْرُ هَؤُلَاءِ بَيِّنٌ لِكُلِّ مُسْلِمٍ يَعْرِفُ الْإِسْلَامَ وَكُفْرُهُمْ مِنْ جِنْسِ كُفْرِ النَّصَارَى مِنْ هَذَا الْوَجْهِ وَهُمْ يُشْبِهُونَ الْيَهُودَ مِنْ وُجُوهٍ أُخَرَ.

وَالدَّرَجَةُ الثَّانِيَةُ وَهُمْ الرَّافِضَةُ الْمَعْرُوفُونَ كَالْإِمَامِيَّةِ وَغَيْرِهِمْ: الَّذِينَ يَعْتَقِدُونَ أَنَّ عَلِيًّا هُوَ الْإِمَامُ الْحَقُّ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَصٍّ جَلِيٍّ أَوْ خَفِيٍّ وَأَنَّهُ ظُلِمَ وَمُنِعَ حَقَّهُ وَيُبْغِضُونَ أَبَا بَكْرٍ وَعُمَرَ وَيَشْتُمُونَهُمَا وَهَذَا عِنْدَ الْأَئِمَّةِ فِيمَا الرَّافِضَةُ وَهُوَ بُغْضُ أَبِي بَكْرٍ وَعُمَرَ وَسَبُّهُمَا.

وَالدَّرَجَةُ الثَّالِثَةُ الْمُفَضِّلَةُ مِنْ الزَّيْدِيَّةِ وَغَيْرِهِمْ الَّذِينَ يُفَضِّلُونَ عَلِيًّا عَلَى أَبِي بَكْرٍ وَعُمَرَ وَلَكِنْ يَعْتَقِدُونَ إمَامَتَهُمَا وَعَدَالَتَهُمَا وَيَتَوَلَّوْنَهُمَا فَهَذِهِ الدَّرَجَةُ وَإِنْ كَانَتْ بَاطِلَةً فَقَدْ نُسِبَ إلَيْهَا طَوَائِفُ مِنْ أَهْلِ الْفِقْهِ وَالْعِبَادَةِ وَلَيْسَ أَهْلُهَا قَرِيبًا مِمَّنْ قَبْلَهُمْ بَلْ هُمْ إلَى أَهْلِ السُّنَّةِ أَقْرَبُ مِنْهُمْ إلَى الرَّافِضَةِ لِأَنَّهُمْ يُنَازِعُونَ الرَّافِضَةَ فِي إمَامَةِ الشَّيْخَيْنِ وَعَدْلِهِمَا وَمُوَالَاتِهِمَا وَيُنَازِعُونَ أَهْلَ السُّنَّةِ فِي فَضْلِهِمَا عَلَى عَلِيٍّ وَالنِّزَاعُ الْأَوَّلُ أَعْظَمُ وَلَكِنَّهُمْ هُمْ الْمَرْقَاةُ الَّتِي تَصْعَدُ مِنْهُ الرَّافِضَةُ فَهُمْ لَهُمْ بَابٌ."

“And the *Shī`ah* are three levels:

“The worst of them are the extremists who attributed some divinity to `Alī or described him as a Prophet. The *Kufr* of these people is clear to every Muslim who knows *Islām*. And their *Kufr* is of the same kind as the *Kufr* of the Christians in this respect, and they resemble the Jews in other respects.’

“And the second level is the *Rāfiḍah*, who are known as the *Imāmiyyah*, and others (besides the *Rāfiḍah*): those who believe that `Alī is the true *Imām* after the Prophet (ﷺ), by explicit or implicit text, and that he was wronged and denied his right. And they hate Abū Bakr and `Umar and insult them. And this is the sign of the *Rāfiḍah* according to the *Imāms* (of *Ahl as-Sunnah*), and it is the hatred of Abū Bakr and `Umar and swearing at them.’

“And the third level is that of the *Mufaḍḍilah* from the *Zaydiyyah* and others who prefer `Alī over Abū Bakr and `Umar, but they believe in their *Imāmah* and that they were just, and they ally with them. This level, even if it is false, groups of people of jurisprudence and worship have been part of it, and its people are not close to those who came before them (i.e. the two groups mentioned previously), rather they are closer to *Ahl as-Sunnah* than they are to the *Rāfiḍah*. (This is) because they differ with the *Rāfiḍah* regarding the *Imāmah* of the two *Shaykhs* [i.e. Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا)], their justice and their allegiance, and they differ with the *Ahl as-Sunnah* regarding their superiority over `Alī. And the first dispute is greater. However, they are the ladder from which the *Rāfiḍah* ascend, so they are a door for them” [19]

f) A Word About the Format and Layout

Since the bulk of Daniel’s positions are laid out in his thesis statements (opening against Dr. Wisām al-`Aṭḥmah and responding to the opening by Dr. Ṭalḥah `Abdur-Razzāq), these statements will form the skeleton of our response. We will present Daniel’s debate quotes as bold, italicized bullet points, like this:

- ***Quote from Daniel***

[19] “*Al-Fatāwā al-Kubrā*”, Vol. 6/369

Whereas our responses will be presented as bold headings responding to Daniel's statements, like this:

Response: *"Quote from Daniel"*

However, since the debate itself was limited for time, some of those concepts were not elaborated upon by Daniel in the course of the thesis statements themselves. Therefore, additional quotes on those same themes he mentioned in his debate will be referenced from his one-on-one responses to his opponents inside the body of the debate, as well as his statements from X and during his YouTube lectures, *In Shā' Allāh*.

Part 1: Are the *Shī`ah* Muslim?

The following words are a verbatim transcript of Daniel's opening thesis statement, as the first speaker in part one of the debate against Dr. Wissam Azma:

- ***"Bismillāh, Al-Hamdulillāh, wa Salātu was-Salāmu `Alā Rasūlullāh. Israel is genociding Sunnī Palestinians. The only militaries fighting back are Shī`ah. Sunnī Palestinians have embraced alliances with Shī`ah factions like Iran, Hezbollah, and the Houthis."***

Response: *The Topic of Part 1*

Let's examine why this was the first topic in the debate and why it matters. Presumably, Daniel knows enough, that for him to advocate Muslims allying themselves with a group, that group needs to be Muslim. In other words, the level of *Bid`ah* this group is guilty of shouldn't reach the level where they are collectively and individually considered disbelievers. This is because, if that level of *Bid`ah* renders that group and its members to be disbelievers, the alliance he is advocating for would be invalid.

And he is correct in this, as Allāh (تَعَالَىٰ) said:

﴿ لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴾

﴾ Let not believers take disbelievers as allies rather than believers. And whoever does that has nothing with Allāh, except when taking precaution against them in prudence.[1] And Allāh warns you of Himself, and to Allāh is the destination. ﴿ [20]

Ibn Ḥazm (456 H.) said:

[20] *Sūrat Āl `Imrān*, 28

"صَحَّ أَنَّ قَوْله تَعَالَى: ﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُم ﴾ إِنَّمَا هُوَ عَلَى ظَاهِرِهِ بِأَنَّهُ كَافِرٌ مِنْ جُمْلَةِ الْكُفَّارِ. وَهَذَا حَقٌّ لَا يَخْتَلِفُ فِيهِ اثْنَانِ مِنْ الْمُسْلِمِينَ."

"It is confirmed that His statement, (تَعَالَى):

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

﴿ **And whoever is an ally to them among you - then indeed, he is** [one] **of them.** ﴾

...is only upon its apparent meaning; that he is a *Kāfir* from the general body of the *Kuffār*, and this is the truth that no two Muslims differ over." [21]

For a complete list of the proofs from the *Qur'ān*, *Sunnah* and Consensus, with a list of statements of the scholars of the four legal schools (*Mathhabs)* and others, refer to the book "*At-Tibyān Fī Kufri Man A`ān al-Amrīkān*" by *Shaykh* Nāṣir Ibn Ḥamad al-Fahd, may Allāh free him.

Response: *"The only militaries fighting back are Shī`ah."*

Unless Daniel only accepts the term "military" to be applied to an army which belongs to an internationally recognized country, this is untrue. The "*Shī`ah*" (here, he means the *Rāfiḍah* as he clarifies in his last sentence) are not the only ones militarily resisting this genocidal Israeli aggression. Yes, it is true that Hamas has endorsed this alliance, as obviously they, themselves are party to that unity. But is Hamas the only representation of *Sunnī* military resistance to the Israeli crimes in the region?

It is a complete misrepresentation to assume that the governing faction of Gaza (i.e. Hamas), which doesn't even represent one-tenth of the Palestinian-controlled territory is the only Palestinian resistance group in the region, or that because of what this one group has agreed is permissible in terms of allying with the *Shī`ah*, this somehow represents a consensus of opinion among the others.

Response: *"Sunnī Palestinians have embraced alliances with Shī`ah factions."*

There are *Islāmic* groups in Palestine and even in Gaza, which reject Hamas' allegiance with the *Rāfiḍah Shī`ah*, just as there are groups which opposed Hamas' democratic governance over Gaza instead of governing according to the *Islāmic Sharī`ah*. These groups and their opposition to Hamas even precede 2006 when Hamas won the Legislative Elections, resulting in the wall being erected about Gaza and the expulsion of Fattah (formerly the PLO). The infamous massacre at *Masjid Ibn Taymiyyah* in Rafah in 2009 is only one example of *Islāmic* groups in Palestine who supported military resistance against their Zionist oppressors, but who did not support Hamas'

[21] "*Al-Muḥallā*", Vol. 12/33

democratic governance, nor their alliance with the Iranian *Rāfiḍah Shī`ah*. [22] Similarly, in 2011, a group headed by Abul-Walīd al-Maqdisī was attacked by Hamas security forces in Gaza, who openly rejected Hamas' authority and legitimacy in the strip. The following year, he was killed by the Zionist occupiers in an airstrike. [23] There are stories like this throughout Palestine and even in Gaza itself, because there is no monolithic opinion in <u>any</u> Muslim society about this topic. Just as Daniel has debated with his opposition against this proposed alliance in the West, likewise Muslims debate this topic in Palestine itself, including Gaza. Is this idea popular there among Hamas supporters? Of course. Are Yasir Qadhi and Omar Suleiman popular among the Muslims in North America? Of course. Does this prove anything? Of course not.

But for the sake of argument, let's assume there was a consensus among the Palestinian *Sunnī* resistance, which Daniel has tried to imply is the case. And let's imagine that Hamas' alliance with the *Rāfiḍah Shī`ah* of Iran and its proxies and what Daniel is advocating for were unanimously approved by <u>all</u> the Palestinian Muslims. Would this be a proof that it is correct, legitimate and recommended from an *Islāmic* point-of-view? Does the opinion of one population, society or specific region in the *Ummah* constitute proof in the *Sharī`ah*? Obviously not. The only thing that could even remotely be considered comparable, would be what was attributed to *Imām* Mālik in that he took the collective opinions and actions of the people of Al-Madīnah to constitute proof. And despite the differed-upon weight *Imām* Mālik (رَحِمَهُ الله) actually held the opinions and actions of the people of Al-Madīnah to be, we have nothing in our *Sūnnī* tradition to specify that the collective opinions or actions of Palestine, or even *Bilād Ash-Shām* (the Levant) itself, for that matter, constitutes proof in the *Sharī`ah*. [24]

No legitimate *Sunnī* scholars condemn Hamas' allegiance with the *Rāfiḍah Shī`ah*?

Since it is apparent from Daniel's words that he considers those *Sunnī* scholars who are openly critical of the kind of *Sunnī-Shī`ah* alliance for which he is advocating, as "Zionist scholars", and "*Sunnī* sectarians", it's important that we refer to a scholar who meets Daniel's strict standards of approval and endorsement.

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[22] https://www.islamist-movements.com/30832

[23] https://www.longwarjournal.org/archives/2012/10/israeli_air_force_ki.php

[24] And about what was attributed to *Imām* Mālik (رَحِمَهُ الله), *Imām al-Ḥaramayn* al-Juwaynī, (رَحِمَهُ الله) said:

"نَقَلَ أَصْحَابُ الْمَقَالَاتِ عَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَرَى اتِّفَاقَ أَهْلِ الْمَدِينَةِ يَعْنِي عُلَمَاءَهَا حُجَّةً وَهَذَا مَشْهُورٌ عَنْهُ وَلَا حَاجَةَ إِلَى تَكَلُّفِ رَدٍّ عَلَيْهِ فَإِنْ صَحَّ النَّقْلُ فَإِنَّ الْبِقَاعَ لَا تَعْصِمُ سَاكِنِيهَا وَلَوْ اطَّلَعَ مُطَّلِعٌ عَلَى مَا يَجْرِي بَيْنَ لَابَتَيْ الْمَدِينَةِ مِنْ الْمَجَارِي قَضَى الْعَجَبُ فَلَا أَثَرَ إِذًا لِلْبِلَادِ وَلَوْ فُرِضَ احْتِوَاءُ الْمَدِينَةِ عَلَى جَمِيعِ عُلَمَاءِ الْإِسْلَامِ فَلَا أَثَرَ لَهَا."

"Those who transcribed reports attributed to Mālik (رَحِمَهُ الله) that he considered the agreement of the people of Al-Madīnah – meaning its scholars – to constitute proof. This is well-known from him and there is no need to bother responding to it. If the report is confirmed, then the (truth is that) locations do <u>not</u> protect their inhabitants (from error). And if someone were to see what is going on between the two volcanic tracts of Al-Madīnah, he would be amazed (at their mistakes). So, there is no effect for the country. Even if we were to assume that Al-Madīnah contained all the scholars of *Islām*, then (even) this would have no effect." ["*Al-Burhān Fī Uṣūl al-Fiqh*", Vol. 1/278]

Here is Daniel seemingly relying upon *Shaykh* Fayṣal al-Jāsim of Kuwait, in his position against Daniel's other opponents, the *Madkhalīs* [25] on this very issue of the Israeli genocide in Palestine:

Daniel Haqiqatjou
@Haqiqatjou

Sh Faisal al-Jasim of Kuwait: Whosoever allies with non-Muslims, and helps them over Muslims - in a time of war - is a kafir. And such help may simply take the form of words (e.g., on social media).

I wonder what this implies for Madkhalis like agent Faris Hammadi, and the former drug addict and prison convict Shamsi.

Since I am not a scholar, I cannot make takfir in cases that are not clear.

But Faris and Shamsi should be very careful about their words because they are in extremely dangerous territory.

Both of these dogs need to shut their mouths, stop attacking the mujahidin in Palestine, and stop aiding in the Isreali genocide of the Palestinian people.

Daniel Haqiqatjou
@Haqiqatjou

Shaykh Faysal al-Jasim publicly criticizes Shaykhs Abd al-Salam al-Suhaymi and Sulayman al-Ruhayli for twisting Islamic texts to advance government policies which aid Israelis and harm Palestinians.

فيصل بن قزار الجاسم @faisalaljasem · Nov 6, 2023

هدانا الله وإياك أيها الشيخ

ما الداعي إلى الانتصار لغير الحق؟
والخروج عن محل النزاع؟
...

And what is *Shaykh* Fayṣal al-Jāsim's view of Hamas' present allegiance with the Iranian *Rāfiḍah* and their Lebanese-based Hezbollah proxies?

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[25] Not to minimize the danger of the *Madkhalī* cult to *Ahl as-Sunnah* specifically, and the *Ummah* of *Islām* in general! But despite the *Madkhalī*-opposition to Daniel's advocacy for a *Sunnī-Shī`ah* alliance agreeing with ours, the fact remains this is transparently due to their loyalty to their multiple *Walī al-Amr(s)* [i.e. the alleged "legitimate rulers" or *Guardian(s) of Affairs* of Muslim societies] who are presently in political (not religious) conflict with the Iranian regime. And unlike their position towards their rulers, guided by the deviant principles of the *Murji'ah* (to be commented upon in an upcoming section), our view is that these apostate regimes in *Sunnī* countries are just as threatening to *Islām* and to the believers as the *Rāfiḍah Shī`ah*, if not more so!

In a lengthy public letter to Hamas, which the *Shaykh* dictated in a video address on YouTube and published on his website, he was quite clear in his condemnation of this alliance, and he did <u>not</u> hold back on his chastisement towards them for what he clearly deems to be completely impermissible.

From among what he stated was the following:

"وَعَلَى هَذَا أَقُولُ: بِقَدْرِ تَأْيِيدِنَا لِمَا تَقُومُ بِهِ حَمَاسُ وَالْفَصَائِلُ الْمُقَاتِلَةُ مِنْ جِهَادِ الصَّهَايِنَةِ وَصَدِّ عُدْوَانِهِمْ وَحِمَايَةِ مُقَدَّسَاتِ الْمُسْلِمِينَ وَقِيَامِهِمْ نِيَابَةً عَنْ الْأُمَّةِ وَالْمُسْلِمِينَ بِقِتَالِ وَجِهَادِ الْعَدُوِّ الْغَاصِبِ لِأَرْضِ الْمُسْلِمِينَ وَفَرَحِنَا بِمَا يَجْرِي عَلَى أَيْدِيهِمْ مِنَ الْإِثْخَانِ بِعَدُوِّ اللَّهِ وَفَضْحِهِ وَتَحْطِيمِ صُورَةِ جَيْشِهِ الَّذِي اشْتُهِرَ بِأَنَّهُ لَا يُقْهَرُ وَإِذَاقَتِهُ أَلْوَانَ الْعَذَابِ. فَإِنَّنَا نَعِيبُ عَلَيْهِمْ وَنَعْتَبُ عَلَيْهِمْ عَتْبَ الْمُحِبِّ الْمُنَاصِرِ وَالنَّاصِحِ الْمُشْفِقِ وَالصَّدِيقِ الْعَاقِلِ الصَّادِقِ تَكْرَارَ الثَّنَاءِ عَلَى الرَّافِضَةِ الْمُمَثِّلِينَ بِإِيرَانَ وَأَذْرُعِهَا فِي الْعِرَاقِ وَالْيَمَنِ وَلُبْنَانَ لَا سِيَّمَا مَعَ تَطَوُّرِ الْأَحْدَاثِ فِي شَمَالِ الْأَرْضِ الْمُحْتَلَّةِ وَجَنُوبِ لُبْنَانَ وَدُخُولِ الْحَرْبِ مُنْعَطَفًا جَدِيدًا قَدْ يُؤْذِنُ بِحَرْبٍ وَاجْتِيَاحٍ وَعُدْوَانٍ فِي الشَّمَالِ. فَإِنَّ خُبْثَ الرَّافِضَةِ وَمَكْرَهُمْ بِالْإِسْلَامِ وَالْمُسْلِمِينَ وَفَسَادَ عَقِيدَتِهِمْ وَقَبِيحَ صَنَائِعِهِمْ فِي أَهْلِ السُّنَّةِ فِي التَّارِيخِ الْقَدِيمِ وَالْحَدِيثِ أَشْهَرُ مِنْ أَنْ يُذْكَرَ. فَالرَّافِضَةُ قَدْ جَمَعُوا مِنَ الْعَقَائِدِ أَقْبَحَهَا وَمِنْ الضَّلَالِ أَبْعَدَهُ وَمِنْ سُوءِ الصَّنَائِعِ أَشْنَعَهَا فَإِنَّهُمْ يُكَفِّرُونَ الصَّحَابَةَ كُلَّهُمْ إِلَّا بِضْعَةَ عَشَرَ وَيَبْنُونَ دِينَهُمْ وَعَقِيدَتَهُمْ عَلَى الْبَرَاءَةِ مِنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَامَّةِ الصَّحَابَةِ وَيَرَوْنَ أَنَّهُ لَا وَلَاءَ لِعَلِيٍّ وَآلِ الْبَيْتِ إِلَّا بِالْبَرَاءَةِ مِنْ الصَّحَابَةِ وَعَلَى رَأْسِهِمْ أَبِي بَكْرٍ وَعُمَرَ. وَمَا سُمُّوا بِالرَّافِضَةِ إِلَّا لِرَفْضِهِمْ إِمَامَةَ أَبِي بَكْرٍ وَعُمَرَ كَمَا نَصَّ عَلَيْهِ أَئِمَّةُ الْعِلْمِ وَالتَّارِيخِ وَقَدْ اسْتَقَرَّ أَمْرُ عَقِيدَتِهِمْ وَمَذْهَبِهِمْ عَلَى الشِّرْكِ بِاللَّهِ بِعِبَادَةِ آلِ الْبَيْتِ عَلِيٍّ وَذُرِّيَّتِهِ الْأَحَدَ عَشَرَ بِالدُّعَاءِ وَالْاسْتِغَاثَةِ وَالذَّبْحِ وَالنَّذْرِ وَالْخَوْفِ وَالرَّجَاءِ وَتَعْظِيمِ قُبُورِهِمْ بَلْ زَادُوا عَلَى ذَلِكَ اعْتِقَادَهُمْ الْعِصْمَةَ فِيهِمْ وَوَصْفَهُمْ بِصِفَاتِ الرَّبِّ كَعِلْمِ الْغَيْبِ وَالتَّصَرُّفِ فِي الْكَوْنِ."

"And based upon this I say: As much as we support what Hamas and the fighting factions are doing in terms of *Jihād* against the Zionists, repelling their aggression, protecting the sanctities of Muslims, fighting and *Jihād* on behalf of the *Ummah* and Muslims against the enemy who usurped the lands of Muslims, and our happiness with what is happening at their hands in terms of inflicting heavy losses on the enemies of Allāh, exposing them, and destroying the perception of their military, which was known for being invincible, and making them taste all kinds of torment. We (also) criticize them (i.e. Hamas), and we rebuke them with the reproach of a loving supporter, a compassionate advisor, and a wise and honest friend, for repeatedly praising the *Rāfiḍah*, represented by Iran and its arms in Iraq, Yemen and Lebanon, especially with the development of events in the north of the occupied land and in southern Lebanon, and the entry of the war into a new twist that may herald war, invasion and aggression in the north. (This is) because the filth of the *Rāfiḍah*, their deceit against *Islām* and Muslims, the corruption of their beliefs, and the ugly deeds they performed toward *Ahl as-Sunnah* throughout ancient and modern history are too well-known to be mentioned. The *Rāfiḍah* have gathered the ugliest beliefs, the most extreme misguidance and the most heinous bad deeds. (This is) because they declare all the *Ṣaḥābah* to be *Kuffār* except for between thirteen and twenty, and they base their religion and belief on disavowal of Abū Bakr, \`Umar, \`Uthmān and the vast majority of the *Ṣaḥābah*. And they believe that there is no loyalty to \`Alī and the family of the Prophet, except by disavowal from the *Ṣaḥābah*, at the head of which are Abū Bakr and \`Umar. And they were

only called *Rāfiḍah* because they reject (i.e. *Rafḍ*) the *Imāmah* of Abū Bakr and `Umar, as the *Imāms* of knowledge and history have stated. And the matter of their belief and *Mathhab* settled upon *Shirk* with Allāh, by worshipping the family of the Prophet, `Alī and his eleven descendants, by *Du`ā'*, *Istiġāthah* (appeal for rescue), slauġtering, vowing, fear, hope and venerating their graves. In fact, they added to that their belief in their infallibility, and describing them with the attributes of the Lord, such as knowledge of the unseen and control over the universe."

Until he said:

"فَكَيْفَ يَتَصَوَّرُ مُسْلِمٌ سُنِّيٌّ فَضْلًا عَنْ عَاقِلٍ مُطَّلِعٍ عَلَى التَّارِيخِ أَنَّ إِيرَانَ الرَّافِضِيَّةَ الَّتِي قَتَلَتْ أَهْلَ السُّنَّةِ فِي إِيرَانَ قَدِيمًا وَحَدِيثًا وَفِي سُورِيَا وَالْعِرَاقِ وَلُبْنَانَ وَالْيَمَنِ وَفِي غَيْرِهَا مِنَ الْبِلَادِ وَذَبَحَتْهُمْ ذَبْحًا وَوَقَفَتْ مَعَ النَّصَارَى الْغُزَاةِ كَأَمْرِيكَا وَغَيْرِهَا مِنْ دُوَلِ الْغَرْبِ وَقَصَفَتْ بَيْتَ اللهِ الْحَرَامَ كَمَا جَرَى مِنَ الْحُوثِيِّينَ وَفَجَّرَتْ وَقَتَلَتْ حُجَّاجَ بَيْتِ اللهِ كَمَا جَرَى فِي أَحْدَاثِ الْحَجِّ سَنَةَ ١٩٨٧م عَلَى غِرَارِ مَا فَعَلَهُ أَسْلَافُهُمْ الْقَرَامِطَةُ الَّذِي كَانُوا مِنَ الرَّافِضَةِ سَنَةَ ٣١٧ هـ عِنْدَمَا قَتَلُوا الْحَجِيجَ وَرَدَمُوا بِئْرَ زَمْزَمَ بِجُثَثِ الْقَتْلَى وَسَرَقُوا الْحَجَرَ الْأَسْوَدَ. فَضْلًا عَنْ زَرْعِهَا كَثِيرًا مِنَ الْمِيلِيشْيَاتِ الْمُوَالِيَةِ لَهَا فِي عَدَدٍ مِنَ الدُّوَلِ الْعَرَبِيَّةِ لَا سِيَّمَا الْخَلِيجِيَّةُ مِنْهَا لِأَجْلِ تَوْظِيفِهَا فِي تَهْدِيدِ اسْتِقْرَارِ الدُّوَلِ السُّنِّيَّةِ وَزَعْزَعَةِ الْأَمْنِ فِيهَا. كَيْفَ يُتَصَوَّرُ أَنَّ هَؤُلَاءِ الْمُجْرِمِينَ يُمْكِنُ أَنْ يَكُونُوا مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مُنَاصِرِينَ لِلسُّنَّةِ وَأَهْلِهَا نَصْرًا حَقِيقِيًّا لَا نَفْعِيًّا ضِدَّ الْيَهُودِ فِي فِلَسْطِينَ؟! هَذَا لَا يُمْكِنُ أَبَدًا إِلَّا إِذَا اؤْتُمِنَ الذِّئْبُ عَلَى الْغَنَمِ وَإِيرَانُ وَالرَّافِضَةُ أَخْطَرُ عَلَى الْإِسْلَامِ وَالْمُسْلِمِينَ مِنَ الْيَهُودِ وَالنَّصَارَى وَأَشَدُّ خُبْثًا وَمَكْرًا لِأَنَّهُمْ فِي حُكْمِ الْمُنَافِقِينَ الَّذِينَ هُمْ أَشَدُّ خَطَرًا مِنَ الْكُفَّارِ الْأَصْلِيِّينَ بِنَصِّ الْقُرْآنِ الْمُبِينِ." انْتَهَى

"So, how can a *Sunnī* Muslim, let alone a rational person who is familiar with history, imagine that *Rāfiḍī* Iran that killed the *Ahl as-Sunnah* in Iran in the past and present, and in Syria, Iraq, Lebanon, Yemen and other countries, and slaughtered them, and stood with the invading Christians like America and other Western countries, and bombed the Sacred House of Allāh, as the Houthis did, and blew up and killed the (*Ḥajj*) pilgrims visiting the House of Allāh (i.e. *Al-Ka`bah*) as happened in the *Ḥajj* events of 1987 AD, similar to what their ancestors, the Qarmatians, who were from the *Rāfiḍah*, did in the year 317 H., when they killed the (*Ḥajj*) pilgrims, filled the well of Zamzam with the bodies of the dead, and stole the Black Stone. Let alone planting many militias loyal to it in a number of Arab countries, especially the Gulf countries, in order to use them to threaten the stability of *Sunnī* countries and destabilize their security. How can it be imagined that these criminals could be *Mujāhidīn* in the Path of Allāh, supporting the *Sunnah* and its people in a real, non-utilitarian support against the Jews in Palestine? This can never happen, unless the wolf is entrusted with the sheep. And Iran and the *Rāfiḍah* are more dangerous to *Islām* and Muslims than the Jews and Christians, and more malicious and cunning, because they are within the ruling of *Munāfiqin* (hypocrites) who are more dangerous than the original *Kuffār*, according to the clear text of the *Qur'ān*." - End of excerpt [26]

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[26] https://www.al-jasem.com/archives/2452 also look to his statement on YouTube with the same exact meaning: https://www.youtube.com/watch?v=GJTzpDAGZNw&sttick=0

- ***"This Shī`ah-Sunnī cooperation scares two groups; Zionists and Sunnī sectarians like my debate opponents today."***

Response: *"…Sunnī sectarians…"*

Daniel's use of the term "sectarian" throughout his debate and in his social media posts and lectures are applied to basically any member of *Ahl as-Sunnah* who disagrees with his proposition that we need to ally ourselves with the *Rāfiḍah*. This has become his reflex response to those who criticize his advocating for a *Sunnī-Rāfiḍī* alliance. For anyone who is critical of his position about uniting militarily with them, his response is to use the term "sectarian" as a dismissive, pejorative label.

We will be sharing some statements of the scholars of *Ahl as-Sunnah*, both classical and contemporary, *In Shā' Allāh*, and we hope you will consider carefully whether their "sectarian" positions towards the *Rāfiḍah* can be so easily dismissed. And we remind you of the narrations

quoted previously from the Messenger of Allāh (ﷺ) that only one single sect out of seventy-three will enter *Jannah*!

What could be more “sectarian” than that?!

- ***“Conveniently for Israel, these sectarians are smearing the Shī`ah as non-Muslim enemies of Sunnīs. Let’s examine these claims beginning with whether Shī`ah are Muslim or not. According to the Sunnī Fiqh of Takfīr, the majority of Twelver Shī`ah today, including many of their scholars, are Muslims. This is not just my opinion. The majority of Sunnī scholars today agree that Twelver Shī`ah are Muslims, including their leaders. Other scholars agree, but Takfīr should be made on an individual, <u>only</u> if it's proven he holds Kufr beliefs.”***

Response: *“…the majority of contemporary Sunnī scholars…”*

Conveniently, Daniel does not provide any evidence for his claim that the *Rāfiḍah* today are considered Muslims by ***“…the majority of contemporary Sunnī scholars, including their leaders.”*** He asserts this “majority” claim as fact; despite not providing any statistical figures from polls or surveys of ANY living *Sunnī* scholars, much less does he qualify what his definition of “scholar” is in the first place.

But let’s assume – for the sake of argument – that this was somehow provable and that it was an established fact. Does the “majority opinion” constitute proof or evidence in the *Sharī`ah*?

With the exception of a handful of scholars in the science of *Uṣūl al-Fiqh* (i.e. the Fundamentals of Legal Theory), a vast majority of scholars held that the majority opinion does <u>not</u> constitute a proof.

Ibn Ḥazm (456 H.) said:

"وَلَيْسَ قَوْلُ الجُمْهُورِ حُجَّةً لِأَنَّهُ لَمْ يَأْتِ بِذَلِك قُرْآنٌ وَلَا سُنَّةٌ. وَمَا كَانَ هَكَذَا فَلَا يُعْتَمَدُ عَلَيْهِ فِي الدِّينِ."

“And the opinion of the majority is not a proof, as no *Qur’ān* nor any *Sunnah* has come with that (conclusion). And whatever is like this (i.e. not found in the *Qur’ān* or *Sunnah*) cannot be relied upon in the Religion.” [27]

And Ibn al-Qayyim completely dismissed the idea that a majority opinion constitutes proof. And went so far as to say differing with the majority is permissible, according to consensus (*Ijmā`*).

He said:

[27] “*Al-Muḥallā*”, Vol. 8/384

"وَأَمَّا الْمَقَامُ الثَّانِي وَهُوَ أَنَّ الْجُمْهُورَ عَلَى هَذَا الْقَوْلِ فَأَوْجِدُونَا فِي الْأَدِلَّةِ الشَّرْعِيَّةِ أَنَّ قَوْلَ الْجُمْهُورِ حُجَّةٌ مُضَافَةٌ إِلَى كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَإِجْمَاعِ أُمَّتِهِ. وَمَنْ تَأَمَّلَ مَذَاهِبَ الْعُلَمَاءِ قَدِيمًا وَحَدِيثًا مِنْ عَهْدِ الصَّحَابَةِ وَإِلَى الْآنَ وَاسْتَقْرَى أَقْوَالَهُمْ وَجَدَهُمْ مُجْمِعِينَ عَلَى تَسْوِيغِ خِلَافِ الْجُمْهُورِ."

"As for the second point, which is that the majority are of this opinion; find for us where the opinion of the majority is (considered) proof, in addition to the Book of Allāh, the *Sunnah* of His Messenger and the consensus (*Ijmā`*) of his *Ummah*. And whoever contemplates the schools of thought of the scholars, of old and new, from the time of the *Ṣaḥābah* until now, and studies their statements, will find they formed a consensus (*Ijmā`*) about the permissibility of disagreeing with the majority." [28]

Response: *"…Takfīr should be made on an individual, only if it's proven he holds Kufr beliefs."*

Since Daniel has invoked the "***Sunnī Fiqh of Takfīr***" and claims ***"Takfīr should be made on an individual, only if it's proven he holds Kufr beliefs"***, let's get into the topic of the *Fiqh* of *Takfīr* and especially this claim that it can only be performed against someone who has been proven to hold *Kufr* beliefs. [29]

Is it true that *Takfīr* can <u>only</u> be made upon an individual if it's proven he holds *Kufr* beliefs?

What this claim of Daniel means – practically speaking – is that *Takfīr* can <u>never</u> be made based on any external forms of *Kufr* (i.e. statements or actions). This is an outright lie upon the *Sharī`ah* and it is the *`Aqīdah* of the *Murji'ah* and the *Jahmiyyah* who believed that since *Īmān* was <u>only</u> something in the heart, a person's actions or statements (righteous or sinful) would have no effect upon his *Īmān*. In fact, even the least extreme concepts of *Irjā'* (the separation of actions from *Īmān*) would be to claim that these actions or statements aren't *Kufr* in-and-of-themselves, but rather that those externalizations show us what the heart contains. This is also false for reasons we will cover, *In Shā' Allāh*.

[28] *"Zād al-Ma`ād Fī Hadī Khayr al-`Ibād"*, Vol. 5/335

[29] **Please note:** This essay is <u>not</u> intended to be an exhaustive legal textbook on the *Fiqh* of *Takfīr* based upon the principles of *Ahl as-Sunnah wal-Jamā`ah*. Those books <u>do</u> exist and portions of them have been translated into English. For a basic, yet well-written introductory book on this topic, see "*Qawā`id Fit-Takfīr*" by Abū Baṣīr aṭ-Ṭarṭūsī. And for a more advanced book, look to "*Ḍawābit at-Takfīr `Ind Ahl as-Sunnah wal-Jamā`ah*" by `Abdullāh Ibn Muḥammad al-Qarnī, "*Nawāqiḍ al-Īmān al-I`tiqādiyyah wa Ḍawābit at-Takfīr `Ind as-Salaf*" by Muḥammad Ibn `Abdillāh al-Wuhaybī; "*Al-`Uthru Bil-Jahl Taḥt al-Mijhar ash-Shar`ī*" by Madḥat Āl Farrāj; "*Itḥāf al-Bararah Bi-Mawāni` at-Takfīr al-Mu`tabarah*" by Muḥammad Ibn Sālim al-Majlisī ash-Shinqīṭī, and many others.

According to *Ahl as-Sunnah*, just as with the subject of *Īmān*, [30] *Kufr* can take the form of actions, beliefs or statements. This is a fundamental point of *`Aqīdah* that differentiates *Ahl as-Sunnah*

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[30] According to the consensus of *Ahl as-Sunnah wal-Jamā`ah*, *Īmān* is statements and actions; statements of the heart and tongue, and actions of the heart and body. For the sake of ease, the statements and actions of the heart are simply being referred to as "beliefs", although this is not entirely accurate. This is because beliefs exclude love, hate, fear, hope and much of what takes place in the heart, much of which is not "beliefs."

ذَكَرَ مُحَمَّدُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنِي بِشْرُ بْنُ عَلِيٍّ الْقَاضِي قَالَ: حَدَّثَنِي أَبُو عَبْدِ الْغَنِيِّ الْحَسَنُ بْنُ عَلِيٍّ نُعْمَانُ قَالَ: نا عَبْدُ الرَّزَّاقِ قَالَ: لَقِيتُ اثْنَيْنِ وَسِتِّينَ شَيْخًا مِنْهُمْ: مَعْمَرٌ وَالْأَوْزَاعِيُّ وَالثَّوْرِيُّ وَالْوَلِيدُ بْنُ مُحَمَّدٍ الْقُرَشِيُّ وَيَزِيدُ بْنُ السَّائِبِ وَحَمَّادُ بْنُ سَلَمَةَ وَحَمَّادُ بْنُ زَيْدٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ وَشُعَيْبُ بْنُ حَرْبٍ وَوَكِيعُ بْنُ الْجَرَّاحِ وَمَالِكُ بْنُ أَنَسٍ وَابْنُ أَبِي لَيْلَى وَإِسْمَاعِيلُ بْنُ عَيَّاشٍ وَالْوَلِيدُ بْنُ مُسْلِمٍ وَمَنْ لَمْ نُسَمِّهِ كُلُّهُمْ يَقُولُونَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ."

Muḥammad Ibn al-Ḥasan mentioned, saying: Bishr Ibn `Alī *al-Qaḍī* told me, saying: Abū `Abdil-Ghanī al-Ḥasan Ibn `Alī Nu`mān told me, saying: `Abdur-Razzāq narrated to us, saying: I met sixty-two *Shaykhs*, among them: Ma`mar, Al-Awzā`ī, Ath-Thawrī, Al-Walīd Ibn Muḥammad al-Qurashī, Yazīd Ibn as-Sā'ib, Ḥammād Ibn Salamah, Ḥammād Ibn Zayd, Sufyān Ibn `Uyaynah, Shu`ayb Ibn Ḥarb, Wakī` Ibn al-Jarrāḥ, Mālik Ibn Anas, Ibn Abī Laylā, Ismā`īl Ibn `Ayyāsh, Al-Walīd Ibn Muslim, and those whom we have not named, all of them saying: *Īmān* is statements and actions; it increases and decreases." ["*Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*", by Al-Lālakā'ī (#1,737)]

حَدَّثَنِي أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حُمَيْدٍ الْكَفِّيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيِّ بْنِ عِيسَى بْنِ السُّكَيْنِ الْبَلَدِيُّ قَالَ: حَدَّثَنَا سِنَانُ بْنُ مُحَمَّدٍ قَالَ: قَالَ أَبُو عُبَيْدٍ الْقَاسِمُ بْنُ سَلَّامٍ: هَذِهِ تَسْمِيَةُ مَنْ كَانَ يَقُولُ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ. مِنْ أَهْلِ مَكَّةَ: عُبَيْدُ بْنُ عُمَيْرٍ اللَّيْثِيُّ، عَطَاءُ بْنُ أَبِي رَبَاحٍ، مُجَاهِدُ بْنُ جَبْرٍ، ابْنُ أَبِي مُلَيْكَةَ، عَمْرُو بْنُ دِينَارٍ، ابْنُ أَبِي نَجِيحٍ، عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ عُثْمَانَ، عَبْدُ الْمَلِكِ بْنُ جُرَيْجٍ، نَافِعُ بْنُ جَمِيلٍ، دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ الْعَطَّارُ، عَبْدُ اللَّهِ بْنُ رَجَاءٍ. وَمِنْ أَهْلِ الْمَدِينَةِ: مُحَمَّدُ بْنُ شِهَابٍ الزُّهْرِيُّ، رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، أَبُو حَازِمٍ الْأَعْرَجُ، سَعْدُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ، يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، هِشَامُ بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ، عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ، مَالِكُ بْنُ أَنَسٍ الْمُفْتِي، مُحَمَّدُ بْنُ أَبِي ذِئْبٍ، سُلَيْمَانُ بْنُ بِلَالٍ، فُلَيْحُ بْنُ سُلَيْمَانَ، عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ. وَمِنْ أَهْلِ الْيَمَنِ: طَاوُسٌ الْيَمَانِيُّ، وَهْبُ بْنُ مُنَبِّهٍ، مَعْمَرُ بْنُ رَاشِدٍ، عَبْدُ الرَّزَّاقِ بْنُ هَمَّامٍ. وَمِنْ أَهْلِ مِصْرَ وَالشَّامِ: مَكْحُولٌ، الْأَوْزَاعِيُّ، سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ، الْوَلِيدُ بْنُ مُسْلِمٍ، يُونُسُ بْنُ يَزِيدَ الْأَيْلِيُّ، يَزِيدُ بْنُ أَبِي حَبِيبٍ، يَزِيدُ بْنُ شُرَيْحٍ، سَعِيدُ بْنُ أَبِي أَيُّوبَ، اللَّيْثُ بْنُ سَعْدٍ، عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ، مُعَاوِيَةُ بْنُ صَالِحٍ، حَيْوَةُ بْنُ شُرَيْحٍ، عَبْدُ اللَّهِ بْنُ وَهْبٍ. وَمِمَّنْ سَكَنَ الْعَوَاصِمَ وَغَيْرَهَا مِنَ الْجَزِيرَةِ: مَيْمُونُ بْنُ مِهْرَانَ، يَحْيَى بْنُ عَبْدِ الْكَرِيمِ، مَعْقِلُ بْنُ عُبَيْدِ اللَّهِ، عُبَيْدُ اللَّهِ بْنُ عُمَرَ الرَّقِّيُّ، عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ، الْمُعَافَى بْنُ عِمْرَانَ، مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ، أَبُو إِسْحَاقَ الْفَزَارِيُّ، مَخْلَدُ بْنُ الْحُسَيْنِ، عَلِيُّ بْنُ بَكَّارٍ، يُوسُفُ بْنُ أَسْبَاطٍ، عَطَاءُ بْنُ مُسْلِمٍ، مُحَمَّدُ بْنُ كَثِيرٍ، الْهَيْثَمُ بْنُ جَمِيلٍ. وَمِنْ أَهْلِ الْكُوفَةِ: عَلْقَمَةُ، الْأَسْوَدُ بْنُ يَزِيدَ، أَبُو وَائِلٍ، سَعِيدُ بْنُ جُبَيْرٍ، الرَّبِيعُ بْنُ خُثَيْمٍ، عَامِرٌ الشَّعْبِيُّ، إِبْرَاهِيمُ النَّخَعِيُّ، الْحَكَمُ بْنُ عُتَيْبَةَ، طَلْحَةُ بْنُ مُصَرِّفٍ، مَنْصُورُ بْنُ الْمُعْتَمِرِ، سَلَمَةُ بْنُ كُهَيْلٍ، مُغِيرَةُ الضَّبِّيُّ، عَطَاءُ بْنُ السَّائِبِ، إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، أَبُو حَيَّانَ يَحْيَى بْنُ سَعِيدٍ، سُلَيْمَانُ بْنُ مِهْرَانَ الْأَعْمَشُ، يَزِيدُ بْنُ أَبِي زِيَادٍ، سُفْيَانُ بْنُ سَعِيدٍ الثَّوْرِيُّ، سُفْيَانُ بْنُ عُيَيْنَةَ، الْفُضَيْلُ بْنُ عِيَاضٍ، أَبُو الْمِقْدَامِ، ثَابِتُ بْنُ الْعَجْلَانِ، ابْنُ شُبْرُمَةَ، ابْنُ أَبِي لَيْلَى، زُهَيْرٌ، شَرِيكُ بْنُ عَبْدِ اللَّهِ، الْحَسَنُ بْنُ صَالِحٍ، حَفْصُ بْنُ غِيَاثٍ، أَبُو الْأَحْوَصِ، وَكِيعُ بْنُ الْجَرَّاحِ، عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، أَبُو أُسَامَةَ، عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، زَيْدُ بْنُ الْحُبَابِ، الْحُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، مُحَمَّدُ بْنُ بَشِيرٍ الْعَبْدِيُّ، يَحْيَى بْنُ آدَمَ، مُحَمَّدٌ وَيَعْلَى وَعُمَرُ بَنُو عُبَيْدٍ. وَمِنْ أَهْلِ الْبَصْرَةِ: الْحَسَنُ بْنُ أَبِي الْحَسَنِ، مُحَمَّدُ بْنُ سِيرِينَ، قَتَادَةُ بْنُ دِعَامَةَ، بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُزَنِيُّ، أَيُّوبُ السَّخْتِيَانِيُّ، يُونُسُ بْنُ عُبَيْدٍ، عَبْدُ اللَّهِ بْنُ عَوْنٍ، سُلَيْمَانُ التَّيْمِيُّ، هِشَامُ بْنُ حَسَّانَ، هِشَامٌ الدَّسْتُوَائِيُّ، شُعْبَةُ بْنُ الْحَجَّاجِ، حَمَّادُ بْنُ سَلَمَةَ، حَمَّادُ بْنُ زَيْدٍ، أَبُو الْأَشْهَبِ، يَزِيدُ بْنُ إِبْرَاهِيمَ، أَبُو عَوَانَةَ، وُهَيْبُ بْنُ خَالِدٍ، عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ، مُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيُّ، يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، بِشْرُ بْنُ الْمُفَضَّلِ، يَزِيدُ بْنُ زُرَيْعٍ، الْمُؤَمَّلُ بْنُ إِسْمَاعِيلَ، خَالِدُ بْنُ الْحَارِثِ، مُعَاذُ بْنُ مُعَاذٍ، أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ. وَمِنْ أَهْلِ وَاسِطَ: هُشَيْمُ بْنُ بَشِيرٍ، خَالِدُ بْنُ عَبْدِ اللَّهِ، عَلِيُّ بْنُ عَاصِمٍ، يَزِيدُ بْنُ هَارُونَ، صَالِحُ بْنُ عُمَرَ، عَاصِمُ بْنُ عَلِيٍّ. وَمِنْ أَهْلِ الْمَشْرِقِ الضَّحَّاكُ بْنُ مُزَاحِمٍ، أَبُو جَمْرَةَ نَصْرُ بْنُ عِمْرَانَ، عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، النَّضْرُ بْنُ شُمَيْلٍ، جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ الضَّبِّيُّ. هَؤُلَاءِ كُلُّهُمْ يَقُولُونَ: الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ وَهُوَ قَوْلُ أَهْلِ السُّنَّةِ وَالْمَعْمُولُ بِهِ عِنْدَنَا. وَبِاللَّهِ التَّوْفِيقُ."

Abū `Abdillāh Aḥmad Ibn Ḥumayd al-Kaffī told me, saying: Abul-`Abbās Aḥmad Ibn `Alī Ibn `Isā Ibn as-Sukayn al-Baladī told us, saying: Sinān Ibn Muḥammad told us, saying: Abū `Ubayd al-Qāsim Ibn Sallām said: This is a naming of those who said *Īmān* is statements and actions; it increases and decreases. From the people of Makkah: `Ubayd Ibn Umayr al-Laythī, `Aṭā' Ibn Abī Rabāḥ, Mujāhid Ibn Jabr, Ibn Abī Mulaykah, `Amr Ibn Dīnār, Ibn Abī Najīḥ, `Ubaydullāh Ibn `Umar, `Abdullāh Ibn `Amr Ibn `Uthmān, `Abdul-Malik Ibn Jurayj, Nāfi` Ibn Jamīl, Dāwūd Ibn `Abdir-Raḥmān al-`Aṭṭār, `Abdullāh Ibn Rajā'. And from the people of Al-Madīnah: Muḥammad Ibn Shihāb az-Zuhrī, Rabī`ah Ibn Abī `Abdir-Raḥman, Abū Ḥazim al-A`raj, Sa`d Ibn Ibrāhīm Ibn `Abdir- Raḥman, Yaḥyā Ibn Sa`īd al-Anṣārī, Hishām Ibn `Urwah Ibn az-Zubayr, `Ubaydullāh Ibn `Umar al-`Umarī, Mālik Ibn Anas the *Muftī*, Muḥammad Ibn Abī Thi'b, Sulaymān Ibn Bilāl, Fulayḥ Ibn Sulaymān, `Abdul-`Azīz Ibn `Abdillāh, `Abdul-`Azīz Ibn Abī Ḥazim. And from the people of Yemen: Ṭawūs al-Yamānī, Wahb Ibn Munabbih, Ma`mar Ibn Rāshid, `Abdur-Razzāq Ibn Hammām. And from the people of Egypt and the Levant: Makḥūl, Al-Awzā`ī, Sa`īd Ibn `Abdil-`Azīz, Al-Walīd Ibn Muslim, Yūnus Ibn Yazīd al-Aylī, Yazīd Ibn Abī Ḥabīb, Yazīd Ibn Shurayḥ, Sa`īd Ibn Abī Ayyūb, Al-Layth Ibn Sa`d, `Ubaydullāh Ibn Abī Ja`far, Mu`āwiyah Ibn Sāliḥ, Ḥaywah Ibn Shurayḥ, `Abdullāh Ibn Wahb. And from those who lived in the capitals and other parts of the Arabian Peninsula: Maymūn Ibn Mihrān, Yaḥyā Ibn `Abdil-Karīm, Ma`qil Ibn `Ubaydillāh, `Ubaydullāh Ibn `Umar ar-Raqī, `Abdul-Karīm Ibn Mālik, Al-Mu`āfā Ibn `Imrān, Muḥammad Ibn Salamah al-Ḥarrānī, Abū Isḥāq al-Fazārī, Makhlad Ibn al-Ḥusayn, `Alī Ibn Bakkār, Yūsuf Ibn Asbāṭ, `Aṭā' Ibn Muslim, Muḥammad Ibn Kathīr, Al-Haytham Ibn Jamīl. And from the people of Al-Kūfā: `Alqamah, Al-Aswad Ibn Yazīd, Abū Wā'il, Sa`īd Ibn Jubayr, Ar-Rabī` Ibn Khuthaym, `Āmir ash-Sha`bī, Ibrāhīm an-Nakha`ī, Al-Ḥakam Ibn `Utaybah, Ṭalḥah Ibn Muṣarrif, Manṣūr Ibn al-Mu`tamir, Salamah Ibn Kuhayl, Mughīrah aḍ-Ḍabbī, `Aṭā' Ibn as-Sā'ib, Ismā`īl Ibn Abī Khālid, Abū Ḥayyān Yaḥyā Ibn Sa`īd, Sulaymān Ibn Mihrān al-A`mash, Yazīd Ibn Abī Ziyād, Sufyān Ibn Sa`īd ath-Thawrī, Sufyān Ibn `Uyaynah, Al-Fuḍayl Ibn `Iyāḍ, Abul-Miqdām, Thābit Ibn al-`Ajlān, Ibn Shubrumah, Ibn Abī Laylā, Zuhayr, Sharīk Ibn `Abdillāh, Al-Ḥasan Ibn Ṣāliḥ, Ḥafṣ Ibn Ghiyāth, Abul-Aḥwaṣ, Wakī` Ibn al-Jarrāḥ, `Abdullāh Ibn Numayr, Abū Usāmah, `Abdullāh Ibn Idrīs, Zayd Ibn al-Ḥubāb, Al-Ḥusayn Ibn `Alī al-Ju`fī, Muḥammad Ibn Bashīr al-`Abdī, Yaḥyā Ibn Ādam, (and) Muḥammad, Ya`lā, and `Umar the sons of `Ubayd. And from the people of Al-Baṣrah: Al-Ḥasan Ibn Abil-Ḥasan, Muḥammad Ibn Sīrīn, Qatādah Ibn Di`āmah, Bakr Ibn `Abdillah al-Muzanī, Ayyūb as-Sakhtiyānī, Yūnus Ibn `Ubayd, `Abdullāh Ibn `Awn, Sulaymān at-Taymī, Hishām Ibn Ḥassān, Hishām ad-Dastuwā'ī, Shu`bah Ibn al-Ḥajjāj, Ḥammād Ibn Salamah, Ḥammād Ibn Zayd, Abul-Ashhab, Yazīd Ibn Ibrāhīm, Abū `Awānah, Wuhayb Ibn Khālid, `Abdul-Wārith Ibn Sa`īd, Mu`tamir Ibn Sulaymān at-Tamīmī, Yaḥyā Ibn Sa`īd al-Qaṭṭān, `Abdur-Raḥmān Ibn Mahdī, Bishr Ibn al-Mufaḍḍal, Yazīd Ibn Zuray`, Al-Mu'ammal Ibn Ismā`īl, Khālid Ibn al-Ḥārith, Mu`āth Ibn Mu`āth, Abū `Abdir-Raḥmān al-Muqri'. And from the people of Wāsiṭ: Hushaym Ibn Bashīr, Khālid Ibn `Abdillah, `Alī Ibn `Āṣim, Yazīd Ibn Hārūn, Ṣāliḥ Ibn `Umar, `Āṣim Ibn `Alī. And from the people of the East: Aḍ-Ḍaḥḥak Ibn Muzāḥim, Abū Jamrah Naṣr Ibn `Imrān, `Abdullāh Ibn al-Mubārak, An-Naḍr Ibn Shumayl, Jarīr Ibn `Abdil-Ḥamīd aḍ-Ḍabbī. All of these say: *Īmān* is statements and actions; it increases and decreases. And it is the opinion of *Ahl as-Sunnah* and what is acted upon by us. And success is from Allāh." ["*Al-Ibānah `An Sharī`at al-Firqat an-Nājiyah wa Mujānabat al-Firaq al-Mathmūmah*", by Ibn Baṭṭah (#1,117)]

أَنْبَأَنَا المُبَارَكُ قَالَ: أَخْبَرَنَا عَبْدُ العَزِيْزِ الأَزَجِيُّ حَدَّثَنَا أَبُو بَكْرٍ المُفِيْدُ حَدَّثَنَا الحَسَنُ بنُ إِسْمَاعِيْل الرَّبَعِيُّ قَالَ: قَالَ لِي أَحْمَدُ بنُ حَنْبَلٍ إِمَامُ أَهْلِ السُّنَّةِ والصَّابِرُ تَحْتَ المِحْنَةِ: أَجْمَعَ تِسْعُونَ رَجُلًا من التَّابعِيْنَ وأَئِمَّةِ المُسْلِمِيْنَ وأَئمَّةِ السَّلَفِ وفُقَهَاءِ الأَمْصَارِ على أَنَّ السُّنَّةَ الَّتِي تُوفِّي عليْها رَسُوْلُ الله ﷺ... والإِيمانُ قولٌ وعَمَلٌ يَزِيْدُ بالطَّاعَةِ ويَنْقُصُ بالمَعْصِيَةِ.

Al-Mubārak narrated to us, saying: `Abdul-`Azīz al-Azajī informed us: Abū Bakr al-Mufīd told us: Al-Ḥasan Ibn Ismā`īl ar-Raba`ī told us, saying: Aḥmad Ibn Ḥanbal, the *Imām* of *Ahl as-Sunnah* and the patient one under trial, said to me: Ninety men from the *Tābi`īn*, the *Imāms* of the Muslims, the *Imāms* of the *Salaf* and the jurists of the cities agreed that the *Sunnah* upon which the Messenger of Allāh (ﷺ) died is... And *Īmān* is statements and actions; it increases with obedience and decreases with disobedience." ["*Ṭabaqāt al-Ḥanābilah*", by Ibn Abī Ya`lā 1/349]

أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَفْصٍ الْهَرَوِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَلَمَةَ قَالَ: حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ عِمْرَانَ بْنِ مُوسَى الْجُرْجَانِيُّ قَالَ: سَمِعْتُ أَبَا مُحَمَّدٍ عَبْدَ الرَّحْمَنِ بْنَ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْبُخَارِيَّ بِالشَّاشِ يَقُولُ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ مُحَمَّدَ بْنَ إِسْمَاعِيلَ الْبُخَارِيَّ يَقُولُ: لَقِيتُ أَكْثَرَ مِنْ أَلْفِ رَجُلٍ مِنْ أَهْلِ الْعِلْمِ أَهْلِ الْحِجَازِ وَمَكَّةَ وَالْمَدِينَةِ وَالْكُوفَةِ وَالْبَصْرَةِ وَوَاسِطَ وَبَغْدَادَ وَالشَّامِ وَمِصْرَ لَقِيتُهُمْ كَرَّاتٍ قَرْنًا بَعْدَ قَرْنٍ ثُمَّ قَرْنًا بَعْدَ قَرْنٍ أَدْرَكْتُهُمْ

وَهُمْ مُتَوَافِرُونَ مُنْذُ أَكْثَرَ مِنْ سِتٍّ وَأَرْبَعِينَ سَنَةً أَهْلَ الشَّامِ وَمِصْرَ وَالْجَزِيرَةِ مَرَّتَيْنِ وَالْبَصْرَةِ أَرْبَعَ مَرَّاتٍ فِي سِنِينَ ذَوِي عَدَدٍ بِالْحِجَازِ سِتَّةَ أَعْوَامٍ وَلَا أُحْصِي كَمْ دَخَلْتُ الْكُوفَةَ وَبَغْدَادَ مَعَ مُحَدِّثِي أَهْلِ خُرَاسَانَ مِنْهُمُ الْمَكِّيُّ بْنُ إِبْرَاهِيمَ وَيَحْيَى بْنُ يَحْيَى وَعَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَشِهَابُ بْنُ مَعْمَرٍ. وَبِالشَّامِ مُحَمَّدَ بْنَ يُوسُفَ الْفِرْيَابِيَّ وَأَبَا مُسْهِرٍ عَبْدَ الْأَعْلَى بْنَ مُسْهِرٍ وَأَبَا الْمُغِيرَةِ عَبْدَ الْقُدُّوسِ بْنَ الْحَجَّاجِ وَأَبَا الْيَمَانِ الْحَكَمَ بْنَ نَافِعٍ وَمِنْ بَعْدِهِمْ عِدَّةٌ كَثِيرَةٌ وَبِمِصْرَ يَحْيَى بْنَ كَثِيرٍ وَأَبَا صَالِحٍ كَاتِبَ اللَّيْثِ بْنِ سَعْدٍ وَسَعِيدَ بْنَ أَبِي مَرْيَمَ وَأَصْبَغَ بْنَ الْفَرَجِ وَنُعَيْمَ بْنَ حَمَّادٍ وَبِمَكَّةَ عَبْدَ اللَّهِ بْنَ يَزِيدَ الْمُقْرِئَ وَالْحُمَيْدِيَّ وَسُلَيْمَانَ بْنَ حَرْبٍ قَاضِيَ مَكَّةَ وَأَحْمَدَ بْنَ مُحَمَّدٍ الْأَزْرَقِيَّ وَبِالْمَدِينَةِ إِسْمَاعِيلَ بْنَ أَبِي أُوَيْسٍ وَمُطَرِّفَ بْنَ عَبْدِ اللَّهِ وَعَبْدَ اللَّهِ بْنَ نَافِعٍ الزُّبَيْرِيَّ وَأَحْمَدَ بْنَ أَبِي بَكْرٍ أَبَا مُصْعَبٍ الزُّهْرِيَّ وَإِبْرَاهِيمَ بْنَ حَمْزَةَ الزُّبَيْرِيَّ وَإِبْرَاهِيمَ بْنَ الْمُنْذِرِ الْحِزَامِيَّ وَبِالْبَصْرَةِ أَبَا عَاصِمٍ الضَّحَّاكَ بْنَ مَخْلَدٍ الشَّيْبَانِيَّ وَأَبَا الْوَلِيدِ هِشَامَ بْنَ عَبْدِ الْمَلِكِ وَالْحَجَّاجَ بْنَ الْمِنْهَالِ وَعَلِيَّ بْنَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْمَدِينِيَّ. وَبِالْكُوفَةِ أَبَا نُعَيْمٍ الْفَضْلَ بْنَ دُكَيْنٍ وَعُبَيْدَ اللَّهِ بْنَ مُوسَى وَأَحْمَدَ بْنَ يُونُسَ وَقَبِيصَةَ بْنَ عُقْبَةَ وَابْنَ نُمَيْرٍ وَعَبْدَ اللَّهِ وَعُثْمَانَ ابْنَا أَبِي شَيْبَةَ. وَبِبَغْدَادَ أَحْمَدَ بْنَ حَنْبَلٍ وَيَحْيَى بْنَ مَعِينٍ وَأَبَا مَعْمَرٍ وَأَبَا خَيْثَمَةَ وَأَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَّامٍ وَمِنْ أَهْلِ الْجَزِيرَةِ عَمْرَو بْنَ خَالِدٍ الْحَرَّانِيَّ وَبِوَاسِطَ عَمْرَو بْنَ عَوْنٍ وَعَاصِمَ بْنَ عَلِيِّ بْنِ عَاصِمٍ وَبِمَرْوٍ صَدَقَةَ بْنَ الْفَضْلِ وَإِسْحَاقَ بْنَ إِبْرَاهِيمَ الْحَنْظَلِيَّ. وَاكْتَفَيْنَا بِتَسْمِيَةِ هَؤُلَاءِ كَيْ يَكُونَ مُخْتَصَرًا وَأَنْ لَا يَطُولَ ذَلِكَ فَمَا رَأَيْتُ وَاحِدًا مِنْهُمْ يَخْتَلِفُ فِي هَذِهِ الْأَشْيَاءِ أَنَّ الدِّينَ قَوْلٌ وَعَمَلٌ؛ وَذَلِكَ لِقَوْلِ اللَّهِ: وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ البينة: ٥.

Aḥmad Ibn Muḥammad Ibn Ḥafṣ al-Harawī informed us, saying: Muḥammad Ibn Aḥmad Ibn Muḥammad Ibn Salamah told us, saying: Abul-Ḥusayn Muḥammad Ibn `Imrān Ibn Mūsā al-Jurjānī told us, saying: I heard Abū Muḥammad `Abdur-Raḥmān Ibn Muḥammad Ibn `Abdir-Raḥmān al-Bukhārī in Shāsh, saying: I heard Abu `Abdillāh Muḥammad Ibn Ismā`īl al-Bukhārī saying: I met more than a thousand men from the people of knowledge (from) the people of Al-Ḥijāz, Makkah, Al-Madīnah, Al-Kūfah, Al-Baṣrah, Wāsiṭ, Baghdād, Ash-Shām and Egypt. I met them repeatedly, generation after generation, then generation after generation. I met them, and they were in abundance for more than forty-six years. The people of Ash-Shām, Egypt and Al-Jazīrah twice. And Al-Baṣrah four times in several years. In Al-Ḥijāz (for) six years. I cannot count how many times I entered Al-Kūfah and Baghdād with the *Ḥadīth* scholars from Khurāsān. Among them Al-Makkī Ibn Ibrāhīm, Yaḥyā Ibn Yaḥyā, `Alī Ibn al-Ḥasan Ibn Shaqīq, Qutaybah Ibn Sa`īd and Shihāb Ibn Ma`mar. And in Ash-Shām: Muḥammad Ibn Yūsuf al-Firyābī, Abū Mus'hir `Abdul-A`lā Ibn Mus'hir, Abul-Mughīrah `Abdul-Quddūs Ibn al-Ḥajjāj, Abul-Yamān Al-Ḥakam Ibn Nāfi`, and after them a large number. And in Egypt: Yaḥyā Ibn Kathīr, Abū Ṣāliḥ the scribe of Al-Layth Ibn Sa`d, Sa`īd Ibn Abī Maryam, Aṣbagh Ibn al-Faraj and Nu`aym Ibn Ḥammād. And in Makkah: `Abdullāh Ibn Yazīd al-Muqri', Al-Ḥumaydī, Sulaymān Ibn Ḥarb the judge of Makkah and Aḥmad Ibn Muḥammad al-Azraqī. And in Al-Madīnah: Ismā`īl Ibn Abī Uways, Muṭarrif Ibn `Abdillāh, `Abdullāh Ibn Nāfi` az-Zubayrī, Aḥmad Ibn Abī Bakr Abā Muṣ`ab az-Zuhrī, Ibrāhīm Ibn Ḥamzah az-Zubayrī and Ibrāhīm Ibn al-Munthir al-Ḥizāmī. And in Al-Baṣrah: Abū `Āṣim aḍ-Ḍaḥḥak Ibn Makhlad ash-Shaybānī, Abul-Walīd Hishām Ibn `Abdil-Malik, Al-Ḥajjāj Ibn al-Minhāl and `Alī Ibn `Abdillāh Ibn Ja`far al-Madīnī. And in Al-Kūfah: Abū Nu`aym al-Faḍl Ibn Dukayn, `Ubaydullāh Ibn Mūsā, Aḥmad Ibn Yūnus, Qabīṣah Ibn `Uqbah, Ibn Numayr, and `Abdullāh and Uthman the sons of Abū Shaybah. And in Baghdād: Aḥmad Ibn Ḥanbal, Yaḥyā Ibn Ma`īn, Abū Ma`mar, Abū Khaythamah and Abū `Ubayd al-Qāsim Ibn Sallām. And from the people of Al-Jazīrah: `Amr Ibn Khālid al-Ḥarrānī. And in Wāsiṭ: `Amr Ibn `Awn and `Āṣim Ibn `Alī Ibn `Āṣim. And in Maruw: Ṣadaqah Ibn al-Faḍl and Isḥaq Ibn Ibrāhīm al-Ḥanṭḥalī. And we have sufficed with naming these people so that it is brief and does not become too long. So, I have not seen any of them differing on these matters: that the *Dīn* is statements and actions. And this is due to the statement of Allāh:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ۚ وَذَٰلِكَ دِينُ الْقَيِّمَةِ ﴾

﴾**And they were not commanded except to worship Allāh,** [being] **sincere to Him in religion, inclining to truth, and to establish prayer and to give *Zakāh*. And that is the correct religion.**﴿ (*Al-Bayyinah*: 5).” [*“Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah”*, by Al-Lālakā’ī, (#320)]

أنا عَلِيُّ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ بَكْرٍ قَالَ: نا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ عُثْمَانَ قَالَ: نا أَبُو يُوسُفَ يَعْقُوبُ بْنُ سُفْيَانَ قَالَ: الْإِيمَانُ عِنْدَ أَهْلِ السُّنَّةِ الْإِخْلَاصُ لِلَّهِ بِالْقُلُوبِ وَالْأَلْسِنَةِ وَالْجَوَارِحِ وَهُوَ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ عَلَى ذَلِكَ وَجَدْنَا كُلَّ مَنْ أَدْرَكْنَا مِنْ عَصْرِنَا بِمَكَّةَ وَالْمَدِينَةِ وَالشَّامِ وَالْبَصْرَةِ وَالْكُوفَةِ مِنْهُمْ أَبُو بَكْرٍ الْحُمَيْدِيُّ وَعَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ فِي نُظَرَائِهِمْ بِمَكَّةَ وَإِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ وَعَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ الْمَاجِشُونُ وَمُطَرِّفُ بْنُ عَبْدِ اللَّهِ الْيَسَارِيُّ

from the *Jahmiyyah* and the *Murji'ah* – those who restricted *Īmān* to what occurs in the heart alone, to the exclusion of what is performed by the body or uttered by the tongue. And likewise, the restriction of *Kufr* – which is the opposite of *Īmān* – to what occurs in the heart alone (i.e.

فِي نُظَرَائِهِمْ بِالْمَدِينَةِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ وَالضَّحَّاكُ بْنُ مَخْلَدٍ وَسُلَيْمَانُ بْنُ حَرْبٍ وَأَبُو الْوَلِيدِ الطَّنَافِسِيُّ وَأَبُو النُّعْمَانِ وَعَبْدُ اللَّهِ بْنُ مَسْلَمَةَ فِي نُظَرَائِهِمْ بِالْبَصْرَةِ وَعُبَيْدُ اللَّهِ بْنُ مُوسَى وَأَبُو نُعَيْمٍ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ فِي نُظَرَائِهِمْ كَثِيرٌ بِالْكُوفَةِ وَعُمَرُ بْنُ عَوْنِ بْنِ أُوَيْسٍ وَعَاصِمُ بْنُ عَلِيِّ بْنِ عَاصِمٍ فِي نُظَرَائِهِمْ بِوَاسِطَ وَعَبْدُ اللَّهِ بْنُ صَالِحٍ كَاتِبُ اللَّيْثِ وَسَعِيدُ بْنُ أَبِي مَرْيَمَ وَالنَّضْرُ بْنُ عَبْدِ الْجَبَّارِ وَيَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ وَأَحْمَدُ بْنُ صَالِحٍ وَأَصْبَغُ بْنُ الْفَرَجِ فِي نُظَرَائِهِمْ بِمِصْرَ وَابْنُ أَبِي إِيَاسٍ فِي نُظَرَائِهِمْ بِعَسْقَلَانَ وَعَبْدُ الْأَعْلَى بْنُ مُسْهِرٍ وَهِشَامُ بْنُ عَمَّارٍ وَسُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ وَعَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ فِي نُظَرَائِهِمْ بِالشَّامِ وَأَبُو الْيَمَانِ الْحَكَمُ بْنُ نَافِعٍ وَحَيْوَةُ بْنُ شُرَيْحٍ فِي نُظَرَائِهِمْ بِحِمْصَ وَمَكِّيُّ بْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ رَاهَوَيْهِ وَصَدَقَةُ بْنُ الْفَضْلِ فِي نُظَرَائِهِمْ بِخُرَاسَانَ كُلُّهُمْ يَقُولُونَ: الْإِيمَانُ الْقَوْلُ وَالْعَمَلُ. وَيَطْعَنُونَ عَلَى الْمُرْجِئَةِ وَيُنْكِرُونَ قَوْلَهُمْ."

\`Alī Ibn Muḥammad Ibn Aḥmad Ibn Bakr narrated to us, saying: Al-Ḥasan Ibn Muḥammad Ibn \`Uthmān informed us, saying: Abū Yūsuf Ya\`qūb Ibn Sufyān informed us, saying: *Īmān*, according to *Ahl as-Sunnah*, is sincerity to Allāh with the hearts, tongues and limbs. And it is statements and actions; it increases and decreases. Upon that, we found everyone we met in our time in Makkah, Al-Madīnah, Ash-Shām, Al-Baṣrah and Al-Kūfah. Among them were Abū Bakr al-Ḥumaydī, \`Abdullāh Ibn Yazīd al-Muqri' among their peers in Makkah. Ismā\`īl Ibn Abī Uways, \`Abdul-Malik Ibn \`Abdil-\`Azīz al-Mājishūn and Muṭarrif Ibn \`Abdillāh al-Yasārī among their peers in Al-Madīnah. Muḥammad Ibn \`Abdillāh al-Anṣārī, Aḍ-Ḍaḥḥak Ibn Makhlad, Sulaymān Ibn Ḥarb, Abul-Walīd aṭ-Ṭanāfisī, Abun-Nu\`mān and \`Abdullāh Ibn Maslamah among their peers in Al-Baṣrah. And \`Ubaydullāh Ibn Mūsā, Abū Nu\`aym and Aḥmad Ibn \`Abdillāh Ibn Yūnus among their many peers in Al-Kūfah. And \`Umar Ibn \`Awn Ibn Uways and \`Āṣim Ibn \`Alī Ibn \`Āṣim among their peers in Wāsiṭ. And \`Abdullāh Ibn Ṣāliḥ, the scribe of Al-Layth, Sa\`īd Ibn Abī Maryam, An-Naḍr Ibn \`Abdil-Jabbār, Yaḥyā Ibn \`Abdillāh Ibn Bukayr, Aḥmad Ibn Ṣāliḥ and Aṣbagh Ibn al-Faraj among their peers in Egypt. And Ibn Abī Iyās among their peers in \`Asqalān. And \`Abdul-A\`lā Ibn Mus'hir, Hishām Ibn \`Ammār, Sulaymān Ibn \`Abdir-Raḥmān and \`Abdur-Raḥmān Ibn Ibrāhīm among their peers in Ash-Shām. And Abul-Yamān Al-Ḥakam Ibn Nāfi\` and Ḥaywah Ibn Shurayḥ among their peers in Himṣ. And Makkī Ibn Ibrāhīm, Isḥaq Ibn Rāhwayh and Ṣadaqah Ibn al-Faḍl among their peers in Khurāsān. All of them saying: *Īmān* is statements and actions. And they attack the *Murji'ah* and rebuke their statement." ["*Sharḥ Uṣūl I\`tiqād Ahl as-Sunnah wal-Jamā\`ah*", by Al-Lālakā'ī, (#1,753)]

أنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَفْصٍ الْهَرَوِيُّ قَالَ: أنا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سَلَمَةَ قَالَ: سَمِعْتُ أَبَا عُمَرَ عَبْدَ الْوَاحِدِ بْنَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُمَرَ يَقُولُ: سَمِعْتُ سَهْلَ بْنَ الْمُتَوَكِّلِ بْنِ حُجْرٍ الشَّيْبَانِيَّ يَقُولُ: أَدْرَكْتُ أَلْفَ أُسْتَاذٍ وَأَكْثَرَ كُلُّهُمْ يَقُولُونَ الْإِيمَانُ قَوْلٌ وَعَمَلٌ يَزِيدُ وَيَنْقُصُ."

Aḥmad Ibn Muḥammad Ibn Ḥafṣ al-Harawī narrated to us, saying: Muḥammad Ibn Aḥmad Ibn Salamah narrated to us, saying: I heard Abū \`Umar \`Abdul-Wāḥid Ibn Aḥmad Ibn Muḥammad Ibn \`Umar saying: I heard Sahl Ibn al-Mutawakkil Ibn Ḥujr ash-Shaybanī saying: "I met a thousand teachers and more, all of whom said: *Īmān* is statements and actions; it increases and decreases." ["*Sharḥ Uṣūl I\`tiqād Ahl as-Sunnah wal-Jamā\`ah*", by Al-Lālakā'ī, (#1,754)]

Ibn \`Abdil-Barr said:

"أَجْمَعَ أَهْلُ الْفِقْهِ وَالْحَدِيثِ عَلَى أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ وَلَا عَمَلَ إِلَّا بِنِيَّةٍ وَالْإِيمَانُ عِنْدَهُمْ يَزِيدُ بِالطَّاعَةِ وَيَنْقُصُ بِالْمَعْصِيَةِ وَالطَّاعَاتُ كُلُّهَا عِنْدَهُمْ إِيمَانٌ إِلَّا مَا ذُكِرَ عَنْ أَبِي حَنِيفَةَ وَأَصْحَابِهِ فَإِنَّهُمْ ذَهَبُوا إِلَى أَنَّ الطَّاعَاتِ لَا تُسَمَّى إِيمَانًا قَالُوا إِنَّمَا الْإِيمَانُ الْإِقْرَارُ وَالتَّصْدِيقُ وَمِنْهُمْ مَنْ زَادَ وَالْمَعْرِفَةَ."

"The people of jurisprudence and *Ḥadīth* formed consensus that *Īmān* is statements and actions, and (that) there are no actions without intention. And according to them, *Īmān* increases with obedience and decreases with disobedience. And according to them, all acts of obedience are *Īmān*, except for what was mentioned from Abū Ḥanīfah and his companions, as they held that actions of obedience are not called *Īmān*. They said that *Īmān* is only acknowledgment and *Taṣdīq*. And from them are those who added *Ma\`rifah*." ["*At-Tamhīd Limā Fil-Muwaṭṭa' Min al-Ma\`ānī wal-Asānīd*", by Ibn \`Abdil-Barr al-Mālikī, Vol. 6/376]

beliefs) is a distinctive doctrine of the *`Aqīdah* of the *Murji'ah* [31] and *Jahmiyyah*, which are outside of *Ahl as-Sunnah* entirely.

This dangerous misconception is a deviance from the *`Aqīdah* of *Ahl as-Sunnah* itself, who hold the contrary belief to what the *Murji'ah* and *Jahmiyyah* say, which is that *Kufr* <u>can</u> occur externally, and take the form of actions and/or statements. [32] In fact, to believe that someone can remain a Muslim, simply due to the acknowledgement and belief in the obligations of the prescribed duties of *Islām* without ever performing <u>any</u> of them, or even overtly committing actions of defiant disobedience in the face of those obligations and claiming that a person can still be considered a believer (*Mu'min*) while doing so, is itself a claim of extreme deviance and even *Kufr*!

Ibn Taymiyyah (رَحِمَهُ اللهُ) narrated, saying:

"وَقَالَ حَنْبَلٌ: حَدَّثَنَا الْحُمَيْدِيُّ قَالَ: وَأُخْبِرْت أَنَّ نَاسًا يَقُولُونَ: مَنْ أَقَرَّ بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّوْمِ وَالْحَجِّ وَلَمْ يَفْعَلْ مِنْ ذَلِكَ شَيْئًا حَتَّى يَمُوتَ وَيُصَلِّي مُسْتَدْبِرَ الْقِبْلَةِ حَتَّى يَمُوتَ؛ فَهُوَ مُؤْمِنٌ مَا لَمْ يَكُنْ جَاحِدًا إذَا عَلِمَ أَنَّ تَرْكَهُ ذَلِكَ فِيهِ إيمَانُهُ إذَا كَانَ مُقِرًّا بِالْفَرَائِضِ وَاسْتِقْبَالِ الْقِبْلَةِ فَقُلْت: هَذَا الْكُفْرُ الصُّرَاحُ وَخِلَافُ كِتَابِ اللَّهِ وَسُنَّةِ رَسُولِهِ وَعُلَمَاءِ الْمُسْلِمِينَ. قَالَ اللَّهُ تَعَالَى: ﴿ وَمَا أُمِرُوا إلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾ الْآيَةَ. وَقَالَ حَنْبَلٌ: سَمِعْت أَبَا عَبْدِ اللَّهِ أَحْمَد بْنَ حَنْبَلٍ يَقُولُ: مَنْ قَالَ هَذَا فَقَدْ كَفَرَ بِاَللَّهِ وَرَدَّ عَلَى أَمْرِهِ وَعَلَى الرَّسُولِ مَا جَاءَ بِهِ عَنْ اللَّهِ."

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[31] **Please note:** Sometimes, beginner students of knowledge can be overwhelmed with the names and creeds of the deviant sects. And it can be confusing when being bombarded with a lot of terminology and group names all at once. However, for the purposes of some of the quotes ahead, it's important to understand that when the terms for the group called *Ash`ariyyah* (plural), or *Ash`arī* (singular), are used in the context of the subject of *Īmān* and *Kufr*, what is being referred to is the *`Aqīdah* of the *Murji'ah*. This is because, despite the most historically distinctive characteristic of the *Ash`ariyyah* being their allegorical interpretation (*Ta'wīl*) of the Attributes of Allāh, a lessor aspect of their deviance was that they shared a common innovated understanding with the *Murji'ah* – specifically their separation of actions and statements from either *Īmān* or *Kufr*.

As Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"الْأَشْعَرِيَّةُ الْأَغْلَبُ عَلَيْهِمْ أَنَّهُمْ مُرَجِّئَةٌ فِي بَابِ الْأَسْمَاءِ وَالْأَحْكَامِ جَبْرِيَّةٌ فِي بَابِ الْقَدْرِ."

"The *Ash`ariyyah* are mostly *Murji'ah* in the matter of labels and rulings and *Jabriyyah* in the matter of *Qadr* (i.e. Predestination). [*"Majmū` al-Fatāwā"*, Vol. 6/55]

And he (رَحِمَهُ اللهُ) also said about the *Ash`ariyyah*:

"ذَهَبُوا مَذْهَبَ الْجَهْمِيَّةِ الْأُولَى فِي أَنَّ الْإِيمَانَ هُوَ مُجَرَّدُ التَّصْدِيقِ الَّذِي فِي الْقَلْبِ وَإِنْ لَمْ يَقْتَرِنْ بِهِ قَوْلُ اللِّسَانِ وَلَمْ يَقْتَضِ عَمَلًا فِي الْقَلْبِ وَلَا فِي الْجَوَارِحِ."

"They followed the original *Jahmiyyah* view that *Īmān* is merely the belief in the heart, even if it was not accompanied by the statements of the tongue, nor did it (i.e. *Īmān*) require action in the heart or upon the limbs. [*"Aṣ-Ṣārim al-Maslūl `Alā Shātim ar-Rasūl"*, Pg. 515]

[32] We will point out some examples to illustrate this shortly, *In Shā' Allāh*.

"And Ḥanbal said: 'Al-Ḥumaydī told us, saying: 'And I was informed that some people say: 'Whoever acknowledges the (obligation of) *Ṣalāt*, the *Zakāt*, the *Ṣawm* and the *Ḥajj*, yet does not perform anything from that until he dies; or that he (even) performs the *Ṣalāt* with his back toward the *Qiblah* [33] (and continues to do that) until he dies, then he is (still considered) a believer (*Mu'min*), so long as he does not inwardly reject it [34] while knowing that with his abandonment of that he still has his *Īmān*, and that as long as he acknowledges the obligation (of these duties) as well as (the obligation of) facing the *Qiblah* (despite doing the opposite).' So, I said: 'This (claim) is the clear *Kufr*, and contrary to the Book of Allāh, the *Sunnah* of His Messenger, and the scholars of the Muslims. Allāh (تَعَالَى) said:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ﴾

﴿ **And they were not commanded except to worship Allāh,** [being] **sincere to Him in religion.** ﴾ [35] - the verse.

'And Ḥanbal said: 'I heard Abū `Abdillāh Aḥmad Ibn Ḥanbal saying: 'Whoever says this has disbelieved in Allāh, rejected (from Him) His command, and from the Messenger, what he came with from Allāh!" [36]

So, we see here that Ibn Taymiyyah (رَحِمَهُ الله) has narrated from *Imāms* Al-Ḥumaydī and Aḥmad that someone merely claiming a person can remain a believer (*Mu'min*), as long as he acknowledges the obligations of *Islām*, and does not reject them inwardly, despite refusing to perform any of them at all, is a claim that causes the one who makes it to leave *Islām*! So, if this was his opinion about the one who makes this innovated claim (itself an external expression), what would be the ruling upon the person who actually defiantly abandons all of these *Islāmic* obligations, while not rejecting them internally?

Ibn Taymiyyah (رَحِمَهُ الله) said, when quoting Abul-Ḥasan al-Ash`arī in listing the groups of the *Murji'ah*:

"الْفِرْقَةُ الْعَاشِرَةُ مِنْ الْمُرْجِئَةِ أَصْحَابُ أَبِي مُعَاذٍ التُّومَنِيِّ...وَكَانَ أَبُو مُعَاذٍ يَقُولُ: مَنْ قَتَلَ نَبِيًّا أَوْ لَطَمَهُ كَفَرَ وَلَيْسَ مِنْ أَجْلِ اللَّطْمَةِ كَفَرَ وَلَكِنْ مِنْ أَجْلِ الِاسْتِخْفَافِ وَالْعَدَاوَةِ وَالْبُغْضِ لَهُ...وَكَانَ يَزْعُمُ أَنَّ السُّجُودَ لِلشَّمْسِ لَيْسَ بِكُفْرِ وَلَا السُّجُودَ لِغَيْرِ اللَّهِ كُفْرٌ وَلَكِنَّهُ عَلَمٌ عَلَى الْكُفْرِ لِأَنَّ اللَّهَ بَيَّنَ أَنَّهُ لَا يَسْجُدُ لِلشَّمْسِ إلَّا كَافِرٌ."

[33] Meaning, he literally turns his back in the opposite direction of the *Qiblah* as an act of defiance to the prerequisite obligation of facing the *Qiblah*. In other words, not only does he deliberately violate the obligation of *Ṣalāt*, but he also overtly tries to perform actions that are exactly opposite to what he's been commanded to do.

[34] The phrase here literally translates to "…so long as he is not a *Jāḥid*…", meaning that despite his practical rejection of those obligations from the point-of-view of his actions, he isn't actually rejecting these duties in his heart.

[35] *Sūrat al-Bayyinah*, 5

[36] "*Majmū` al-Fatāwā*", Vol. 7/209

“The tenth sect from the *Murji’ah* are the companions of Abū Mu`āth at-Tūmanī…” [37] (Then he mentioned their opinions and continued, saying): “And Abū Mu`āth used to say: Whoever kills a Prophet or slaps him has disbelieved. Yet, he does not disbelieve due to the slap (itself), but rather due to the belittlement, enmity and hatred for him.” He then went on to list the followers of Bishr al-Marīsī, of whom was Ibn ar-Rāwandī. [38] “And he used to claim that prostrating to the sun is not *Kufr*, nor is prostrating to other than Allāh *Kufr*. However, it is a <u>sign</u> of *Kufr*, because Allāh clarified that no one prostrates to the sun except a *Kāfir*.” [39]

And in his long discussion refuting the belief of the *Jahmiyyah* and *Ashā`irah*, that *Takfīr* is not made based on what is displayed outwardly, but rather what takes place in the heart, *Imām* Abū Muḥammad Ibn Ḥazm (d. 456 H.) said:

"وَأَمَّا نَحْنُ فَمَعَاذُ اللهِ مِنْ أَنْ نَقُولَ أَوْ نَعْتَقِدَ أَنَّ اللهَ تَعَالَى شَهِدَ بِهَذَا قَطُّ بَلْ مَنْ أَدْعَى أَنَّ اللهَ شَهِدَ بِأَنَّ مَنْ أَعْلَنَ الْكُفْرَ فَإِنَّهُ جَاحِدٌ بِقَلْبِهِ كَذَبَ عَلَى اللهِ عَزَّ وَجَلَّ وَافْتَرَى عَلَيْهِ بَلْ هَذِهِ شَهَادَةُ الشَّيْطَانِ الَّتِي أَضَلَّ بِهَا أَوْلِيَاءَهُ وَمَا شَهِدَ اللَّهُ تَعَالَى إِلَّا بِضِدِّ هَذَا وَبِأَنَّهُمْ يَعْرِفُونَ الْحَقَّ وَيَكْتَمُونَهُ وَيَعْرِفُونَ أَنَّ اللَّهَ تَعَالَى حَقٌّ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقًّا وَيُظْهِرُونَ بِأَلْسِنَتِهِمْ خِلَافَ ذَلِكَ وَمَا سَمَّاهُمْ اللَّهُ عَزَّ وَجَلَّ قَطُّ كُفَّارًا إِلَّا بِمَا ظَهَرَ مِنْهُمْ بِأَلْسِنَتِهِمْ وَأَفْعَالِهِمْ كَمَا فَعَلَ بِإِبْلِيسَ وَأَهْلِ الْكِتَابِ وَغَيْرِهِمْ."

“And as for us, then, Allāh forbid, that we would say or believe that Allāh (تَعَالَى) ever testified to this at all. In fact, whoever claims that Allāh testified that whoever openly displays *Kufr* that he is a *Jāḥid* (rejector) in his heart; he has lied upon Allāh (عَزَّ وَجَل) and slandered Him. In fact, this is the testimony of the Shayṭān by which he misguided his allies. And Allāh (تَعَالَى) did not testify except to the opposite of this and that they know the truth but hide it, and they know that Allāh (تَعَالَى) is *Ḥaqq* (Truth) and that Muḥammad is truly the Messenger of Allāh, but they display the opposite of that with their tongues. And Allāh (عَزَّ وَجَل) did not label them as *Kuffār* at all except based upon what they openly displayed upon their tongues and with their actions, as He did with Iblīs, the People of the Book and others.” [40]

And Abū Manṣūr al-Isfarāyīnī (d. 471 H.) said:

"ذِكْرُ الْمَرِيسِيَّةِ مِنْهُمْ: هَؤُلَاءِ مُرْجِئَةُ بَغْدَادَ مِنْ أَتْبَاعِ بِشْرٍ الْمَرِيسِيِّ... وَكَانَ يَقُولُ فِي الْإِيمَانِ أَنَّهُ هُوَ التَّصْدِيقُ بِالْقَلْبِ وَاللِّسَانِ جَمِيعًا كَمَا قَالَ ابْنُ الرَّوَنْدِيِّ فِي أَنَّ الْكُفْرَ هُوَ الْجَحْدُ وَالْانْكَارُ وَزَعَمَا انْ السُّجُودَ لِلصَّنَمِ لَيْسَ بِكُفْرٍ وَلَكِنَّهُ <u>دَلَالَةٌ</u> عَلَى الْكُفْرِ."

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[37] Not much is known about him, other than that he was a *Murji’ī* in relation to the subject of *Īmān* and a *Mu`tazilī* in relation to the subject of Divine Decree (*Qadr*). And he was from the people of *Kalām* (Philosophy) and *Taṣawwuf* (*Sufism*).

[38] He was Abul-Ḥasan Aḥmad Ibn Yaḥyā ar-Rāwandī (d. 298 H.). Ath-Thahabī said: “The atheist, the enemy of religion…the author of books criticizing the religion. And he used to keep company with the *Rāfiḍah* and the atheists. When he was rebuked (for keeping their company), he would say: ‘I only want to know what they say.’” [“*Siyar A`lām an-Nubalā’* ”, Vol. 14/59]

[39] “*Majmū` al-Fatāwā*”, Vol. 7/547-548

[40] “*Al-Fiṣal Fil-Milali Wal-Ahwā’i Wan-Niḥal* ”, Vol. 3/120-121 and Pg. 125

“A mention of the *Marīsīs* from them (i.e. the *Murji’ah*): They are the *Murji’ah* of Baġdād, the followers of Bishr al-Marīsī (i.e. hence the name ‘the *Marīsīs*’) …” [41] until he said: “And he used to say about *Īmān* that it is (only) *Taṣdīq* (affirmation) in the heart and the tongue together, as was stated by Ibn ar-Rawandī regarding *Kufr* that it is *Juḥd* and *Inkār*. [42] And they both claimed that prostrating to an idol is not *Kufr*, but rather that it is evidence of *Kufr*.” [43]

So here, he clarified that Bishr al-Marīsī and his followers (i.e. the *Murji’ah* of Baġdād) declared that if someone says a statement of *Kufr* or performs an action of *Kufr*, then making *Takfīr* of them would be because these outward displays prove that there is *Kufr* in his heart. So, how about going further and saying that the outward displays are not used in-and-of themselves, nor are they proof of what is in the heart, and that we actually need further separate evidence to declare what is in his heart?!

Ash-Shahrastānī (d. 548 H.) said:

"وَإِلَى هَذَا الْمَذْهَبِ مَيْلُ ابْنِ الرَّوَانْدِيِّ وَبُشْرِ الْمَرِيسِيِّ. قَالَا: الْإِيمَانُ هُوَ التَّصْدِيقُ بِالْقَلْبِ وَاللِّسَانِ جَمِيعًا. وَالْكُفْرُ هُوَ الْجُحُودُ وَالْإِنْكَارُ. وَالسُّجُودُ لِلشَّمْسِ وَالْقَمَرِ وَالصَّنَمِ لَيْسَ بِكُفْرٍ فِي نَفْسِهِ وَلَكِنَّهُ عَلَامَةُ الْكُفْرِ."

“And Ibn ar-Rawāndī and Bishr al-Marīsī inclined towards this school of thought. They said: ‘*Īmān* is belief with the heart and the tongue together. And *Kufr* is *Juḥūd* (denial) and *Inkār* (rejection). And prostration to the sun, the moon and an idol is not *Kufr* in-and-of-itself, but it is a sign of disbelief.’” [44]

And, when mentioning *Imām* Aḥmad’s discussion on some of the claims of one of the leaders of the *Murji’ah*, Ibn Taymiyyah narrates that *Imām* Aḥmad (رَحِمَهُ الله) said:

"فَيَلْزَمُهُ أَنْ يَقُولَ: إذَا أَقَرَّ ثُمَّ شَدَّ الزُّنَّارَ فِي وَسَطِهِ وَصَلَّى لِلصَّلِيبِ وَأَتَى الْكَنَائِسَ وَالْبِيَعَ وَعَمِلَ الْكَبَائِرَ كُلَّهَا إلَّا أَنَّهُ فِي ذَلِكَ مُقِرٌّ بِاَللَّهِ؛ فَيَلْزَمُهُ أَنْ يَكُونَ عِنْدَهُ مُؤْمِنًا وَهَذِهِ الْأَشْيَاءُ مِنْ أَشْنَعِ مَا يَلْزَمُهُمْ."

[41] He was from the students of *Al-Qāḍī* Abū Yūsuf from the *Ḥanafīs*. He started out as a scholar, then he was affected by the *Mu`tazilah*. (d. 218 H.). Ath-Thahabī said: “He looked into *Kalām* (Philosophy) and it overtook him, and he was stripped of piety and righteousness. And he fixated on the view that the *Qur’ān* was created and called to it, until he became the top of the *Jahmiyyah* in his time and their scholar, so the people of knowledge hated him, and many declared him to be a *Kāfir*.” [“*Siyar A`lām an-Nubalā’* ”, Vol. 10/200]

[42] ***Inkār***: The opposite of *I`tirāf* (Acknowledgment). The heart not accepting something and the tongue not acknowledging it. [“*Tāj al-Luġah wa Ṣiḥaḥ al-`Arabiyyah*”, by Al-Jawharī (d. 393 H.), Vol. 2/836 and “*Maqāyīs al-Luġah*”, by Ibn Fāris (d. 395 H.), Vol. 5/476]

Juḥd: The same as *Juhūd*. *Inkār* with knowledge. Negating what the heart affirms, or affirming what the heart negates. [“*Al-`Ayn*”, by Al-Farāhīdī (d. 170 H.), Vol. 3/72, “*Az-Zāhir Fī Ma`ānī Kalimāt an-Nās*”, by Ibn al-Anbārī (d. 328 H.), Pg. 239, “*Maqāyīs al-Luġah*”, by Ibn Fāris (d. 395 H.), Vol. 1/426, “*An-Nihāyah Fī Ġarīb al-Ḥadīth wal-Athar*”, by Ibn al-Athīr (d. 606 H.), Vol. 5/115, and “*Lisān al-`Arab*”, by Ibn Manṭḥūr (d. 711 H.), Vol. 1/547]

[43] “*Al-Farq Bayn al-Firaq*”, Pg. 192-193

[44] “*Al-Milal wan-Niḥal* ”, Vol. 1/144

‘Therefore, this (`*Aqīdah*) necessitates him to say: ‘If he acknowledges (*Islām*), then ties the *Zunnār* [45] on his midsection and supplicates to the cross and goes to the churches and the synagogues and performs all of the major sins, [46] except that he acknowledges Allāh while doing that; then this necessitates that he is (still) a believer, according to him. And these things (i.e. conclusions) are the most repulsive of what are necessitated from their claims.” [47]

Similarly, Ibn Taymiyyah said:

"إِنْ سَبَّ اللَّهَ أَوْ سَبَّ رَسُولَهُ كَفَرَ ظَاهِرًا وَبَاطِنًا وَسَوَاءٌ كَانَ السَّابُّ يَعْتَقِدُ أَنَّ ذَلِكَ مُحَرَّمٌ أَوْ كَانَ مُسْتَحِلًّا لَهُ أَوْ كَانَ ذَاهِلًا عَنْ اعْتِقَادِهِ هَذَا مَذْهَبُ الْفُقَهَاءِ وَسَائِرِ أَهْلِ السُّنَّةِ الْقَائِلِينَ بِأَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ."

“If he swears at Allāh or swears at His Messenger, he has committed *Kufr* outwardly and inwardly, whether the one swearing believes that it is forbidden, or has permitted it, or is absentminded of his belief (about its ruling). This is the view of the jurists and the rest of *Ahl as-Sunnah* who say that *Īmān* is statements and actions.” [48]

In other words, just as *Īmān* is statements and actions, likewise, *Kufr* is statements and actions.

And he (رَحِمَهُ الله) said:

"يُبَيِّنُ ذَلِكَ أَنَّ كُلَّ مَنْ لَمْ يُقِرْ بِمَا جَاءَ بِهِ الرَّسُولُ فَهُوَ كَافِرٌ سَوَاءٌ اعْتَقَدَ كَذِبَهُ أَوْ اسْتَكْبَرَ عَنْ الْإِيمَانِ بِهِ أَوْ أَعْرَضَ عَنْهُ اتِّبَاعًا لِمَا يَهْوَاهُ أَوْ ارْتَابَ فِيمَا جَاءَ بِهِ فَكُلُّ مُكَذِّبٍ بِمَا جَاءَ بِهِ فَهُوَ كَافِرٌ. وَقَدْ يَكُونُ كَافِرًا مَنْ لَا يُكَذِّبُهُ إِذَا لَمْ يُؤْمِنْ بِهِ."

“This is clarified by (the fact) that whoever does not acknowledge what the Messenger brought is a *Kāfir*, whether he believes it is a lie, is too arrogant to believe in it, turns away from it in accordance with his desires, or doubts what he came with. So, everyone who denies what he came with is a *Kāfir*. And one may be a *Kāfir* even if he does not deny it, if he does not have *Īmān* in it.” [49]

And Taqiyyuddīn as-Subkī ash-Shāfi`ī (d. 756 H.) said:

"التَّكْفِيرُ حُكْمٌ شَرْعِيٌّ سَبَبُهُ جَحْدُ الرُّبُوبِيَّةِ أَوْ الْوَحْدَانِيَّةِ أَوْ الرِّسَالَةِ أَوْ قَوْلٍ أَوْ فِعْلٍ حَكَمَ الشَّارِعُ بِأَنَّهُ كُفْرٌ وَإِنْ لَمْ يَكُنْ جَحْدًا."

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[45] The *Zunnār* was a thick rope made of silk that *Ahl ath-Thimmah* (i.e. the People of the Book who pay the *Jizyah* to the *Islāmic* State) were made to wear on the outside of their clothing around their midsections to distinguish themselves from Muslims. In other words, it was the uniform of a *Kāfir* within the Muslim governed lands. [Look to “*Rawḍat aṭ-Ṭālibīn wa `Umdat al-Muftīn*” by An-Nawawī, Vol. 10/326, “*Al-Furū`*” by Ibn Mufliḥ, Vol. 1/300 and “*At-Ta`rīfāt*” by Al-Jurjānī, Pg. 153]

[46] *Shaykh* Nāṣir Ibn Ḥamad al-Fahd mentioned in his book “*Ṣiyānat Majmū al-Fatāwā Min as-Saqṭ Wat-Taṣḥīf*”, pg. 62-63 that the quote “…and performs all of the major sins…” was originally “…and performs all of the acts of the People of the Book…”, as mentioned by Abū Bakr al-Khallāl in “*As-Sunnah*”, Vol. 4/27-28

[47] “*Majmū` al-Fatāwā*”, Vol. 7/401-402

[48] “*Aṣ-Ṣārim al-Maslūl `Alā Shatim ar-Rasūl* ”, Pg. 512

[49] “*Majmū` al-Fatāwā*”, Vol. 3/315

"*Takfīr* is a *Shar`ī* ruling, the cause of which is denying the Lordship, the Oneness (of Allāh) or the Message. Or a statement or action that Ash-Shāri` (the Lawgiver, i.e. Allāh) has ruled to be Kufr, even if it is not denial." [50]

And Ibn Nujaym al-Ḥanfī (d. 970 H.) said:

"وَالْحَاصِلُ أَنَّ مَنْ تَكَلَّمَ بِكَلِمَةِ الْكُفْرِ هَازِلًا أَوْ لَاعِبًا كَفَرَ عِنْدَ الْكُلِّ وَلَا اعْتِبَارَ بِاعْتِقَادِهِ كَمَا صَرَّحَ بِهِ قَاضِي خَانْ فِي فَتَاوِيهِ."

"And the conclusion is that whoever utters a word of disbelief, jokingly or playing, has disbelieved according to all, and there is no consideration given to his belief, as *Qaḍī Khān* [51] clearly stated in his *Fatāwā*." [52] [53]

Therefore, this concept that Daniel is promoting, about the understanding of not only the rules of *Takfīr*, but rather the entire creed related to *Īmān* and *Kufr* itself is actually antithetical to the *`Aqīdah* of *Ahl as-Sunnah wal-Jamā`ah* in the first place, as it is a combination of debunked erroneous creed points of the *Murji'ah* and the *Jahmiyyah*. [54]

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[50] "*Fatāwā as-Subkī*", Vol. 2/586

[51] Referring to Fakhruddīn Al-Ḥasan Ibn Manṣūr al-Ūzjandī al-Farghānī (d. 592 H.)

[52] These were published in three volumes as "*Fatāwā Qāḍīkhān Fī Mathhab al-Imām al-A`tham Abī Ḥanīfah an-Nu`mān*"

[53] "*Al-Baḥr ar-Rā'iq Sharḥ Kanz ad-Daqā'iq wa Minḥat al-Khāliq*", Vol. 5/134

[54] To those sincere students of knowledge seeking a better, more comprehensive understanding about the concept of *Īmān* and *Kufr* (and by extension, *Takfīr*) from the point-of-view of *Ahl as-Sunnah wal-Jamā`ah*, one can review the following books:

- "*Kitāb al-Īmān Ma`ālimuhu wa Sunanuhu wa Istikmāluhu wa Darajātuh*", by Abū `Ubayd al-Qāsim Ibn Sallām (d. 224 H.)
- "*Kitāb al-Īmān*" from the "*Ṣaḥīḥ*" of *Imām* al-Bukhārī, (d. 256 H.), with the commentary of *Shaykh* `Abdullāh al-Ġunaymān
- "*Ash-Sharī`ah*", by Al-Ājurrī ash-Shāfi`ī or Al-Ḥanbalī (d. 360 H.), Pg. 95-138
- "*Al-Ibānah `An Sharī`at al-Firqat an-Nājiyah wa Mujānabat al-Firaq al-Mathmūmah*", by Ibn Baṭṭah al-`Ukbarī al-Ḥanbalī (d. 387 H.), Pg. 623-908 (the end of the book)
- "*Al-Fiṣal Fil-Milali wal-Ahwā'i wan-Niḥal* " by Abū Muḥammad Ibn Ḥazm aṭ-Ṭhāhirī (d. 456 H.). Specifically, chapters: "*Al-Īmān wal-Kufr waṭ-Ṭā`āt wal-Ma`āṣī wal-Wa`d wal-Wa`īd* ", "*Al-Kalām Fil-Wa`d wal-Wa`īd* " and "*Thikr al-`Aṭhā'im al-Mukhrijah Ilal-kufr Aw Ilal-Maḥāli Min Aqwāl Ahl al-Bid`ah al-Mu`tazilah wal-Khawārij wal-Murji'ah wash-Shī`ah*"
- "*Masā'il al-Īmān*", by *Al-Qāḍī* Abū Ya`lā al-Farrā' al-Ḥanbalī (d. 458 H.)
- "*Al-Ḥujjah Fī Bayān al-Maḥajjah wa Sharḥ `Aqīdat Ahl as-Sunnah*", by Abul-Qāsim Ismā`īl at-Taymī ash-Shāfi`ī (d. 535 H.), Vol. 1/403-420
- "*Ash-Shifā Bi-Ta`rīf Ḥuqūq al-Muṣṭafā*", by *Al-Qāḍī* `Iyāḍ al-Mālikī (d. 544 H.), Vol. 2/926 to the end of the book
- "*Aṣ-Ṣārim al-Masūl `Alā Shātim ar-Rasūl* " and volume seven of "*Majmū` al-Fatāwā*", both by Ibn Taymiyyah (d. 728 H.)
- "*Aṣ-Ṣalāt wa Ḥukmu Tārikihā*", from the beginning to Pg. 33; "*Madārij as-Sālikīn Bayna Manāzil Iyyāka Na`budu wa Iyyāka Nasta`īn*", Vol. 1/364 to the end of that volume; "*Miftāḥ Dār as-Sa`ādah wa Manshūr Wilāyat al-`Ilmi wal-Irādah*", Vol. 1/87-104; and "*Ṭarīq al-Hijrataynwa Bāb as-Sa`ādatayn*", Pg. 349-414; all by Ibn al-Qayyim (d. 751 H.)

Proof that Actions and Statements Nullify *Īmān* and Are Also a Basis for *Takfīr*

This is not difficult to prove, because there is an abundance of actions and statements of *Kufr* – the level of which nullifies *Īmān* [55] – which are clearly referred to in the Book of Allāh and the authentic *Sunnah* of the Messenger (ﷺ), not to mention the clear narrations of *Ijmā`* (consensus) of *Ahl as-Sunnah* on the topic.

To keep this short and simple, we will mention a couple from each category, *In Shā' Allāh*:

a) Actions of Kufr

Performing, teaching and learning sorcery (*Siḥr*) are actions that nullify *Islām* and cause the one who does so to become a *Kāfir*.

As Allāh (تَعَالَى) said:

﴿ وَٱتَّبَعُوا۟ مَا تَتْلُوا۟ ٱلشَّيَـٰطِينُ عَلَىٰ مُلْكِ سُلَيْمَـٰنَ ۖ وَمَا كَفَرَ سُلَيْمَـٰنُ وَلَـٰكِنَّ ٱلشَّيَـٰطِينَ كَفَرُوا۟ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحْرَ وَمَآ أُنزِلَ عَلَى ٱلْمَلَكَيْنِ بِبَابِلَ هَـٰرُوتَ وَمَـٰرُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَآ إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾

﴿ **And they followed** [instead] **what the devils had recited during the reign of Sulaymān. And it was not Sulaymān who disbelieved, but the devils disbelieved, teaching people sorcery and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they** [i.e. the two angels] **do not teach anyone except that they say: "We are only a trial, so do not disbelieve** [by practicing sorcery]**."** ﴾ [56]

Ibn Qudāmah (رَحِمَهُ الله) said:

"فَإِنَّ تَعَلُّمَ السِّحْرِ وَتَعْلِيمَهُ حَرَامٌ لَا نَعْلَمُ فِيهِ خِلَافًا بَيْنَ أَهْلِ الْعِلْمِ. قَالَ أَصْحَابُنَا: وَيَكْفُرُ السَّاحِرُ بِتَعَلُّمِهِ وَفِعْلِهِ سَوَاءٌ اعْتَقَدَ تَحْرِيمَهُ أَوْ إِبَاحَتَهُ. وَرَوَى عَنْ أَحْمَدَ مَا يَدُلُّ عَلَى أَنَّهُ لَا يُكَفَّرُ."

"So indeed, learning sorcery and teaching it is *Ḥarām*, about which we know of no disagreement among the people of knowledge. Our companions (i.e. the *Ḥanbalīs*) said: 'The sorcerer

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- "*Lawāmi` al-Anwār al-Bahiyyah wa Sawāṭi` al-Asrār al-Athariyyah Li-Sharḥ ad-Durrah al-Maḍiyyah Fī `Aqīdah al-Firqah al-Marḍiyyah*", by As-Saffārīnī al-Ḥanbalī (d. 1188 H.), Vol. 1/352-446
- "*Ma`ārij al-Qabūl Bi-Sharḥ Sullam al-Wuṣūl Ilā `Ilm al-Uṣūl Fit-Tawḥīd*", by *Shaykh* Ḥāfiṭḥ al-Ḥakamī (d. 1377 H.), Vol. 2/17-46 and 405-444

[55] Meaning that these are examples of *Kufr Akbar* (major disbelief), which unlike *Kufr Aṣġar* (minor disbelief), nullify one's *Īmān*, rendering him/her a *Kāfir* (disbeliever). And with this phrasing, we are including all actions and statements of *Shirk Akbar* (major polytheism), which unlike *Shirk Aṣġar* (minor polytheism), nullify one's *Īmān*, rendering him/her a *Mushrik Kāfir* (polytheist disbeliever).
[56] *Sūrat al-Baqarah*, 102

disbelieves by learning and performing it, whether he believes that it is forbidden or permissible. And it is narrated from Aḥmad, that which indicates that he does not disbelieve.” [57] [58]

Yes, it’s true that certain scholars have held that some forms of sorcery do not reach the level of *Kufr* that nullifies *Īmān*. And this is either because they included things that are either not actual sorcery, but still carry that label in the common vernacular [59] or because they viewed that some of those actions did not involve forms of worship to other than Allāh. But the point is that this *Āyah* itself is describing teaching, learning and performing sorcery – all three of which are actions, not beliefs – and it is clear from Allāh’s words, upon the tongues of the two angels, that these actions themselves are *Kufr*.

As *Shaykh* Sulaymān Ibn `Abdillāh Ibn Muḥammad Ibn `Abdil-Wahhāb (رَحِمَهُ الله) said:

"وَعِنْدَ التَّحْقِيقِ لَيْسَ بَيْنَ الْقَوْلَيْنِ اخْتِلَافٌ. فَإِنَّ مَنْ لَمْ يُكَفِّرْ لِظَنِّهِ أَنَّهُ يَتَأَتَّى بِدُونِ الشِّرْكِ وَلَيْسَ كَذَلِكَ. بَلْ لَا يَأْتِي السِّحْرُ الَّذِي مِنْ قِبَلِ الشَّيَاطِينِ إِلَّا بِالشِّرْكِ وَعِبَادَةِ الشَّيْطَانِ وَالْكَوَاكِبِ وَلِهَذَا سَمَّاهُ اللَّهُ كُفْرًا..."

“And upon investigation, there is no difference between the two opinions. As those who did not make *Takfīr*, because they thought it could be performed without *Shirk*, and this is not so. Rather, the sorcery that comes from the *Shayāṭīn* does not come except with *Shirk* and worship of the *Shayṭān* and the planets, and due to this, Allāh called it *Kufr*. [60]

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[57] “*Al-Muġnī* ”, Vol. 12/300

[58] As *Shaykh* `Abdul-`Azīz Āl `Abdil-Laṭīf mentions in “*Nawāqiḍ al-Īmān al-Qawliyyah wal-`Amaliyyah*”, Vol. 2/506, that the reason for something being narrated from *Imām* Aḥmad that he does not disbelieve, is due to the fact that in some cases, *Imām* Aḥmad would refer to the ruling upon the one who learns or teaches sorcery is that he is to be executed, but he didn’t always state that this execution was for apostasy, making it possible to interpret that this penalty was only a form of capital punishment for the crime itself, and not necessarily due to his leaving *Islām*, as he says:

"غَالِبُ الرِّوَايَاتِ عَنْ الْإِمَامِ أَحْمَدَ تَنُصُّ عَلَى قَتْلِ السَّاحِرِ وَمِنْهَا رِوَايَاتٌ تَنُصُّ عَلَى كُفْرِهِ وَرِوَايَاتٌ أُخْرَى لَا تُكَفِّرُهُ."

“The majority of the narrations from *Imām* Aḥmad stipulate the execution of the sorcerer. From them are those which specify his *Kufr* (as the reason) while other narrations do not specify his *Kufr* (i.e. they only refer to the penalty for the action).” [Look to: “*Al-Masā’il war-Rasā’il al-Marwiyyah `An al-Imām Aḥmad Fil-`Aqīdah*”, Vol. 2/60, 69, 101-107]

[59] Such as sleight of hand “magic” card tricks, for example. For instance, *Shaykh* Sulaymān Ibn `Abdillāh Ibn Muḥammad Ibn `Abdil-Wahhāb said:

"وَأَمَّا سِحْرُ الْأَدْوِيَةِ وَالتَّدْخِينِ وَنَحْوِهِ فَلَيْسَ بِسِحْرٍ وَإِنْ سُمِّيَ سِحْرًا فَعَلَى سَبِيلِ الْمَجَازِ كَتَسْمِيَةِ الْقَوْلِ الْبَلِيغِ وَالنَّمِيمَةِ سِحْرًا. وَلَكِنَّهُ يَكُونُ حَرَامًا لِمَضَرَّتِهِ يُعَزَّرُ مَنْ يَفْعَلُهُ تَعْزِيرًا بَلِيغًا."

“As for the ‘sorcery’ of medicines, (mystical ceremonies involving) smoke and the like, this is not sorcery, even if it is called ‘sorcery’. (Rather) it is by way of metaphor, like calling eloquent speech and gossip ‘sorcery’. However, it is forbidden because of its harm; whoever does it isto be punished with a severe punished.” [“*Taysīr al-`Azīz al-Ḥamīd Fī Sharḥ Kitāb at-Tawḥīd al-Lathī Huwa Haqq Allāhi `Alal-`Abīd* ”, Pg. 327]

[60] “*Ad-Durar as-Saniyyah Fil-Ajwibah an-Najdiyyah*”, Vol. 7/67

And Abū Bakr al-Jaṣṣāṣ (رَحِمَهُ الله) concluded his commentary upon this *Āyah*, specifically referring to how these nullifications of *Īmān* are <u>actions</u>:

"فَجَعَلَ ضِدَّ هَذَا الْإِيمَانِ فِعْلَ السِّحْرِ؛ لِأَنَّهُ جَعَلَ الْإِيمَانَ فِي مُقَابَلَةِ فِعْلِ السِّحْرِ وَهَذَا يَدُلُّ عَلَى أَنَّ السَّاحِرَ كَافِرٌ. وَإِذَا ثَبَتَ كُفْرُهُ فَإِنْ كَانَ مُسْلِمًا قَبْلَ ذَلِكَ أَوْ قَدْ ظَهَرَ مِنْهُ الْإِسْلَامُ فِي وَقْتٍ فَقَدْ كَفَرَ بِفِعْلِ السِّحْرِ."

"So, He made the action of sorcery to be contrary to this *Īmān*, because He made *Īmān* the opposite of the action of sorcery. And this indicates that the sorcerer is a *Kāfir*. And if his *Kufr* is proven, then if he was a Muslim prior to that or *Islām* was displayed by him at some time, then he has disbelieved by the <u>action</u> of sorcery." [61]

Another action of *Kufr* which nullifies *Īmān* and for which *Takfīr* is to be made, despite not having any knowledge of what is in a person's heart, is for him to form an allegiance with the disbelievers. And this includes, but is not restricted to, fighting against the Muslims on the side of those disbelievers.

As Allāh (تَعَالَى) said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ﴾

﴿ **O you who have believed, do not take the Jews and the Christians as allies. They are** [in fact] **allies of one another. And whoever is an ally to them among you - then indeed, he is** [one] **of them.** ﴾ [62]

So, allying oneself with the disbelievers is an action that causes the one who does it to leave *Islām*, and there is no mention in this text of *Kufr* in the heart, such as believing in their religion, or other matters of internal belief. [63]

As Al-Qāsimī (d. 1332 H.) said:

"﴿ فَإِنَّهُ مِنْهُمْ ﴾ أَيْ: مِنْ جُمْلَتِهِمْ. وَحُكْمُهُ حُكْمُهُمْ وَإِنْ زَعَمَ أَنَّهُ مُخَالِفٌ لَهُمْ فِي الدِّينِ فَهُوَ بِدَلَالَةِ الْحَالِ مِنْهُمْ لِدَلَالَتِهَا عَلَى كَمَالِ الْمُوَافَقَةِ."

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[61] "*Aḥkām al-Qur'ān*", Vol. 1/53

[62] *Sūrat al-Mā'idah*, 51

[63] And certainly, it is true that many scholars, when describing examples of Muslims allying with the disbelievers, will add fighting against the Muslims as part of their description of this allegiance. However, this does not contradict that the allegiance (*Wilāyah*) itself is *Kufr*, even without adding fighting against the Muslims. This is because fighting is also an action of *Wilāyah*, just as swearing an oath of allegiance would be a statement of *Wilāyah*, regardless of any fighting taking place. And in any case, fighting against the Muslims on behalf of the disbelievers, is <u>also</u> an action independent from any particular belief of *Kufr* in the heart, as it is known that mercenaries often fight for payment alone, regardless of who the target of that fighting is.

﴿**...then indeed, he is** [one] **of them...**﴾: Meaning their general body, and his ruling is their ruling, even if he claims that he is different from them in religion. So, he is one of them, as indicated by his situation, since it indicates complete compliance." [64]

And this is a matter about which there is a consensus (*Ijmā`*) from the Muslims, as Ibn Ḥazm (d. 456 H.) said:

"صَحَّ أَنَّ قَوْله تَعَالَى: ﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُم ﴾ إِنَّمَا هُوَ عَلَى ظَاهِرِهِ بِأَنَّهُ كَافِرٌ مِنْ جُمْلَةِ الْكُفَّارِ. وَهَذَا حَقٌّ لَا يَخْتَلِفُ فِيهِ اثْنَانِ مِنْ الْمُسْلِمِينَ."

"It is confirmed that His statement, (تَعَالَى):

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

﴿ **And whoever is an ally to them among you - then indeed, he is** [one] **of them.** ﴾

...is only upon its apparent meaning; that he is a *Kāfir* from the general body of the *Kuffār*, and this is the truth that no two Muslims differ over." [65]

And so, if a Muslim had *Īmān* in his heart, but then formed an allegiance with the *Kuffār* – which is an action – this action would nullify that internal *Īmān*, leaving him a *Kāfir*. This is because the *Kufr* of actions wipes out the *Īmān* of the heart, just as believing *Kufr* inside one's heart does.

As Allāh (تَعَالَى) said:

﴿ تَرَىٰ كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ ٱلَّذِينَ كَفَرُوا۟ ۚ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ ٱللَّهُ عَلَيْهِمْ وَفِى ٱلْعَذَابِ هُمْ خَـٰلِدُونَ وَلَوْ كَانُوا۟ يُؤْمِنُونَ بِٱللَّهِ وَٱلنَّبِىِّ وَمَآ أُنزِلَ إِلَيْهِ مَا ٱتَّخَذُوهُمْ أَوْلِيَآءَ وَلَـٰكِنَّ كَثِيرًا مِّنْهُمْ فَـٰسِقُونَ ﴾

﴿ ***You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally. And if they had believed in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.*** ﴾ [66]

And about these verses, Ibn Taymiyyah (رَحِمَهُ الله) commented:

"فَذَكَرَ جُمْلَةً شَرْطِيَّةً تَقْتَضِي أَنَّهُ إذَا وُجِدَ الشَّرْطُ وُجِدَ الْمَشْرُوطُ بِحَرْفِ لَوْ الَّتِي تَقْتَضِي مَعَ الشَّرْطِ انْتِفَاءَ الْمَشْرُوطِ فَقَالَ:﴿ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ ﴾ فَدَلَّ عَلَى أَنَّ الْإِيمَانَ الْمَذْكُورَ يَنْفِي اتِّخَاذَهُمْ أَوْلِيَاءَ وَيُضَادُّهُ وَلَا يَجْتَمِعُ

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[64] "*Maḥāsin at-Ta'wīl* ", Vol. 4/162
[65] "*Al-Muḥallā*", Vol. 12/33
[66] *Sūrat al-Mā'idah*, 80-81

الْإِيمَانُ وَاتِّخَاذُهُمْ أَوْلِيَاءَ فِي الْقَلْبِ. وَدَلَّ ذَلِكَ عَلَى أَنَّ مَنْ اتَّخَذَهُمْ أَوْلِيَاءَ؛ مَا فَعَلَ الْإِيمَانَ الْوَاجِبَ مِنْ الْإِيمَانِ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إلَيْهِ. وَمِثْلُهُ قَوْله تَعَالَى﴿ لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾ فَإِنَّهُ أَخْبَرَ فِي تِلْكَ الْآيَاتِ أَنَّ مُتَوَلِّيَهُمْ لَا يَكُونُ مُؤْمِنًا. وَأَخْبَرَ هُنَا أَنَّ مُتَوَلِّيَهُمْ هُوَ مِنْهُمْ؛ فَالْقُرْآنُ يُصَدِّقُ بَعْضُهُ بَعْضًا."

"So He (i.e. Allāh) mentioned a conditional sentence, which necessitates that if the condition is present, then that which depends upon the condition is (also) present. (This was done) with the phrase 'if', which (if not present) requires the negation of the conditional article. So, He said: ﴿***And if they had believed in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies.***﴾ So, this indicates that the aforementioned *Īmān* negates taking them as allies and contradicts it, and that *Īmān* and taking them as allies cannot coexist in the heart. And this indicates that whoever takes them as allies has not performed the obligatory *Īmān* required, of believing in Allāh, the Prophet and what was revealed to him. And like it is His (تَعَالَى) statement: ﴿***...do not take the Jews and the Christians as allies. They are** [in fact] **allies of one another. And whoever is an ally to them among you - then indeed, he is** [one] **of them.***﴾ So, He informed in these verses that the one who takes them as allies would not be a believer. And here, He informed that the one who takes them as allies is from them. So, the *Qur'ān* confirms itself, through its parts." [67]

b) Statements of Kufr

Insulting *Islām* through verbal mockery of its expressions, such as its pillars, Allāh (تَعَالَى) Himself, or His Prophets and Messengers.

As Allāh (عَزَّ وَجَل) said:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ إِن نَّعْفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴾

﴿***And if you ask them, they will surely say: "We were only conversing and playing." Say: "Is it Allāh and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your Īmān. If We pardon one faction of you - We will punish another faction because they were criminals.***﴾ [68]

In his *Tafsīr* of this verse, Ibn Jarīr aṭ-Ṭabarī (d. 310 H.) narrates:

"حَدَّثَنِي يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: ثَنِي هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَجُلٌ فِي غَزْوَةِ تَبُوكَ فِي مَجْلِسٍ: مَا رَأَيْنَا مِثْلَ قُرَّائِنَا هَؤُلَاءِ أَرْغَبَ بُطُونًا وَلَا أَكْذَبَ أَلْسُنًا وَلَا أَجْبَنَ عِنْدَ اللِّقَاءِ. فَقَالَ رَجُلٌ فِي الْمَجْلِسِ: كَذَبْتَ وَلَكِنَّكَ مُنَافِقٌ لَأُخْبِرَنَّ رَسُولَ اللَّهِ (ﷺ). فَبَلَغَ ذَلِكَ النَّبِيَّ (ﷺ) وَنَزَلَ الْقُرْآنُ. قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَأَنَا رَأَيْتُهُ مُتَعَلِّقًا بِحَقَبِ نَاقَةِ

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[67] "*Majmū` al-Fatāwā*", Vol. 7/17
[68] *Sūrat at-Tawbah*, 65-66

رَسُولِ اللَّهِ (ﷺ) تَنْكُبُهُ الْحِجَارَةُ وَهُوَ يَقُولُ: يَا رَسُولَ اللَّهِ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ. وَرَسُولُ اللَّهِ (ﷺ) يَقُولُ: ﴿ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

Yūnus told me, saying: 'Ibn Wahb informed us, saying: 'Hishām Ibn Sa`d told me, from Zayd Ibn Aslam, from `Abdullāh Ibn `Umar, who said: 'A man said in a gathering during the Battle of Tabūk: 'We have never seen anyone like these reciters of ours, more eager in (filling their) stomachs, nor more lying (on their) tongues nor more cowardly when meeting (the enemy in battle).' So a man in the gathering said: 'You have lied! Rather, you are a *Munāfiq* (hypocrite). I will surely inform the Messenger of Allāh (ﷺ).' This reached the Prophet (ﷺ) and the *Qur'ān* was revealed (concerning this incident). `Abdullāh Ibn `Umar said: 'I saw him (i.e. the man who said this) clinging to the saddlebag of the Messenger of Allāh's (ﷺ) camel, and stones were (flying up from the trotting camel and) hitting him, and he was saying: 'O Messenger of Allāh, we were only conversing and playing!' And the Messenger of Allāh (ﷺ) would say: ﴿ ***Is it Allāh and His verses and His Messenger that you were mocking? Make no excuse; you have disbelieved after your Īmān.*** ﴾ [69]

Firstly, consider the following: The man in that gathering who labelled the individual who uttered this mocking statement "…a *Munāfiq* (hypocrite)…" was performing *Takfīr* of him. There is no such thing as a Muslim *Munāfiq*. By definition, a Muslim cannot be a *Munāfiq*, or vice-versa. Yes, a *Munāfiq* can conceal his *Kufr* and be treated as a Muslim, but he isn't actually a Muslim. But when someone says to an individual: "O *Munāfiq*!" or "You are a *Munāfiq*!", what he is essentially saying is "You are not a Muslim!" He might be correct or incorrect in that assertion, but this is *Takfīr*, nonetheless.

Secondly, consider that when this man went to inform the Messenger of Allāh (ﷺ) of what that individual had said, Allāh (تَعَالَى) revealed the command to say to him:

﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

﴿***Make no excuse; you have disbelieved after your Īmān.***﴾

Therefore, the man in this gathering judged that man to be a *Kāfir*, for uttering his mockery of *Islām*, and both Allāh (تَعَالَى) and the Messenger of Allāh (ﷺ) affirmed that this *Takfīr* was correct. And what was the cause of this *Takfīr*? Was it because the man in the gathering somehow ascertained that this person held *Kufr* beliefs? No, it was because he heard him utter a statement of *Kufr*, which was his mockery of *Islām*, and that was his sole basis for judging him a *Kāfir*, which both Allāh (تَعَالَى) and His Messenger (ﷺ) affirmed was correct.

As Ibn Taymiyyah (رَحِمَهُ الله) said:

"وَهَذَا نَصٌّ فِي أَنَّ الِاسْتِهْزَاءَ بِاللَّهِ وَآيَاتِهِ وَبِرَسُولِهِ كُفْرٌ فَالسَّبُّ الْمَقْصُودُ بِطَرِيقِ الْأَوْلَى."

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[69] *"Jāmi` al-Bayān `An Ta'wīl Āy al-Qur'ān"*, Vol. 11/543-544

“And this is a text concerning that mocking Allāh, His verses and His Messenger is *Kufr*. So, the intended swearing (as opposed to joking) is even more so.” [70]

And lastly, consider the fact that Allāh (تَعَالَى) affirms that prior to this statement of *Kufr* he uttered, that man did previously possess *Īmān* – meaning that he was a Muslim, beforehand – as He (تَعَالَى) said:

﴿ قَدْ كَفَرْتُم بَعْدَ إِيمَٰنِكُمْ ﴾

﴾...you have disbelieved after your Īmān.﴿

As Ibn Taymiyyah (رَحِمَهُ الله) said:

"فَدَلَّ عَلَى أَنَّهُمْ لَمْ يَكُونُوا عِنْدَ أَنْفُسِهِمْ قَدْ أَتَوْا كُفْرًا بَلْ ظَنُّوا أَنَّ ذَلِكَ لَيْسَ بِكُفْرِ فَبَيَّنَ أَنَّ الِاسْتِهْزَاءَ بِاَللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُفْرٌ يَكْفُرُ بِهِ صَاحِبُهُ بَعْدَ إيمَانِهِ فَدَلَّ عَلَى أَنَّهُ كَانَ عِنْدَهُمْ إيمَانٌ ضَعِيفٌ فَفَعَلُوا هَذَا الْمُحَرَّمَ الَّذِي عَرَفُوا أَنَّهُ مُحَرَّمٌ وَلَكِنْ لَمْ يَظُنُّوهُ كُفْرًا."

“So, this indicates that they did not think that they had committed *Kufr*, but rather they thought that it (i.e. what they said) was not disbelief. Thus, He clarified that mocking Allāh, His verses and His Messenger is *Kufr*, and the one committing it disbelieves though it, after his *Īmān*. So, this indicates that they had (at least) weak *Īmān* (prior to this mockery). Then they performed (uttered) this forbidden thing (statement), which they knew was forbidden, but they did not realize that it was *Kufr*.” [71]

Another statement of *Kufr* that nullifies *Īmān* is to verbally describe Allāh (عَزَّ وَجَل) as having partners and associates, as the People of the Book (i.e. Jews and Christians) do.

As Allāh (تَعَالَى) said:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ﴾

﴾ ***They have certainly disbelieved*** *(those)* ***who say: “Allāh is the Messiah, the son of Mary.”*** ﴿ [72]

And He said:

﴿ لَّقَدْ كَفَرَ ٱلَّذِينَ قَالُوٓاْ إِنَّ ٱللَّهَ ثَالِثُ ثَلَٰثَةٍ ﴾

﴾ ***They have certainly disbelieved*** *(those)* ***who say: “Allāh is the third of three.”*** ﴿ [73]

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[70] “*Aṣ-Ṣārim al-Masūl `Alā Shātim ar-Rasūl* ”, Pg. 31
[71] “*Majmū` al-Fatāwā*”, Vol. 7/273
[72] *Sūrat al-Ma’idah*, 72
[73] *Sūrat al-Mā’idah*, 73

And here we see that it is the statements themselves being described as what resulted in those who utter them being disbelievers. Unlike what many people might assume, which is that the statement is merely a conveyance by which we see into the heart of the person who utters it. Yes, certainly a person might say: "I believe such-and-such", which is a verbal affirmation of what he believes in his heart. But as we stated about those who mocked *Islām* in the previous section, those mockers didn't actually believe what they were saying was true. In fact, they even testified that they were only joking in their mockery. And then a verse was revealed, affirming that these were jokes, but that this was no excuse for them. Those mocking statements, which they didn't believe to be true, resulted in their *Īmān* being nullified and them leaving *Islām*.

Similarly, the claim of divinity of oneself, as Allāh (تَعَالَىٰ) mentioned was stated by Fir`awn:

﴿ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴾

﴿ ***...then he said: "I am your Lord, Most High"*** ﴾ [74]

Obviously, Fir`awn did not believe in his heart that he was the Creator and Sustainer of the Universe, so this statement – despite its obvious *Kufr* – was not a verbal manifestation of what he believed in his heart.

As Allāh (تَعَالَىٰ) stated when Mūsā (عَلَيْهِ ٱلسَّلَام) testified to Fir`awn:

﴿ قَالَ لَقَدْ عَلِمْتَ مَآ أَنزَلَ هَٰٓؤُلَآءِ إِلَّا رَبُّ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ بَصَآئِرَ وَإِنِّى لَأَظُنُّكَ يَٰفِرْعَوْنُ مَثْبُورًا ﴾

﴿ ***He*** *[Mūsā]* ***said: "You have already known that none has sent down these*** *[signs]* ***except the Lord of the heavens and the earth as evidence, and indeed I believe, O Fir`awn, that you are destroyed."*** ﴾ [75]

Meaning that Fir`awn knew he was not the Lord of the heavens and the earth. This is because a person can easily say a statement which verbally denies what is inside their heart and vice versa.

As Allāh (عَزَّ وَجَلّ) said about what was inside the hearts of Fir`awn and his people:

﴿ وَجَحَدُوا۟ بِهَا وَٱسْتَيْقَنَتْهَآ أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴾

﴿ ***And they rejected them*** *(i.e. Allāh's signs)*, ***while their*** *[inner]* ***selves were convinced thereof, out of injustice and haughtiness. So, see how was the end of the corrupters.*** ﴾ [76]

Yet, if a Muslim deliberately utters words of *Kufr* – while having reached the age of accountability, being of sound mind and not being compelled to do so, and without a valid misinterpretation or ignorance that would excuse him – he becomes an apostate and is subject to the rulings of *Takfīr*.

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[74] *Sūrat an-Nāzi`āt*, 24
[75] *Sūrat al-Isrā'*, 102
[76] *Sūrat an-Naml*, 14

[77] This is regardless of whether he was joking, if he was paid to do so, or if he actually believes what he is saying.

As An-Nawawī (d. 676 H.) said:

"وَتَحْصُلُ الرِّدَّةُ بِالْقَوْلِ الَّذِي هُوَ كُفْرٌ سَوَاءٌ صَدَرَ عَنِ اعْتِقَادٍ أَوْ عِنَادٍ أَوِ اسْتِهْزَاءٍ."
"And apostasy occurs by the statement which is *Kufr*, regardless of whether it is based on belief, stubbornness, or mockery." [78]

And this was the understanding of the *Salaf* (predecessors) from this *Ummah* when it came to outward expressions of *Kufr* in the form of actions or statements. The *Takfīr* is <u>not</u> based upon what this action or statement reveals about what is inside the person's heart.

As Isḥāq Ibn Rāhwayh (d. 238 H.) said:

"وَكُلُّ شَيْءٍ مِنَ الْوَقِيعَةِ فِي اللَّهِ عَزَّ وَجَلَّ أَوْ فِي شَيْءٍ أَنْزَلَ اللَّهُ تَعَالَى عَلَى أَنْبِيَائِهِ فَهُوَ كُفْرٌ يُخْرِجُهُ مِنْ إِيمَانِهِ وَإِنْ كَانَ مُقِرًّا بِكُلِّ مَا أَنْزَلَ اللَّهُ تَعَالَى."
"And every type of insult toward Allāh (عَزَّ وَجَل) or toward something that Allāh (تَعَالَى) revealed to His Prophets is *Kufr* that takes him out of his *Īmān*, even if he acknowledges everything that Allāh (تَعَالَى) revealed." [79]

And Abū Thawr (d. 240 H.) said:

"فَاعْلَمْ يَرْحَمُنَا اللَّهُ وَإِيَّاكَ أَنَّ الْإِيمَانَ تَصْدِيقٌ بِالْقَلْبِ وَقَوْلٌ بِاللِّسَانِ وَعَمَلٌ بِالْجَوَارِحِ؛ وَذَلِكَ أَنَّهُ لَيْسَ بَيْنَ أَهْلِ الْعِلْمِ خِلَافٌ فِي رَجُلٍ لَوْ قَالَ: أَشْهَدُ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَاحِدٌ وَأَنَّ مَا جَاءَتْ بِهِ الرُّسُلُ حَقٌّ وَأَقَرَّ بِجَمِيعِ الشَّرَائِعِ ثُمَّ قَالَ: مَا عَقَدَ قَلْبِي عَلَى شَيْءٍ مِنْ هَذَا وَلَا أُصَدِّقُ بِهِ أَنَّهُ لَيْسَ بِمُسْلِمٍ وَلَوْ قَالَ: الْمَسِيحُ هُوَ اللَّهُ وَجَحَدَ أَمْرَ الْإِسْلَامِ قَالَ: لَمْ يَعْتَقِدْ قَلْبِي عَلَى شَيْءٍ مِنْ ذَلِكَ أَنَّهُ كَافِرٌ بِإِظْهَارِ ذَلِكَ وَلَيْسَ بِمُؤْمِنٍ."
"So, know, may Allāh have mercy on us and you, that *Īmān* is affirmation in the heart, statements with the tongue and actions with the limbs. And this is because there is no disagreement among the people of knowledge about a man who, if he said: 'I testify that Allāh (عَزَّ وَجَل) is One, and that what the Messengers brought is true', and he acknowledged all the (*Islāmic*) laws, then he said: 'My heart has not resolved on any of this, and I do not believe in it,' that he is not a Muslim. And

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[77] As stated previously, this response essay was not intended to be an exhaustive explanation of the *Fiqh* of *Takfīr*. As such, we have not digressed into discussions of the preventative factors (*Mawāni`*) or conditions (*Shurūṭ*) of *Takfīr*, nor are we delving into the related juristic discussion points around them. Rather, we are only making the point here that Daniel's assertion that we must prove what is inside a suspect's heart in order to perform *Takfīr* of him, is not correct.
[78] "*Rawḍat aṭ-Ṭālibīn wa `Umdat al-Muftīn*", Vol. 10/64
[79] "*Ta`ẓīm Qadr aṣ-Ṣalāt*", by Muḥammad Ibn Naṣr al-Marwazī, Vol. 2/929

if he said: ‘The Messiah is Allāh’, and verbally rejects the matter of *Islām*, (then) said: ‘My heart has not resolved on any of this,’ that he is a *Kāfir* by displaying that, and he is not a believer.” [80]

The student of knowledge should learn this principle well and understand it, because although it was a clearly held understanding of our *Salaf*, this concept has been marginalized to the point where Muslims have strayed from it, and we often read and hear things from influential Muslim figures who sound like they have never even heard it! May Allāh (تَعَالَىٰ) save this *Ummah* from falsehood.

- ***So, if we limit ourselves to contemporary Sunnī scholars, the debate would be over.*** [81] ***In fact, my opponents' view that Twelvers are default Kāfir is a fringe opinion today, mainly because Twelvers have reformed their doctrines heavily over time.***

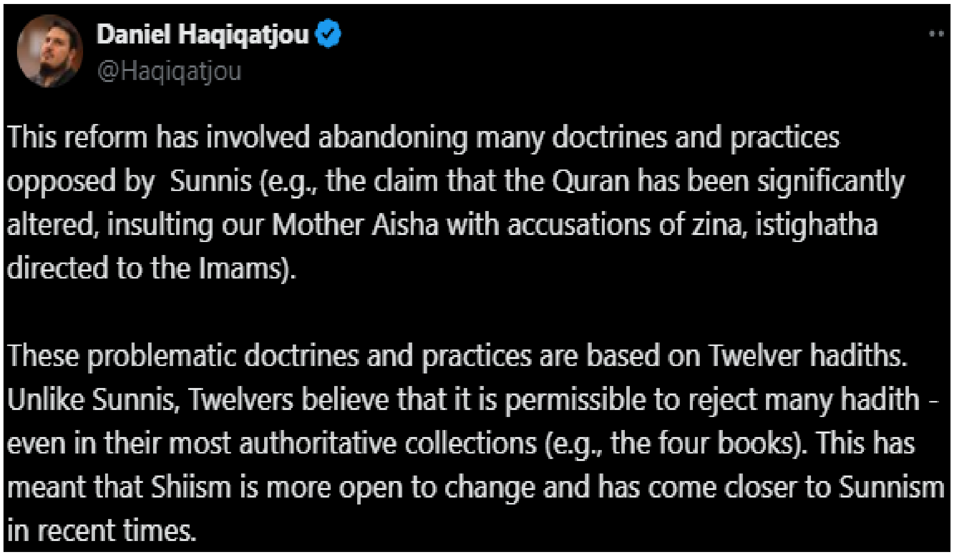
Response: *“…Twelvers have reformed their doctrines heavily over time…”*

This is a claim Daniel has made in numerous places. Both in his YouTube lectures, X posts and this debate itself. For instance, during the back-and-forth portion of the debate, Daniel said:

“The kind of claim that you’re making of ‘Oh, but it’s found in their books!’ Yeah, it is found in their books. I acknowledge that. But their books no longer apply. Why? Because their beliefs have evolved. That’s the thing about Shī`ah... That’s part of why they’re Ahl al-Bid`ah. Their beliefs evolve over time. So, the beliefs that their previous scholars had, their current scholars will reject.”

And on X (formerly Twitter):

[80] “*Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*”, Vol. 4/931
[81] It is worth pointing out that Daniel did not quote a single living *Sunnī* scholar in his entire thesis statement to substantiate this claim, much less did he quote “…contemporary *Sunnī* scholars…”.



Daniel Haqiqatjou
@Haqiqatjou

This reform has involved abandoning many doctrines and practices opposed by Sunnis (e.g., the claim that the Quran has been significantly altered, insulting our Mother Aisha with accusations of zina, istighatha directed to the Imams).

These problematic doctrines and practices are based on Twelver hadiths. Unlike Sunnis, Twelvers believe that it is permissible to reject many hadith - even in their most authoritative collections (e.g., the four books). This has meant that Shiism is more open to change and has come closer to Sunnism in recent times.

[82]

His point is that because the *Shī`ah* are from *Ahl al-Bid`ah*, one of their defects is that their scholarly tradition lacks coherent fundamental principles. Unlike *Ahl as-Sunnah*, who rely upon a strict and rigid basis upon which they developed their beliefs, the *Shī`ah* often devolve and mutate from their core teachings. As such – he contends – they have come significantly closer to *Ahl as-Sunnah* over the centuries.

For the sake of argument, we can agree with Daniel that the *Shī`ah* have no fundamental principles upon which they developed their doctrinal beliefs. As with the modern Christians, the *Shī`ah* sect's teachings are mostly based upon a fabricated "history" in the first place, so this is not difficult to concede. However, there is an enormous logical flaw in his argument, which is this:

Even if we were to concede that this lack of fundamentals leads them to morph and change their core teachings, why would we assume that they would come closer to *Islām*, rather than further away from it? For that matter, even if we conceded that they actually DID improve in one or two areas, why wouldn't we also assume they could become far worse in several others – leading to an overall progressively worse religion than the one their predecessors followed?

Look back to our discussion on the Houthis in Yemen, which started out as a tribe upon the *Zaydī* school of the *Shī`ah* sects. What was their progression? Did they become closer to *Ahl as-Sunnah* or further away as the influence of the *Rāfiḍah Shī`ah* sect from Iran dominated the relationship? And look to Ibn Taymiyyah's discussion about the three general sects of the *Shī`ah* and what he highlighted as the most distinguishing characteristics of the *Rāfiḍah*/*Imāmī*/Twelver sect:

As he said:

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[82] Please note that Daniel's statement in the image above was cropped to only include the section being quoted with the header added to show this was his tweet.

"وَالدَّرَجَةُ الثَّانِيَةُ وَهُمْ الرَّافِضَةُ الْمَعْرُوفُونَ كَالْإِمَامِيَّةِ وَغَيْرِهِمْ: الَّذِينَ يَعْتَقِدُونَ أَنَّ عَلِيًّا هُوَ الْإِمَامُ الْحَقُّ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَصٍّ جَلِيٍّ أَوْ خَفِيٍّ وَأَنَّهُ ظَلَمَ وَمَنَعَ حَقَّهُ وَيُبْغِضُونَ أَبَا بَكْرٍ وَعُمَرَ وَيَشْتُمُونَهُمَا وَهَذَا عِنْدَ الْأَئِمَّةِ فِيمَا الرَّافِضَةُ وَهُوَ بُغْضُ أَبِي بَكْرٍ وَعُمَرَ وَسَبُّهُمَا."

"And the second level is the *Rāfiḍah*, who are known as the *Imāmiyyah*, and others (besides the *Rāfiḍah*): those who believe that `Alī is the true *Imām* after the Prophet (ﷺ), by explicit or implicit text, and that he was wronged and denied his right. And they hate Abū Bakr and `Umar and insult them. And this is the sign of the *Rāfiḍah* according to the *Imāms* (of *Ahl as-Sunnah*), and it is the hatred of Abū Bakr and `Umar and swearing at them.' **[83]**

You will notice that he makes no mention of the *Rāfiḍah's* supplications of "*Yā `Alī*", or "*Yā Ḥusayn*" and their other more-modern expressions of *Shirk*, such as their claims that their *Imāms* possess attributes of divinity, which we are all familiar with in our time.

Is this an indication that their lack of fundamental principles led them to become closer to *Islām*, or further away from it? Even a layperson's knowledge in the development of the offshoots of the sub-sects who splintered away from the *Rāfiḍah*, reveals a deterioration as time passed. In the middle part of the 6th century (Gregorian), the *Ismā`īlīs* split from the *Rāfiḍah*. Then during the Fatimid Dynasty, less than 300 years later, the *Durūz* split away from the *Ismā`īlīs*. If one were to compare the beliefs of the *Durūz* to the earliest *Shī`ah* beliefs, guess which religion would appear more similar to *Islām*. It is definitely not the latter one!

If someone were to say: "But look at all the sects that broke away from *Ahl as-Sunnah* also! Didn't they also become more and more deviant the further they got from the earliest *Sunnī* Muslims?" The answer is: "Yes! That is precisely the point! As time goes on, the general people gravitate away from the core teachings and beliefs that were revealed in the Book and the *Sunnah*, which the Messenger of Allāh (ﷺ) was commanded to teach us. This applies to those who splintered away from *Ahl as-Sunnah*, such as the *Shī`ah* and the other deviant sects – some of whom have completely left *Islām* entirely, and some of which remain Muslim – despite belonging to deviant sects, which no longer qualify for the term "*Sunnī*" or "*Ahl as-Sunnah*" or "*Ahl as-Sunnah wal-Jamā`ah*."

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[83] "*At-Tis`īniyyah*", Vol. 1/264

This gradual drifting away from those core teachings over time, and the division and subdivision into sects of innovation away from the truly guided sect of *Ahl as-Sunnah* is precisely the reason we were ordered to stick to those earliest teachings!

From Al-`Irbāḍ Ibn Sāriyah (رَضِيَ ٱللَّهُ عَنْه) that the Messenger of Allāh (ﷺ) said:

"أُوصِيكُمْ بِتَقْوَى وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ."

"I order you to fear Allāh, and to listen and obey (to the legitimate authority), even in the case of an Ethiopian slave. Because indeed, whoever among you lives, he will see much difference. So, <u>stick to my Sunnah</u> and the Sunnah of the rightly guided Khulafā' (successors), and bite onto it with the molars. And beware of the newly invented matters, as indeed, every newly invented matter is an innovation, and every innovation is a misguidance." [84]

Therefore, it is a logical fallacy to assert that the lack of fundamental principles in *Shī`ism* somehow leads them to "reform" their religion so that it gradually becomes <u>closer</u> to *Islām*. What we see historically is that it leads them further and further <u>away</u> from it.

In fact, many scholars have commented on the trend of the *Rāfiḍah* increasing in misguidance, rather than the opposite.

For example, Ibn Taymiyyah (d. 728 H.) said:

"قُدَمَاءُ الشِّيعَةِ كَانُوا مُتَّفِقِينَ عَلَى إِثْبَاتِ الْقَدْرِ وَإِنَّمَا شَاعَ فِيهِمْ نَفْيُ الْقَدْرِ مِنْ حِينِ اتَّصَلُوا بِالْمُعْتَزِلَةِ."

"The earliest *Shī`ah* were in agreement (with *Ahl as-Sunnah*) on affirming *Qadr* (predestination), but the denial of *Qadr* became widespread among them after they came into contact with the *Mu`tazilah*." [85]

So, according to Ibn Taymiyyah (رَحِمَهُ الله), the earliest *Rāfiḍah* were in agreement with *Ahl as-Sunnah* in affirming the concept of *Qadr* (Divine Decree) as part of their *`Aqīdah.* But after being introduced to the *Bid`ah* of the *Mu`tazilah* and being influenced by them, they added their rejection of *Qadr* to their list of innovated beliefs. But who knows? Maybe *Shaykh al-Islām* was –

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[84] Collected by Aḥmad (#17,275), Abū Dāwūd (#4,607) and At-Tirmithī (#2,676) who said:

عَنْ ثَوْرِ بْنِ يَزِيدَ حَدَّثنا خَالِدُ بْنُ مَعْدَانَ قَالَ: حَدَّثنا عَبْدُ الرَّحْمَنِ ابْنُ عَمْرٍو السُّلَمِيُّ وَحُجْرُ بْنُ حُجْرٍ عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ أَنَّ رَسُولُ اللهِ (ﷺ) قال:

From Thawr Ibn Yazīd: Khālid Ibn Ma`dān told us, saying: `Abdur-Raḥmān Ibn `Amr as-Sulamī and Ḥujr ibn Ḥujr told us: From Al-`Irbāḍ Ibn Sāriyah.

And At-Tirmithī said: "This is a *Ḥasan Ṣaḥīḥ Ḥadīth*."

[85] "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*", Vol. 3/139

as Daniel likes to say – a “*Sunnī* sectarian”. What do the *Rāfiḍī* scholars themselves say about this devolution of their doctrines over time?

Even the later *Shī`ah* scholars themselves acknowledge that the expression of *Rāfiḍī Shī`ism* worsened over time.

For instance, when speaking about their early *Imāms*, *Rāfiḍī* scholar, Zayn ad-Dīn al-`Āmilī (d. 965 H.) said:

"عَلَى مَا يَظْهَرُ مِنْ حَالِ رُوَاتِهِمْ وَمُعَاصِرِيهِمْ مِنْ شِيعَتِهِمْ فِي أَحَادِيثِهِمْ عَلَيْهِمْ السَّلَامُ، فَإِنَّ كَثِيرًا مِنْهُمْ مَا كَانُوا يَعْتَقِدُونَ عِصْمَتَهُمْ لِخَفَائِهَا عَلَيْهِمْ، بَلْ كَانُوا يَعْتَقِدُونَ أَنَّهُمْ عُلَمَاءُ أَبْرَارٌ."

“As is evident from the state of their narrators and their contemporaries from their party in their *Ḥadīths* (عَلَيْهِم السَّلَام), many of them did not believe in their (i.e. the *Imām’s*) infallibility, because it was hidden from them, but rather they believed that they were (merely) righteous scholars.” [86]

So, according to Zayn ad-Dīn al-`Āmilī, their early *Imāms* did not believe that they or the *Imāms* that preceded them, were infallible. Therefore, we know that this was one of the falsehoods that emerged later, and it is evidence that the *Rāfiḍah* increased in misguidance over time.

Likewise, *Rāfiḍī* scholar Al-Waḥīd al-Bihbahānī (d. 1206 H.) said:

"الظَّاهِرُ أَنَّ كَثِيرًا مِنْ الْقُدَمَاءِ سِيَّمَا الْقُمِّيِّينَ مِنْهُمْ (وَالْغَضَائِرِيُّ) كَانُوا يَعْتَقِدُونَ لِلْأَئِمَةِ عَلَيْهِمْ السَّلَامُ مَنْزِلَةً خَاصَّةً مِنْ الرِّفْعَةِ وَالْجَلَالَةِ وَمَرْتَبَةً مُعَيَّنَةً مِنْ الْعِصْمَةِ وَالْكَمَالِ بِحَسَبِ اجْتِهَادِهِمْ وَرَأْيِهِمْ وَمَا كَانُوا يُجُوزُونَ التَّعَدِّيَ عَنْهَا وَكَانُوا يَعُدُّونَ التَّعَدِّيَ ارْتِفَاعًا وَغُلُوًّا حَسَبَ مُعْتَقَدِهِمْ حَتَّى أَنَّهُمْ جَعَلُوا مِثْلَ نَفْيِ السَّهْوِ عَنْهُمْ غُلُوًّا."

“It appears that many of the old (*Shī`ah*), other than the *Qummīs* among them and Al-Ġaḍā’irī, believed that the *Imāms* (عَلَيْهِم السَّلَام) had a special status of elevation and majesty and a limited level of infallibility and perfection, according to their own assessment and opinions. But they did not permit going beyond that, and they considered going beyond that to be a form of exaggeration and extremism, according to their belief. And they even considered the idea that (these *Imāms*) were incapable of forgetfulness to be a form of extremism.” [87]

So, according to Al-Bihbahānī, himself a *Rāfiḍī* scholar, the earliest *Rāfiḍah* – despite having a (deviant) concept of their *Imāms* as somewhat “infallible” – this claim was <u>not</u> unrestricted. And the earlier *Shī`ah* scholars disapproved of the idea that this limited “infallibility” should include exaggerated extreme claims. But as time passed, the *Rāfiḍah* started loosening their definition of “infallibility”. And as we know, it reached the point where they began to include some of Allāh’s unique Attributes of *Rubūbiyyah* (Lordship), such as the inability to forget, and having full control over all the atoms in creation, as well as knowledge of the unseen, etc.!

[86] “*Ḥaqā’iq al-Īmān*” Pg. 150
[87] “*Al-Fawā’id ar-Rijāliyyah*”, Pg. 38

Similarly, when the *Rāfiḍī* scholar \`Abdullāh al-Māmaqāmī (d. 1351 H.) defended one of the narrators of their *"Aḥādīth"*, Al-Mufaḍḍal al-Ju\`fī, he said:

"إِنَّا قَدْ بَيَّنَّا غيْرَ مَرَّةٍ أَنَّ رَمْيَ الْقُدَمَاءِ الرَّجُلَ بِالْغُلُوِّ لَا يُعْتَمَدُ عَلَيْهِ وَلَا يَرْكَنُ إِلَيْهِ لِوُضُوحِ كَوْنِ الْقَوْلِ بِأَدْنَى مَرَاتِبِ فَضَائِلِهِمْ (يَعْنِي الْأَئِمَّةَ) غُلُوًّا عِنْدَ الْقُدَمَاءِ. وَكَوْنِ مَا نَعُدُّهُ الْيَوْمَ مِنْ ضَرُورِيَّاتِ مَذْهَبِ التَّشَيُّعِ غُلُوًّا عِنْدَ هَؤُلَاءِ. وَكَفَاكَ فِي ذَلِكَ عَدُّ الصَّدُوقِ نَفْيَ السَّهْوِ عَنْهُمْ غُلُوًّا مَعَ أَنَّهُ الْيَوْمَ مِنْ ضَرُورِيَّاتِ الْمَذْهَبِ. وَكَذَلِكَ إِثْبَاتُ قُدْرَتِهِمْ عَلَى الْعِلْمِ بِمَا يَأْتِي (أَيْ عِلْمِ الْغَيْبِ) بِتَوَسُّطِ جِبْرَائِيلَ وَالنَّبِيِّ غُلُوًّا عِنْدَهُمْ وَمِنْ ضَرُورِيَّاتِ الْمَذْهَبِ الْيَوْمَ."

"Indeed, we have explained more than once, that the accusation of extremism by the old (*Shī\`ah*) against the man (i.e. Al-Mufaḍḍal al-Ju\`fī) cannot be relied upon or used as validation, because it is clear that the word concerning the lowest levels of their (*Imāms'*) virtues was (considered) extremism by the old (*Shī\`ah*), and the fact that we consider these (claims about their *Imāms*) to be requirements of today's *Shī\`ī* school of thought, used to be considered extremism to them. And sufficient for you in this regard, is that Aṣ-Ṣadūq [88] considered the idea that they (i.e. their *Imāms*) were incapable of forgetfulness to be (a form of) extremism, even though today it is one of the requirements of this school of thought. Likewise, affirming their (*Imāms'*) ability to know what is to come, in other words, knowledge of the unseen, through the mediation of Jibrā'īl and the Prophet was (considered) extremism in their view, yet it is one of the requirements of the school of thought, today." [89]

And likewise, he said:

"وَتَلْخِيصُ الْمَقَالِ أَنَّ الْمُتَتَبِّعَ النَّيْقَدَ يَجِدُ أَنَّ أَكْثَرَ مِنْ رُمِيَ بِالْغُلُوِّ بَرِيءٌ مِنْ الْغُلُوِّ فِي الْحَقِيقَةِ وَأَنَّ أَكْثَرَ مَا يُعَدُّ الْيَوْمَ مِنْ ضَرُورِيَّاتِ الْمَذْهَبِ فِي أَوْصَافِ الْأَئِمَّةِ عَلَيْهِمْ السَّلَامُ كَانَ الْقَوْلُ بِهِ مَعْدُودًا فِي الْعَهْدِ السَّابِقِ مِنْ الْغُلُوِّ."

"And a summary of the article is that the critical observer will find that most of those accused of extremism are innocent of extremism in reality, and that most of what is considered today to be fundamentals in the school of thought, in describing the *Imāms* (عَلَيْهِم السَّلَام), used to be considered extremism by those former generations." [90]

So, according to *Shī\`ī* scholar \`Abdullāh al-Māmaqāmī, the contemporary exaggerations about their *"Imāms"*, such as their being incapable of forgetfulness, and having knowledge of the future (i.e. the unseen) was considered extremism by the earlier *Rāfiḍah,* who disapproved of these claims. However, the later expression of *Shī\`ism* actually <u>required</u> the *Rāfiḍah* to affirm those same exaggerations.

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[88] This refers to Abū Ja\`far Muḥammad Ibn \`Alī Ibn Bābawayh al-Qummī (d. 381 H.), who was referred to as *"Ash-Shaykh aṣ-Ṣadūq "*. He was the author *"Man Lā Yaḥḍaruhu al-Faqīh"*, one of the four main reference books of the *Rāfiḍah*.
[89] *"Tanqīḥ al-Maqāl Fī \`Ilm ar-Rijāl "*, Vol. 3/240
[90] *"Tanqīḥ al-Maqāl Fī \`Ilm ar-Rijāl "*, Vol. 2/305

And what greater confession from the *Rāfiḍī* scholars could one hope for to illustrate how their religion worsened over time, rather than – as Daniel claimed – reforming for the better?! So please keep this detail in your mind while reading this essay, because this theme of the *Rāfiḍah*/Twelvers becoming worse as time went on, is a consistent theme within this response to Daniel.

Essential Note: The *Taqiyyah* of the *Rāfiḍah* and how it factors into Daniel's claims of *Rāfiḍah*/Twelver reform

Daniel has tried to leverage claims of this kind of "reform" by invoking Iran's Supreme Leader Ali Khamenei's edict in 2010 that their clerics must avoid disparaging the wives of the Messenger of Allāh (ﷺ), which has been a source of sectarian divide between their sect and *Ahl as-Sunnah*:

"It is wrong in Islam to disparage symbols of our Sunni brothers as well as to accuse the wife of the Prophet and sully her honour. It is forbidden with respect to wives of the prophets and especially their master, our great prophet," the fatwa, published by Iran's Mehr news agency, said. [91]

Daniel has referred to this edict more than once, in his YouTube videos. And although it wasn't referenced in his thesis statements for Part 1 or 2 of the debate, he did reference it during the back-and-forth with his debate opponents. The point, apparently being, to suggest that this is an example of the *Rāfiḍah* rectifying their errors and trying to mend the rifts between us and them. [92]

a) What is Taqiyyah?

Taqiyyah linguistically simply means 'fear'. As for its *Islāmic*/legal definition, Ibn Ḥajar al-\`Asqalānī (رَحِمَهُ الله) said:

"وَمَعْنَى التَّقِيَّةِ الْحَذَرُ مِنْ إِظْهَارِ مَا فِي النَّفْسِ مِنْ مُعْتَقَدٍ وَغَيْرِهِ لِلْغَيْرِ."

"And the meaning of *Taqiyyah* is taking precautions to not outwardly display what is in the self, from beliefs and other than that, to others." [93]

And this is what Allāh (تَعَالَى) referred to when He said:

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[91] https://www.reuters.com/article/shiites-sunnis-khamenei-idAFLDE6930AA20101013/

[92] We have two entire sections ahead referring to the (1) classical and contemporary cursing and slandering of *Umm Al-Mu'minīn*, \`Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا) and (2) the classical and contemporary *Takfīr* of her also, in addition to many others from the noble *Ṣaḥābah* (رَضِيَ اللهُ عَنْهُم)! When reading those sections, please reflect back on Daniel's claims about reform and his invocation of this edict of Ali Khamenei, in light of this information on their expression of *Taqiyyah*.

[93] "*Fatḥ al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*", Vol. 12/392

﴿ لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴾

﴾ ***Let not believers take disbelievers as allies rather than believers. And whoever** [of you]* ***does that has nothing with Allāh, <u>except when taking precaution against them in prudence</u>. And Allāh warns you of Himself, and to Allāh is the** [final]* ***destination.*** ﴿ [94]

Ibn Kathīr said:

"أَيْ إِلَّا مَنْ خَافَ فِي بَعْضِ الْبُلْدَانِ أَوْ الْأَوْقَاتِ مِنْ شَرِّهِمْ فَلَهُ أَنْ يَتَّقِيَهُمْ بِظَاهِرِهِ لَا بِبَاطِنِهِ وَنِيَّتِهِ كَمَا قَالَ الْبُخَارِيُّ عَنْ أَبِي الدَّرْدَاءِ أَنَّهُ قَالَ: إِنَّا لَنُكَشِّرُ فِي وُجُوهِ أَقْوَامٍ وَقُلُوبُنَا تَلْعَنُهُمْ."

"In other words, except for he who fears their evil in some countries or times, then he may protect himself from them with his outward appearance, not with his inside and his intentions, as Al-Bukhārī said on the authority of Abud-Dardā', that he said: 'Indeed, we grin in the faces of some people, while our hearts curse them.'" [95]

So, the *Sharī`ah* has legislated this concession in cases whereby a Muslim is under a genuine threat to his life, health or freedom, that he/she is permitted to say what will convince his/her oppressor that they are some kind of friend or ally with them, in order to avoid their oppression. [96]

b) *What is Taqiyyah according to the Rāfiḍī/Twelvers?*

As for the *Rāfiḍah*, they simply use this principle as a catch-all excuse to openly lie, misrepresent and distort the reality of their religious teachings, whenever it suits or benefits them. This helps them navigate situations where they need to show their opposition that they are upon the same *`Aqīdah* as them in serious matters, or that the differences between them are only minor, or that they have reformed themselves and removed problematic teachings from their doctrines in order to trick *Ahl as-Sunnah* into accepting them as partners towards their agendas. And they do this in cases when there are no threats of death or oppression, whenever it suits them.

For instance, they attribute to Ja`far aṣ-Ṣādiq (d. 148 H.) that he said:

"إِنَّكُمْ عَلَى دِينٍ مَنْ كَتَمَهُ أَعَزَّهُ اللَّهُ وَمَنْ أَذَاعَهُ أَذَلَّهُ اللَّهُ."

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[94] *Sūrat Āl `Imrān*, 28

[95] "*Tafsīr al-Qur'ān al-`Aṭḥīm*", Vol. 2/25

[96] And although this is not the place to digress into the topic, there are many legitimate legal discussions within this topic that have been discussed by the jurists of *Ahl as-Sunnah*, including the questions of whether or not *Taqiyyah* can include actions as well as statements, or whether or not these statements can include *Kufr* or *Shirk*, etc. We are not digressing into those areas in this essay.

“Indeed, you are following a religion; whoever conceals it, Allāh will honour him, and whoever divulges it, Allāh will humiliate him.” [97]

And they attribute to him that he said:

"إِنَّ تِسْعَةَ أَعْشَارِ الدِّينِ فِي التَّقِيَّةِ وَلَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ."

“Indeed, nine-tenths of the religion is in *Taqiyyah*, and there is no religion for he who has no *Taqiyyah*.” [98]

And they also attribute to him that he said:

"مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبْءِ." قِيلَ: "وَمَا الْخَبْءُ؟" قَالَ: "التَّقِيَّةُ."

“Allāh is not worshipped with anything more beloved to Him than concealment.” It was said: “What is concealment?” He said: “*Taqiyyah*.” [99]

And it is interesting to note that the edict which Daniel has invoked to demonstrate how the *Rāfiḍah* have “***taken steps to reform their doctrines***” – as exemplified by this statement of Ali Khamenei – was sought from him by *Rāfiḍah* clerics who were living in Saudi Arabia, as reported by the BBC and other outlets, after of one of the senior *Shī`ah* clerics in Kuwait had his citizenship stripped for publicly celebrating the death of *Umm Al-Mu’minīn*, `Ā’ishah (رَضِيَ ٱللَّهُ عَنْهَا). [100] Evidently, those *Rāfiḍah*, living as a minority in Saudi Arabia, needed some public *Taqiyyah* from their most vocal and politically connected cleric (at that time), to ensure that their immigration status wasn’t threatened. This is precisely the type of *Dunyā* benefit these *Rāfiḍah* will sell their religious doctrines for, when applying their version of *Taqiyyah*!

- ***But to make it more challenging for me to debate, I'm going to accept a higher burden of proof and only focus on premodern scholars to make my case.***

Response: *“…and only focus on premodern scholars to make my case.”*

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[97] “*Al-Maḥāsin*”, by Al-Barqī, Vol. 1/257; “*Al-Kāfī*”, by Al-Kulaynī, Vol. 2/222; “*Sharḥ Uṣūl al-Kāfī* ”, by Al-Māzandarānī, Vol. 1/258 and 9/127; “*Wasā’il ash-Shī`ah*”, by Al-Ḥurr al-`Āmilī, Vol. 16/235 and 252; “*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A’immah al-Aṭhār*”, by Al-Majlisī, Vol. 72/72 and 397; “*Mīzān al-Ḥikmah*”, by Ar-Rīshahrī, Vol. 3/2668; and “*Ar-Rasā’il* ”, by Al-Khumaynī, Vol. 2/185

[98] “*Al-Kāfī* ” by Al-Kulaynī, Vol. 2/217; “*Al-Khiṣāl* ”, by Aṣ-Ṣadūq, Pg. 22; “*Wasā’il ash-Shī`ah*”, by Al-Ḥurr al-`Āmilī, Vol. 16/204 and 215; “*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A’immah al-Aṭhār*”, by Al-Majlisī, Vol. 72/394 and 423; “*Jāmi` Aḥādīth ash-Shī`ah*”, by Al-Burūjirdī, Vol. 14/516; and “*Mawsū`at Aḥādīth Ahl al-Bayt `Alayhim as-Salām*”, by Al-Hādī an-Najafī, Vol. 2/221

[99] “*Al-Kāfī*”, by Al-Kulaynī, Vol. 2/219; “*Ma`ānī al-Akhbār*”, by Aṣ-Ṣadūq, Pg. 162; “*Wasā’il ash-Shī`ah*”, by Al-Ḥurr al-Āmilī, Vol. 16/207; “*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A’immah al-Aṭhār*”, by Al-Majlisī, Vol. 72/396; “*Mustadrak Safīnat al-Biḥār*”, by An-Namāzī ash-Shāhrūdī, Vol. 3/5; and “*Mawsū`at Aḥādīth Ahl al-Bayt `Alayhim as-Salām*”, by Al-Hādī an-Najafī, Vol. 2/223, 3/407 and 5/210 and 483

[100] https://www.bbc.com/arabic/middleeast/2010/09/100919_kuwait_shiite_citizenship_tc2

Throughout this opening statement, Daniel points to certain scholars from premodern and classical eras, in an effort to fortify his points. We will address those as they are pointed out, *In Shā' Allāh*. However, in this case it is important to present some of the most explicit statements of classical scholars on the *Rāfiḍah* specifically, since this is the sect which Daniel is attempting to persuade his audience that *Ahl as-Sunnah* should ally themselves with.

Essential Note: *Ṣalāt* Behind People of Innovation vs. People of Apostasy

In the back-and-forth portion of this debate, one of the responses Daniel tried to rely upon when confronted with one or two of these statements, which his first opponent presented wherein the scholar would prohibit a questioner from performing *Ṣalāt* behind a *Rāfiḍī*, was that when scholars prohibited Muslims from praying behind a *Rāfiḍī*, it was strictly due to the prohibition (or disapproval) for Muslims performing *Ṣalāt* behind *Ahl al-Bid`ah* and the openly sinful.

As Daniel claimed:

"He *(i.e. Dr. Wisām al-`Aṭḥmah)* ***also made a big deal about the statements of not praying behind the Rawāfiḍ*** *(i.e. Rāfiḍīs)*, ***but that doesn't mean that you're a Kāfir. You're not allowed to pray behind Ahl al-Bid`ah either, so this is not evidence – scholars saying: 'Don't pray behind the Rawāfiḍ..." That's not a proof that they're Kāfir. So, there's a basic misunderstanding from Wisām."***

This is actually a common misconception, which does not actually comply with the understanding of the earliest Muslims.

If one looks at the actions of the *Ṣaḥābah* they would notice that when they encountered *Ahl al-Bid`ah* or people of sinfulness leading the *Ṣalāt*, they would themselves, frequently perform *Ṣalāt al-Jamā`ah* behind them and likewise obligate others to do so. It is therefore evident that so long as those individuals leading the *Ṣalāt* themselves were still upon *Islām* – despite being people of innovation or sinfulness – they would not abstain from praying behind them.

For instance:

عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيّ بْنِ خِيَارٍ أَنَّهُ دَخَلَ عَلَى عُثْمَانَ بْنِ عَفَّانَ وَهوَ مَحْصُورٌ فَقَالَ: "إِنَّكَ إِمَامُ عامَّةٍ وَنَزَلَ بِكَ مَا تَرَى وَيُصَلِّي لَنَا إِمَامُ فِتْنَةٍ وَنَتَحَرَّجُ." فَقَالَ: "الصَّلاةُ أَحْسَنُ مَا يَعْمَلُ النَّاسُ فَإِذا أَحْسَنَ النَّاسُ فَأَحْسِنْ مَعَهُمْ وَإِذَا أَسَاؤُوا فَاجْتَنِبْ إِسَاءَتَهُمْ."

From `Ubaydullāh Ibn `Adī Ibn Khiyār, that he entered upon `Uthmān Ibn `Affān while he was under siege, and he said: 'You are an *Imām* for the general public, and what you see has befallen you, and an *Imām* of *Fitnah* (tribulation) is leading us in prayer, and we are embarrassed.' He said: '*Ṣalāt* is the best of what people do. So, if people do good, then do good with them, and if they do evil, then avoid their evil." **[101]**

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[101] Collected by Al-Bukhārī (#965):

So, look to how `Uthmān Ibn `Affān – while he was besieged unjustly in his home, unable to leave to lead *Ṣalāt al-Jamā`ah* in Al-Madīnah – still obligated the Muslims to perform their *Ṣalāt al-Jamā`ah* behind an *Imām* who had replaced him and who was actively campaigning against him.

From Sawwār Ibn Shabīb who said:

"حَجَّ نَجْدَةُ الْحَرُورِيُّ فِي أَصْحَابِهِ فَوَادَعَ اِبْنَ اَلزُّبَيْرِ فَصَلَّى هَذَا بِالنَّاسِ يَوْمًا وَلَيْلَةٍ وَهَذَا بِالنَّاسِ يَوْمًا وَلَيْلَةً. فَصَلَّى اِبْنُ عُمَرَ خَلْفَهُمَا فَاعْتَرَضَهُ رَجُلٌ فَقَالَ: "يَا أَبَا عَبْد الرَّحْمَنِ أَتُصَلِّي خَلْفَ نَجْدَةَ الْحَرُورِيِّ؟" فَقَالَ اِبْنُ عُمَرَ: "إِذَا نَادَوْا حَيَّ عَلَى خَيْرِ اَلْعَمَلِ أَجَبْنَا وَإِذَا نَادَوْا حَيَّ عَلَى قَتْلِ نَفْسٍ قُلْنَا لَا. وَرَفَعَ بِهَا صَوْتَهُ."

"Najdah al-Ḥarūrī [102] performed *Ḥajj* with his companions and said farewell to Ibn az-Zubayr. So, one of them led the people in prayer one day and one night, and the other led the people one day and one night. So, Ibn `Umar prayed behind both of them and a man objected to him and said: 'O Abū `Abdur-Raḥmān, do you pray behind Najdah al-Ḥarūrī?' So, Ibn `Umar said: 'When they call out: 'Come to the best of deeds,' we respond. And when they call out: 'Come to the killing of a soul,' we say: 'No!' And he raised his voice with that." [103]

So, look to how Ibn `Umar, who held the view that the *Ḥarūriyyah* sect of the *Khawārij* were still Muslim, [104] obligated upon himself and others to perform *Ṣalāt al-Jamā`ah* behind them, despite them clearly being from *Ahl al-Bid`ah*.

And *Imām* Al-Bukhārī (رَحِمَهُ الله) entitled his chapter:

"بابُ إِمَامَةِ الْمَفْتُونِ وَالْمُبْتَدِعِ وَقَالَ الْحَسَنُ: صَلِّ وَعَلَيْهِ بِدْعَتُهُ."

قَالَ أَبُو عَبْدِ اللَّهِ: وَقالَ لَنا مُحَمَّدُ بنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ خِيَارٍ...

Abū `Abdillāh said: "And Muḥammad Ibn Yūsuf told us: 'Al-Awzā`ī told us: Az-Zuhrī told us, from Ḥumayd Ibn `Abdir-Raḥmān, from `Ubaydullāh Ibn `Adī Ibn Khiyār…

[102] Najdah Ibn `Āmr Ibn `Abdillāh al-Ḥanafī (d. 69 H.) was the founder of the '*Ḥarūriyyah*' sect of the *Khawārij*. He was initially a follower of another founder of a sect of the *Khawārij*, the '*Azāriqah*', led by Nāfi` al-Azraq, until the latter opposed him. He was opposed by the surviving *Ṣaḥābah* in his time, and particularly hated by `Abdullāh Ibn `Abbās (رَضِيَ ٱللَّهُ عَنْهُمَا) who wrote a letter to him in response to his legal questions, despite the latter's enmity towards him for his *Bid`ah*. The *Ḥarūriyyah*, as Al-Ash`arī narrated about them, do not say, as the other *Khawārij* say, that every major sin is *Kufr*. Nor do they say that Allāh will eternally punish those who commit major sins. Rather, they said that whoever commits a minor sin, and persists in it, is a *Mushrik*. [Look to "*Al-Fiṣal Fil-Milali wal-Ahwā'i wan-Nihal* ", by Ibn Ḥazm, Vol. 5/53; "*Al-Kāmil Fit-Tārīkh*", by Ibn al-Athīr, Vol. 4/78 and "*Al-Khiṭaṭ* ", by Al-Miqrīzī, Vol. 2/354]

[103] Collected by Ibn Abī Zamanayn (#209) from:

أَسَدٌ قَالَ: حَدَّثَنِي اَلرَّبِيعُ بْنُ زَيْدٍ عَنْ سَوَّارَ بْنِ شَبِيبٍ...

Asad who said: Ar-Rabī` Ibn Zayd told me: From Sawwār Ibn Shabīb…

[104] This appears to be at least the majority opinion of the *Ṣaḥābah* who lived in their time, if not their consensus, despite differing opinions by a minority of scholars, later on.

“**Chapter: The *Imāmah* of the One Afflicted by *Fitnah* and the Innovator.** And Al-Ḥasan said: ‘Perform the *Ṣalāt* (behind him), and his innovation is (restricted) upon himself.’” [105]

So, we see from this chapter title of *Imām* al-Bukhārī – which is where his *Fiqh* opinions are generally found – he states that praying *Ṣalāt al-Jamā`ah* behind the innovator is still obligatory and valid and that the innovation of the one who leads the *Ṣalāt* is restricted to himself, alone, and does not affect the one who prays behind him.

Abul-Ḥasan al-Ash`arī (d. 324 H.) said:

"وَمِن دِينِنَا أَنْ نُصَلِّيَ الجُمُعَةَ وَالْأَعْيَادَ وَسَائِرَ الصَّلَوات وَالجَمَاعَاتِ خَلْفَ كُلِّ بِرٍّ وَغَيْرِهِ كَمَا رُوِيَ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ كَانَ يُصَلِّي خَلْفَ الحُجّاجِ."

“And from our religion is to pray *Jumu`ah*, *`Īds* and all other prayers and congregations behind every righteous person and other than him, as it was narrated from `Abdullāh Ibn `Umar, who used to pray behind Al-Ḥajjāj.” [106]

So, look to how `Abdullāh Ibn `Umar would continue to perform *Ṣalāt al-Jamā`ah* behind Al-Ḥajjāj, despite him being famous for his cruelty and sinfulness in failing to abide by the sanctity of the rights of the Muslims he governed.

Abū Bakr al-Ismā`īlī (d. 370 H.) said:

"وَيَرَوْنَ الصَّلَاةَ الجُمُعَةَ وَغَيْرَها خَلْفَ كُلِّ إِمامٍ مُسْلِمٍ بَرًّا كَانَ أَوْ فَاجِرًا."

“And they view the *Ṣalāt*; Friday and others, behind every Muslim *Imām* (to be valid), regardless of him being righteous or wicked.” [107]

So, look to how *Imām* Abū Bakr al-Ismā`īlī stated that it was from the principles of *Ahl as-Sunnah wal-Jamā`ah* that even the wicked – yet still Muslim – *Imām* was to be prayed behind, despite his sinful status, as long as he remains a Muslim.

Ibn Ḥazm (456 H.) said:

"مَا نَعْلَمُ أَحَدًا مِنْ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ امْتَنَعَ مِنْ الصَّلَاةِ خَلْفَ الْمُخْتَارِ وَعَبْدِ اللَّهِ بْنِ زِيَادٍ وَالْحَجَّاجِ وَلَا فَاسِقَ أَفْسَقُ مِنْ هَؤُلَاءِ. وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ﴾

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[105] *“Ṣaḥīḥ Al-Bukhārī ”*, Vol. 1/377
[106] *“Al-Ibānah `An Uṣūl ad-Diyānah”*, Pg. 251 - 252
[107] *“I`tiqād A’immat al-Ḥadīth”*, Pg. 75

“We do not know of any of the *Ṣaḥābah* (رَضِيَ اللَّهُ عَنْهُم) who refused to pray behind Al-Mukhtār, [108] `Abdullāh Ibn Ziyād (*sic*) [109] and Al-Ḥajjāj [110] and there is no sinful one more sinful than these. Allāh (عَزَّ وَجَل) said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

﴾And cooperate in righteousness and piety, and do not cooperate in sin and aggression.﴿ [111]

So, look to how Ibn Ḥazm (رَحِمَهُ الله) emphasized that despite their sinfulness, the *Ṣaḥābah* did not abstain from praying behind them. And he considered *Ṣalāt* behind a sinful *Imām* to be an expression of cooperation in righteousness and piety, and not an expression of cooperation in sinfulness and aggression, which clearly points to his view that this *Ṣalāt* is both valid and obligatory.

And Ibn Taymiyyah (رَحِمَهُ الله) said:

"وَمِمَّا يَدُلُّ عَلَى أَنَّ الصَّحَابَةَ لَمْ يُكَفِّرُوا الْخَوَارِجَ أَنَّهُمْ كَانُوا يُصَلُّونَ خَلْفَهُمْ. وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَغَيْرُهُ مِنَ الصَّحَابَةِ يُصَلُّونَ خَلفَ نَجْدَةَ الْحَرُورِيِّ."

“And among the things that indicate that the *Ṣaḥābah* did not declare the *Khawārij* to be disbelievers is that they used to pray behind them. `Abdullāh Ibn `Umar (رَضِيَ اللَّهُ عَنْه) and other *Ṣaḥābah* used to pray behind Najdah al-Ḥarūrī.” [112]

So, not only did Ibn Taymiyyah (رَحِمَهُ الله) conclude that the *Ṣaḥābah* used to perform *Ṣalāt* behind the innovating *Khawārij*, but he also furthermore relied upon this fact to mean that they still

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[108] Al-Mukhtār Ibn Abī `Ubayd ath-Thaqafī (d. 67 H.) was from Al-Kūfah, Iraq and led a rebellion against the *Khalīfah* of *Banī Umayyah*. He was known for his treachery and dishonesty and towards the end of his life, even made claims of receiving revelation. [Look to “*Siyar A`lām an-Nubalā’* ”, by Ath-Thahabī, Vol. 4/504]

[109] `Ubaydullāh Ibn Ziyād (d. 67 H.) was the governor of Al-Baṣrah, Al-Kūfah and Khurāsān under Mu`āwiyah (رَضِيَ اللَّهُ عَنْه) and later, Al-Yazīd. He was known for his cruelty to those he governed and his disrespect towards the *Ṣaḥābah* (رَضِيَ اللَّهُ عَنْهُم). It was the soldiers of his army who murdered Al-Ḥusayn Ibn `Alī (رَضِيَ ٱللَّهُ عَنْهُمَا). [Look to “*At-Tārīkh al-Kabīr*”, Vol. 1/381, by Al-Bukhārī and “*Murūj Ath-Thahab wa ma`ādin al-Jawhar*”, Vol. 3/282, by Abul-Ḥasan al-Mas`ūdī]

[110] Al-Ḥajjāj Ibn Yūsuf ath-Thaqafī (d. 95 H.) was easily the most infamous of these three mentioned by Ibn Ḥazm (رَحِمَهُ الله). Known for his cruelty, injustice and impiety, he was the governor of Iraq, under `Abdul-Malik Ibn Marwān. It was Al-Ḥajjāj who besieged and murdered `Abdullah Ibn az-Zubayr (رَضِيَ ٱللَّهُ عَنْهُمَا) in the *Ḥaram* of Makkah, near the *Ka’bah*. Ath-Thahabī summed him up well, saying: “Allāh killed him in *Ramaḍān*, in the year ninety-five, when he was an old man. He was an unjust, tyrannical, *Nāṣibī* (having enmity towards *Ahl al-Bayt*), malicious and bloodthirsty man!” [“*Siyar A`lām an-Nubalā’* ”, Vol. 4/343. Also look to “*At-Tārīkh al-Kabīr*”, Vol. 2/373, by Al-Bukhārī; “*Al-Kāmil Fit-Tārīkh*”, Vol. 4/583 by Ibn al-Athīr and “*Al-Bidāyah wan-Nihāyah*”, by Ibn Kathīr, Vol. 9/117]

[111] “*Al-Muḥallā*”, Vol. 3/130 [**Note:** In the published edition, it appears that “`Ubaydullāh Ibn Ziyād” was misprinted as “`Abdullāh Ibn Ziyād. We left that as it was found in the published copy, despite it appearing to be an error by the publisher.]

[112] “*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*”, Vol. 5/247

considered them Muslims, despite their innovation, as it is known that *Ṣalāt* behind a disbeliever or apostate is invalid.

This clarifies that Ṣ*alāt* behind the wicked Muslim, or innovator, is not only still valid, according to the *Ṣaḥābah*, it remains obligatory.

Essential Note: The Opinion of *Shaykh al-Islām* Ibn Taymiyyah and the Difference of Opinion from Premodern or Classical *Sunnī* Scholars re: Individual *Rāfiḍah* Members

The blanket claim that it is the opinion of *Ahl as-Sunnah* that the laypeople of the *Rāfiḍah* are not considered *Kuffār* is a false statement. There are two well-known opinions of *Ahl as-Sunnah* regarding this topic. One is that they are treated as a group which has extreme deviance – even aspects of *Kufr* and *Shirk* in its teachings – but that the members of this group need to be specifically investigated before a declaration of *Takfīr* is made to their specific individuals. The second opinion is that they are all *Kuffār* and apostates – specifically and individually – and no such investigation needs to be performed, as them attributing themselves to this group would be the same as them attributing themselves to Christianity or Hinduism.

Ibn Taymiyyah (رَحِمَهُ الله) said:

"وَأَمَّا تَكْفِيرُهُمْ وَتَخْلِيدُهُمْ فَفِيهِ أَيْضًا لِلْعُلَمَاءِ قَوْلَانِ مَشْهُورَانِ وَهُمَا رِوَايَتَانِ عَنْ أَحْمَد. وَالْقَوْلَانِ فِي الْخَوَارِجِ وَالْمَارِقِينَ مِنْ الحرورية وَالرَّافِضَةِ وَنَحْوِهِمْ. وَالصَّحِيحُ أَنَّ هَذِهِ الْأَقْوَالَ الَّتِي يَقُولُونَهَا الَّتِي يُعْلَمُ أَنَّهَا مُخَالِفَةٌ لِمَا جَاءَ بِهِ الرَّسُولُ كُفْرٌ وَكَذَلِكَ أَفْعَالُهُمْ الَّتِي هِيَ مِنْ جِنْسِ أَفْعَالِ الْكُفَّارِ بِالْمُسْلِمِينَ هِيَ كُفْرٌ أَيْضًا. وَقَدْ ذَكَرْت دَلَائِلَ ذَلِكَ فِي غَيْرِ هَذَا الْمَوْضِعِ؛ لَكِنْ تَكْفِيرُ الْوَاحِدِ الْمُعَيَّنِ مِنْهُمْ وَالْحُكْمُ بِتَخْلِيدِهِ فِي النَّارِ مَوْقُوفٌ عَلَى ثُبُوتِ شُرُوطِ التَّكْفِيرِ وَانْتِفَاءِ مَوَانِعِهِ."

"As for declaring them *Kuffār* and that they are eternally (in Hell), the scholars also have two well-known opinions on this matter, and they are two narrations from Aḥmad. The two opinions are about the *Khawārij* and the renegades from the *Ḥarūriyyah* [113] and the *Rāfiḍah* and the like. The correct view is that these statements that they say, which are known to contradict what the Messenger brought, are *Kufr*. Likewise, their actions, which are of the same type as the actions of the disbelievers towards the Muslims, are also *Kufr*. I have mentioned the evidence for that in other places. However, declaring a specific individual among them a *Kāfir* and ruling that he will remain in the Fire forever depends on the conditions of *Takfīr* and the absence of its preventative factors." [114]

So, look how Ibn Taymiyyah mentions these <u>two</u> differing opinions within the school of the *Ḥanābilah*, which is just <u>one</u> of the four well-known legal (*Fiqh*) schools. And although Ibn

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[113] A sub-sect of the *Khawārij*, which emerged during the *Khilāfah* of `Alī (رَضِيَ ٱللَّهُ عَنْه) and we referred to their founder, Najdah al-Ḥanafī in an earlier reference.

[114] "*Majmū` al-Fatāwā*", Vol. 28/501

Taymiyyah himself does lean towards the later opinion, as he mentioned above, he specifically mentions both views within his own formal legal school of thought while neither condemning that other opinion as extreme, nor comparing them to the *Khawārij*, etc. [115]

And it was not only Ibn Taymiyyah (رَحِمَهُ الله) who pointed out this difference of opinion among *Ahl as-Sunnah*, or even within his own *Ḥanbalī* school's tradition.

Abuth-Thanā' al-Ālūsī (d. 1270 H.) [116] said:

"وَاخْتَلَفَ الْعُلَمَاءُ فِي إِكْفَارِ الِاثْنَيْ عَشْرِيَّةِ فَكَفَّرَهُمْ مُعْظَمُ عُلَمَاءِ مَا وَرَاءَ النَّهْرِ..."

"And the scholars differed on whether the Twelvers are *Kuffār*. Most of the scholars of Transoxiana [117] declared them *Kuffār*…" [118]

So, look at the acknowledgement by Al-Ālūsī (رَحِمَهُ الله), which was similar to what Ibn Taymiyyah mentioned within the school of the *Ḥanbalīs*, that there were differences of opinion among the scholars, concerning the ruling upon their individual Twelver members. And look to how he pointed out how <u>most</u> of the scholars of this region applied that ruling upon them collectively and individually, without distinguishing between their members. Notice how Al-Ālūsī mentions this was actually the majority view, without claiming it is an abhorrent, extreme opinion, based on the methodology the *Khawārij*, or any of what Daniel has projected into this discussion.

Essential Point: The Ruling upon the *Jahmiyyah* and *Qadariyyah* Sects

Due to a number of references to certain extreme deviant groups, such as the *Jahmiyyah* and *Qadariyyah* in the narrations that follow, it is important to clarify that they are not merely groups of *Bid`ah*. As it is known, there are innovations that not only deviate from the *Sunnah*, but they can also remove someone from *Islām* itself. These are *Bid`ah Mukaffirah* (innovations that cause disbelief), which if believed in, uttered or performed, not only make one ineligible for the label of "*Sunnī* ", but they also completely remove the person from *Islām* altogether!

As Ḥāfiṭḥ al-Ḥakamī (d. 1377 H.) said:

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[115] And this is something that Daniel does himself when discussing this view, as he later says: ***"In fact, it's an innovation contrary to the Salaf and the four Imāms to just mass-Takfīr people with deviant beliefs. Rather, this is the way of the Khawārij."***

[116] Abuth-Thanā' al-Ālūsī was a *Ḥanafī* scholar of *Tafsīr.*

[117] **Transoxiana** is the English term for "*Mā Warā' an-Nahr* (What is Beyond the River)." It is a term that refers to lands east of the Amu Darya River. Some of the current day countries in this area are Uzbekistan and parts of Turkmenistan, Tajikistan, Kyrgyzstan and Kazakhstan. Some of the historical cities in this area are Tashkent, Samarqand, Bukhara, Tirmith, Balkh, Shash, and the larger region of Khurasan.

[118] "*Nahj as-Salāmah Ilā Mabāḥith al-Imāmah*", Pg. 29

"فَضَابِطُ الْبِدْعَةِ الْمُكَفِّرَةِ: مَنْ أَنْكَرَ أَمْرًا مُجْمَعًا عَلَيْهِ مُتَوَاتِرًا مِنَ الشَّرْعِ مَعْلُومًا مِنَ الدِّينِ بِالضَّرُورَةِ مِنْ جُحُودِ مَفْرُوضٍ أَوْ فَرْضِ مَا لَمْ يُفْرَضْ أَوْ إِحْلَالِ مُحَرَّمٍ أَوْ تَحْرِيمِ حَلَالٍ أَوِ اعْتِقَادِ مَا يُنَزَّهُ اللَّهُ وَرَسُولُهُ وَكِتَابُهُ عَنْهُ مِنْ نَفْيٍ أَوْ إِثْبَاتٍ؛ لِأَنَّ ذَلِكَ تَكْذِيبٌ بِالْكِتَابِ وَبِمَا أَرْسَلَ اللَّهُ بِهِ رُسُلَهُ صَلَّى اللَّهُ عَلَيْهِمْ وَسَلَّمَ".

"The definition of *Bid`ah*, which removes one from Islām is that which is done by one who denies something, about which there is consensus (*Ijmā`*), is multiply-narrated (*Mutawātir*) in the *Sharī`ah* (and) is known by necessity from the religion. Such as denial of what is obligatory or obligating what is not obligatory, or permitting what is forbidden or to forbid what is permitted or to believe something that Allāh, His Messenger and His Book are free from, such as negating or affirming (something). That is because this is a denial of the Book, and what Allāh sent His Messengers (ﷺ), with." [119]

Two particular groups of *Ahl al-Bid`ah* are mentioned frequently in the references following this section. They are:

- ***Al-Jahmiyyah*** (singular: *Jahmī*): The *Jahmiyyah* are generally considered *Kuffār*. They were considered *Kuffār* by Ḥammād Ibn Abī Sulaymān (d. 120 H.), Abū Ḥanīfah (d. 150 H.), Sufyān ath-Thawrī (d. 161 H.), Ibrāhīm Ibn Ṭahmān (d. 163 H.), Sallām Ibn Abī Mutī` (d. 164 H.), `Abdullāh Ibn al-Mubārak (d. 181 H.), Abū Bakr Ibn `Ayyāsh (d. 193 H.), `Abdur-Raḥmān Ibn Mahdī (d. 198 H.), Wahb Ibn Jarīr (d. 206 H.), Yazīd Ibn Hārūn (d. 206 H.), Ismā`īl Ibn Abī Uways (d. 226 H.), `Alī Ibn al-Madīnī (d. 234 H.), Aḥmad Ibn Ḥanbal (d. 241 H.), Al-Bukhārī (d. 256 H.) and many others. [120]

- ***Al-Qadariyyah*** (singular: *Qadarī*): Although there is no consensus among the scholars of *Ahl as-Sunnah wal-Jamā`ah*, the *Qadariyyah* are *Kuffār* according to a number of the *Salaf*, such as Sufyān ath-Thawrī, Ibrāhīm Ibn Ṭahmān, `Abdullāh Ibn al-Mubārak and others. [121]

This should help provide some context for the quotes and references that follow.

a) Scholars from *Ahl as-Sunnah wal-Jamā`ah* who viewed the *Rāfiḍah* – as a whole – as apostates and *Kuffār*

The following is a list of quotes from classical (or premodern) scholars of *Ahl as-Sunnah* who viewed the *Rāfiḍah* – as a whole – as apostates and *Kuffār*:

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[119] "*Ma`ārij al-Qabūl Bi-Sharḥ Sullam al-Wuṣūl Ilā `Ilm al-Uṣūl* ", Vol. 3/229

[120] Look to: "*Khalq Af`āl al-`Ibād war-Radd `Alal-Jahmiyyah wal-Mu`aṭṭilah*", by Al-Bukhārī, Pg. 29-33; "*As-Sunnah*", by `Abdullāh Ibn Aḥmad Ibn Ḥanbal, Vol. 1/104 and Vol. 5/305; "*As-Sunnah*", by Abū Bakr al-Khāllāl (#1,716) and "*Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*", by Al-Lālakā'ī, (#517)

[121] Look to: "*As-Sunnah*", by `Abdullāh Ibn Aḥmad (#1,219); "*Sharḥ Usūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*" (#1,172) and "*Ḥilyat al-Awliyā wa Ṭabaqāt al-Aṣfiyā'* ", by Abū Nu`aym, Vol. 7/28

Ṭalḥah Ibn Muṣarrif (d. 112 H.) [122] said:

"الرَّافِضَةُ لَا تُنْكَحُ نِسَاؤُهُمْ وَلَا تُؤْكَلُ ذَبَائِحُهُمْ لِأَنَّهُمْ أَهْلُ رِدَّةٍ."

"The *Rāfiḍah*: their women are not to be married, and their slaughtered animals are not to be eaten, because they are people of apostasy." [123]

So, Ṭalḥah Ibn Muṣarrif (رَحِمَهُ الله) specifically mentions the ruling of marrying their women and eating their slaughtered animals. And it is known that the category of their women and butchers would be laypeople, not scholars or leaders of armies or militias. Despite this, he referred to them as "people of apostasy"! Notice that Ṭalḥah Ibn Muṣarrif did not make the application of these rulings to be dependent upon any interview or investigation into their individual beliefs.

Abū Yūsuf *al-Qāḍī* (d. 182 H.) [124] said:

"لَا أُصَلِّي خَلْفَ جَهْمِيٍّ وَلَا رَافِضِيٍّ وَلَا قَدَرِيٍّ."

"I will not pray behind a *Jahmī*, nor a *Rāfiḍī*, nor a *Qadarī*." [125]

So, look to how he (رَحِمَهُ الله) stated explicitly that he refused to pray behind a *Rāfiḍī*, suggesting that he did not view *Ṣalāt* to be valid behind one, which is clearly a ruling exclusive to the *Ṣalāt* of a *Kāfir*. And look to how he applies this standard to the *Rāfiḍah* along with the *Jahmiyyah* and *Qadariyyah* – two groups about whom it was known many of the *Salaf* considered to be apostates. Refer to how the *Ṣaḥābah* prayed behind *Ahl al-Bid`ah*, including the *Khawārij*. And again, no mention of any investigation into their beliefs on a one-by-one basis. Rather, one knowing that a person is a *Rāfiḍī* would be sufficient not to pray behind him.

`Abdur-Raḥmān Ibn Mahdī (d. 198 H.) [126] said:

"هُمَا مِلَّتَانِ الْجَهْمِيَّةُ وَالرَّافِضِيَّةُ."

"They are two religions: the *Jahmiyyah* and the *Rāfiḍiyyah*." [127]

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[122] Ṭalḥah Ibn Muṣarrif was one of the *Tābi`īn* who witnessed some of the *Ṣaḥābah* in his lifetime.

[123] "*Ash-Sharḥ wal-Ibānah `An Uṣūl as-Sunnah wad-Diyānah wa Mujānabat al-Mukhālifīn wa Mubāyanat Ahl al-Ahwā' al-Māriqīn*", by Ibn Baṭṭah, Pg. 161

[124] *Al-Qāḍī* Abū Yūsuf was one of the two main students of Abū Ḥanīfah.

[125] "*Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*" (#1,356), by Al-Lālakā'ī, who said:

"أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَمْدَانَ قَالَ: ثنا مُحَمَّدُ بْنُ أَيُّوبَ قَالَ: ثنا مُحَمَّدُ بْنُ مُقَاتِلٍ الْقَاضِي قَالَ: ثنا إِبْرَاهِيمُ بْنُ رُسْتُمَ عَنْ أَبِي يُوسُفَ الْقَاضِي قَالَ..."

"Aḥmad Ibn Muḥammad Ibn Ġālib informed us, saying: 'Aḥmad Ibn Muḥammad Ibn Ḥamdan informed us, saying: 'Muḥammad Ibn Ayyūb told us: Muḥammad Ibn Muqātil *al-Qāḍī* told us: 'Ibrāhīm Ibn Rustum told us, from Abū Yūsuf *al-Qāḍī* who said…"

[126] `Abdur-Raḥmān Ibn Mahdī was one of the major *Imāms* of *Ahl al-Ḥadīth* and was one of the main students of *Imām* Mālik Ibn Anas.

[127] "*Khalq Af`āl al-`Ibād war-Radd `Alal-Jahmiyyah wal-Mu`aṭṭilah*", Pg. 125

So, look to how `Abdur-Raḥmān Ibn Mahdī (رَحِمَهُ الله) refers to the *Rāfiḍah* as being in the same category as the *Jahmiyyah*. And pay attention to how he explicitly refers to them BOTH as being different religions to that of *Islām* itself, without any conditionality for these rulings to be applied after some investigation into their individual members' beliefs!

Muḥammad Ibn Yūsuf al-Firyābī (d. 212 H.) **[128]** said:

"مَا أَرَى الرَّافِضَةَ وَالْجَهْمِيَّةَ إِلَّا زَنَادِقَةً."

"I do not see the *Rāfiḍah* and the *Jahmiyyah* as anything but Z*anādiqah*." **[129]**

So, again, look how Al-Firyābī classified the *Rāfiḍah* in the same category as the *Jahmiyyah*. And it is well-known that *Zanādiqah* are a type of *Munāfiqīn* (hypocrites), meaning *Kuffār*. **[130]** So, this statement itself is a form of *Takfīr*, just like referring to someone as a *Munāfiq* would be. Again, notice that there is no mention of any need to investigate each *Rāfiḍī* member on an individual basis!

Abū `Ubayd is Al-Qāsim Ibn Salām (d. 224 H.) **[131]** said:

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[128] He was from the *Shaykhs* of Aḥmad Ibn Ḥanbal and Al-Bukhārī.

[129] "*Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*" (#2,812) by Al-Lālakā'ī, who said:

أَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ مُوسَى أَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْمِصْرِيُّ نَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي مَرْيَمَ عن مُحَمَّدِ بْنِ يُوسُفَ الْفِرْيَابِيِّ قال:

`Alī Ibn Muḥammad Ibn Mūsā related to us: `Alī Ibn Muḥammad al-Miṣrī related to us: `Abdullāh Ibn Muḥammad Ibn Abī Maryam informed us, from Muḥammad Ibn Yūsuf al-Firyābī who said…

[130] ***Zandaqah*** (noun) [i.e. *Zindīq* (singular), *Zanādiqah* (plural)] is a form of *Nifāq* (hypocrisy, false *Islām*), which denies being *Kufr*, even when displayed publicly. In this sense, he is the same as the *Munāfiq* – meaning a *Kāfir*. Ibn Taymiyyah (رَحِمَهُ الله) said:

"الزِّنْدِيقُ فِي عُرْفِ هَؤُلَاءِ الْفُقَهَاءِ: هُوَ الْمُنَافِقُ الَّذِي كَانَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ وَهُوَ أَنْ يُظْهِرَ الْإِسْلَامَ وَيُبْطِنَ غَيْرَهُ سَوَاءٌ أَبْطَنَ دِينًا مِنْ الْأَدْيَانِ: كَدِينِ الْيَهُودِ وَالنَّصَارَى أَوْ غَيْرِهِمْ، أَوْ كَانَ مُعَطِّلًا جَاحِدًا لِلصَّانِعِ وَالْمَعَادِ وَالْأَعْمَالِ الصَّالِحَةِ وَمِنْ النَّاسِ مَنْ يَقُولُ: الزِّنْدِيقُ هُوَ الْجَاحِدُ الْمُعَطِّلُ. وَهَذَا يُسَمَّى الزِّنْدِيقَ فِي اصْطِلَاحِ كَثِيرٍ مِنْ أَهْلِ الْكَلَامِ وَالْعَامَّةِ وَنَقَلَةِ مَقَالَاتِ النَّاسِ؛ وَلَكِنَّ الزِّنْدِيقَ الَّذِي تَكَلَّمَ الْفُقَهَاءُ فِي حُكْمِهِ هُوَ الْأَوَّلُ؛ لِأَنَّ مَقْصُودَهُمْ هُوَ التَّمْيِيزُ بَيْنَ الْكَافِرِ وَغَيْرِ الْكَافِرِ، وَالْمُرْتَدِّ وَغَيْرِ الْمُرْتَدِّ وَمَنْ أَظْهَرَ ذَلِكَ أَوْ أَسَرَّهُ."

"The *Zindīq*, in the terminology of these jurists, is the *Munāfiq* who lived during the time of the Prophet (ﷺ). He outwardly professes *Islām* but conceals something else, whether he conceals a religion from among the religions, such as the religion of the Jews, Christians, or others, or he negator and denier of the Creator, the Hereafter and righteous deeds. Some people say that the *Zindīq* is the denier and negator. This person is called the '*Zindīq'* in the terminology of many of the people of *Kalām*, the layperson and those who (simply) transmit people's opinions. However, the *Zindīq* about whom the jurists have spoken, is the first, because their aim is to distinguish between the *Kāfir* and the non-*Kāfir*, the apostate and the non-apostate, and whoever shows that openly, or keeps it secret." ["*Majmū` al-Fatāwā*", Vol. 7/472]

[131] Abū `Ubayd was a scholar of the *Qur'ān*, *Ḥadīth*, *Fiqh* and the Arabic language. *Imām* Isḥāq Ibn Rāhwayh said: "Abū `Ubayd is more knowledgeable than me, Aḥmad Ibn Ḥanbal and Ash-Shāfi`ī." ["*Tārīkh Baġdād*", Vol. 14/401 by *Al-Khaṭīb* al-Baġdādī]

"مَا أُبَالِي صَلَّيتُ خَلْف الجَهْمِيِّ وَالرَّافِضِيِّ أَمْ صَلَّيتُ خَلْفَ الْيَهُودِيِّ وَالنَّصْرَانِيِّ."

"I do not care whether I pray behind a *Jahmī* and a *Rāfiḍī* or that I pray behind a Jew and a Christian." [132]

So again, look at how Abū `Ubayd considered praying behind a *Rāfiḍī*, with no specification as to whether the person leading the prayer is a scholar or not, to be the same as praying behind a *Jahmī* – suggesting that it would be invalid. And to make this even more explicit, look to how he throws both groups in the same category as Jews and Christians; clearly meaning *Kuffār*. As it is obvious to any average Muslim, we do not need to investigate a Jew or Christian in order to declare them as specific, individual *Kuffār*, just as no such need was stipulated by *Imām* Abū `Ubayd for the *Jahmī* or the *Rāfiḍī*.

Aḥmad Ibn Yūnus (d. 227 H.) [133] said:

"لَوْ أَنَّ يَهُودِيًّا ذَبَحَ شَاةً وَذَبْحَ رافِضيٌّ لِأَكَلْتُ ذَبيحَةَ اليَهوديِّ وَلَمْ آكُلْ ذَبِيحَةَ الرّافِضِيِّ لِأَنَّهُ مُرْتَدٌّ عَنْ الإِسْلامِ."

"If a Jew slaughtered a sheep, and a *Rāfiḍī* slaughtered (another), I would eat the slaughter of the Jew, but I would not eat the slaughter of the *Rāfiḍī*, because he is an apostate from *Islām*." [134]

So, look to how Aḥmad Ibn Yūnus classified the hypothetical, individual layperson *Rāfiḍī* butcher to be equal to a Jew in terms of his being a *Kāfir*, and yet his assertion that he would consider the meat slaughtered by the Jew to be permissible, but not the meat slaughtered by that *Rāfiḍī*, because "he is an apostate from *Islām*". And take note of the fact that he did not stipulate this ruling to be dependent upon any investigation or interview of the *Rāfiḍī* butcher on a one-by-one basis.

Aḥmad Ibn Ḥanbal (d. 241 H.) said:

"لَيْسَتْ الرَّافِضَةُ مِنْ الْإِسْلَامِ فِي شَيْءٍ."

"The *Rāfiḍah* are not from *Islām* in anything." [135]

And although this is a general statement, which does not refer to a specific layperson from the *Rāfiḍah*, look at how he (رَحِمَهُ الله) stripped the description of *Islām* from them in absolute terms!

And it was narrated:

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[132] "*Masā'il Ḥarb al-Kirmānī* " (#1,129), by Harb Ibn Ismā`īl al-Kirmānī, who said:

"حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ حَدَّثَنِي أَبُو الْعَبَّاسِ قَالَ: سَمِعْتُ أَبَا عُبَيدٍ يَقُولُ..."

"Ibrāhīm Ibn `Abdillāh told us, saying: 'Abul-`Abbās told me, saying: I heard Abū `Ubayd saying…"

[133] Aḥmad Ibn Ḥanbal (رَحِمَهُ الله) called him "*Shaykh al-Islām*".

[134] "*Aṣ-Ṣārim al-Maslūl `Alā Shātim ar-Rasūl* ", Pg. 570

[135] "*Kitāb as-Sunnah*", Pg. 82

"أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الثَّقَفِيُّ النَّيْسَابُورِيُّ أَنَّ أَبَا عَبْدِ اللَّهِ سُئِلَ عَنْ رَجُلٍ لَهُ جَارٌ رَافِضِيٌّ يُسَلِّمُ عَلَيْهِ؟ قَالَ: "لَا وَإِذَا سَلَّمَ عَلَيْهِ لَا يَرُدُّ عَلَيْهِ."

Ismā`īl Ibn Isḥāq ath-Thaqafī an-Naysābūrī informed us that Abū `Abdillāh (i.e. Aḥmad Ibn Ḥanbal) was asked about a man who has a *Rāfiḍī* neighbor; does he greet him with *Salām*? He said: "No, and if he (i.e. the *Rāfiḍī*) greets him with *Salām*, he does not respond to him." [136]

And we know that returning the *Salām* is a right of a Muslim, meaning that it would be an obligation to return it to the Muslim who says *Salām* to another Muslim. [137] Yet, look to how *Imām* Aḥmad forbade this Muslim from returning the *Salām* of this specific, individual *Rāfiḍī*, who was the neighbour of this Muslim! And look at how he didn't make this ruling conditional upon any one-on-one interview or consultation with him! Likewise, *Imām* Aḥmad (رَحِمَهُ الله) did not specify that this is something that is only being done as a form of *Hajr* (i.e. social boycott), as one might do in the case of *Ahl al-Bid`ah*, nor did the questioner specify that in the question.

Muḥammad Ibn Ismā`īl al-Bukhārī (d. 256 H.) [138] said:

"مَا أُبَالِي صَلَّيْتُ خَلْفَ الْجَهْمِيِّ وَالرَّافِضِيِّ أَمْ صَلَّيْتُ خَلْفَ الْيَهُودِ وَالنَّصَارَى وَلَا يُسَلَّم عَلَيْهِمْ وَلَا يُعَادُونَ وَلَا يُنَاكَحُونَ وَلَا يُشْهَدُونَ وَلَا تُؤْكَل ذَبَائِحَهُمْ."

"I do not care whether I pray behind the *Jahmī* and the *Rāfiḍī*, or I pray behind the Jews and the Christians. And they are not greeted with *Salām*, nor are they visited when ill, nor are they married, nor are they used as witnesses, nor are their slaughtered animals eaten." [139]

So, what could be clearer from *Imām* al-Bukhārī (رَحِمَهُ الله) – a leading *Imām* of *Ahl as-Sunnah wal-Jamā`ah* in *`Aqīdah* and *Fiqh* – in his *Takfīr* of an average, layperson *Rāfiḍī* – than his classification

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[136] "*As-Sunnah*", by Abū Bakr al-Khallāl, Vol. 1/494

[137] *Imām* Ibn `Abdil-Barr al-Mālikī narrated the *Ijmā`* (consensus) upon this ruling, as he said:

"وَالِابْتِدَاءُ بِالسَّلَامِ سُنَّةٌ وَالرَّدُّ وَاجِبٌ اتِّفَاقًا فِيهِمَا."

"And initiating the *Salām* is *Sunnah*, and responding is obligatory, by agreement, regarding both of them." ["*Sharḥ az-Zarqānī `Alā Muwaṭṭa' al-Imām Mālik*", Vol. 4/567]

And An-Nawawī ash-Shāfi`ī (رَحِمَهُ الله) did as well, as he said:

"وَأَمَّا جَوَابُ السَّلَامِ فَهُوَ فَرْضٌ بِالْإِجْمَاعِ، فَإِنْ كَانَ السَّلَامُ عَلَى وَاحِدٍ، فَالْجَوَابُ: فَرْضُ عَيْنٍ فِي حَقِّهِ، وَإِنْ كَانَ عَلَى جَمِيعٍ فَهُوَ فَرْضُ كِفَايَةٍ، فَإِذَا أَجَابَ وَاحِدٌ مِنْهُمْ أَجْزَأَ عَنْهُمْ، وَسَقَطَ الْحَرَجُ عَنْ جَمِيعِهِمْ."

"As for returning the *Salām*, it is an obligation according to *Ijmā`* (consensus). If the *Salām* is addressed to one person, then responding is an individual obligation for him. If it is addressed to all of them, then it is a communal obligation. If one of them responds, it is sufficient for them and the burden (of the obligation) is lifted from all of them." ["*Al-Majmū` Sharḥ al-Muhathab*", Vol. 4/594]

[138] The famous author of "*Ṣaḥīḥ al-Bukhārī*," who was an *Imām* of *Ahl as-Sunnah* in *`Aqīdah*, *Fiqh* and *Ḥadīth* and other sciences.

[139] "*Khalq Af`āl al-`Ibād war-Radd `Alal-Jahmiyyah wal-Mu`aṭṭilah*", Pg. 125

of him along with the Jews or Christians, as he explicitly includes them as equals in terms of being ineligible for the rights of a Muslim?! And yet all of this was stated without any conditionality of needing to interview or consult with him to ascertain his beliefs!

Abū Bakr al-Athram (d. 261 H.) [140] said:

"لَا تُؤْكَلُ ذَبِيحَةُ الرَّوَافِضِ وَالْقَدَرِيَّةِ كَمَا لَا تُؤْكَلُ ذَبِيحَةُ الْمُرْتَدِّ مَعَ أَنَّهُ تُؤْكَلُ ذَبِيحَةُ الْكِتَابِيِّ لِأَنَّ هَؤُلَاءِ يُقَامُونَ مَقَامَ الْمُرْتَدِّ وَأَهْلِ الذِّمَّةِ يُقَرُّونَ عَلَى دِينِهِمْ وَتُؤْخَذُ مِنْهُمْ الْجِزْيَةُ."

"The slaughter(ed meat) of the *Rawāfiḍ* and the *Qadariyyah* is not to be eaten, just as the slaughter of an apostate is not to be eaten, although the slaughter of one from the People of the Book is to be eaten, because these people (i.e. the *Rawāfiḍ* and the *Qadariyyah*) take the status of the apostate, and the People of *Thimmah* [141] are to be allowed to remain upon their religion and the *Jizyah* [142] is taken from them." [143]

Again, look how Abū Bakr al-Athram (رَحِمَهُ الله) objected to the permissibility of eating the slaughter of the *Rāfiḍah*, along with the *Qadariyyah*, as he considered even their butcher to be upon the rulings of an apostate, meaning that he did not distinguish between their scholars, their military or their laypeople. And notice how he did not make the application of this ruling to be conditional upon a specific questioning of the butcher to ascertain his beliefs.

Abū Ḥātim ar-Rāzī (d. 277 H.) and Abū Zur`ah ar-Rāzī (d. 289 H.) [144] said, in what was narrated from them:

ابْنُ أَبِي حَاتِمٍ قَالَ: سَأَلْتُ أَبِي وَأَبَا زُرْعَةَ عَنْ مَذَاهِبِ أَهْلِ السُّنَّةِ فِي أُصُولِ الدِّينِ وَمَا أَدْرَكَا عَلَيْهِ الْعُلَمَاءَ فِي جَمِيعِ الْأَمْصَارِ وَمَا يَعْتَقِدَانِ مِنْ ذَلِكَ فَقَالَا...وَأَنَّ الْجَهْمِيَّةَ كُفَّارٌ وَأَنَّ الرَّافِضَةَ رَفَضُوا الْإِسْلَامَ."

Ibn Abī Ḥātim said: I asked my father and Abū Zur`ah about the schools of thought of *Ahl as-Sunnah* in the fundamentals of the Religion and what they found the people of knowledge in all cities upon and what they (both) believe in that regard. And what came in their response: "And that the *Jahmiyyah* are *Kuffār*, and the *Rāfiḍah* rejected *Islām*." [145]

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[140] Abū Bakr al-Athram was one of the main students of *Imām* Aḥmad and narrators of his *Mathhab*.
[141] Members of *Ahl al-Kitāb* (the People of the Book) who live under Muslim rule in Muslim societies.
[142] The tax that is paid to an *Islāmic* government by the People of *Thimmah*.
[143] "*Aṣ-Ṣārim al-Maslūl `Alā Shātim ar-Rasūl* ", Pg. 570
[144] *Imāms* Abū Ḥātim ar-Rāzī and Abū Zur`ah ar-Rāzī were *Imāms* of *Ahl as-Sunnah wal-Jamā`ah* in *`Aqīdah* and were from the leaders of the early *Muḥaddithīn*.
[145] "*Sharḥ Uṣūl I`tiqād Ahl as-Sunnah wal-Jamā`ah*" (#321), by Al-Lālakā'ī, who said:

أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُظَفَّرِ الْمُقْرِئُ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ حَبَشٍ الْمُقْرِئُ قَالَ: حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ الرَّحْمَنِ بْنُ أَبِي حَاتِمٍ قَالَ...

Muḥammad Ibn al-Muṭhaffir al-Muqri' informed us, saying: Al-Ḥusayn Ibn Muḥammad Ibn Ḥabash al-Muqri' told us, saying: Abū Muḥammad `Abdur-Raḥmān Ibn Abī Ḥātim told us, saying:

And again, although this is a general description of the *Rāfiḍah* as a group, it is clear they not only considered both the *Rāfiḍah* and the *Jahmiyyah* outside of *Ahl as-Sunnah wal-Jamā`ah*, which is obvious, they likewise considered them to be *Kuffār* and rejectors of *Islām*, without any distinction between their individual members.

Abū Manṣūr `Abdul-Qāhir al-Baġdādī (d. 429 H.) [146] said:

"وَأَمَّا أَهْل الْأَهْوَاءِ مِنَ الجَارُودِيّةِ وَالْهِشَامِيّةِ وَالنَّجارِيَّةِ وَالجَهْمِيَّةِ وَالْإِمَامِيَّةِ الَّذِينَ أَكْفَرُوا أَخْيَارَ الصَّحَابَةِ وَالْقَدَرِيَّةِ الْمُعْتَزلَةِ عَنِ الْحَقّ وَالْبَكْرِيَّةِ الْمَنْسُوبَةِ إِلَى بَكْر ابْن أُخْتِ عَبْدِ الْوَاحِدِ وَالضِّرَارِيَّةِ وَالْمُشَبّهَةِ كُلهَا وَالْخَوَارِجِ فَإِنَّا نُكَفِّرُهُمْ كَمَا يُكَفِّرُونَ أَهْلَ السُّنَّةِ وَلَا تَجُوز الصَّلَاة عَلَيْهِم عِنْدَنَا وَلَا الصَّلَاة خَلْفهُم."

"As for the people of desires from the *Jārūdiyyah*, [147] the *Hishāmiyyah*, [148] the *Najjāriyyah*, [149] the *Jahmiyyah* and the *Imāmiyyah* (i.e. the *Rāfiḍah*) who declared the best of the *Ṣaḥābah* to be *Kuffār*, the *Qadariyyah* who have isolated themselves from the truth, the *Bakriyyah* who are attributed to Bakr, the nephew of `Abd al-Wāḥid, [150] the *Ḍirāriyyah*,[151] and the *Mushabbihah*, [152] all of them, and the *Khawārij*, then we make *Takfīr* of them, just as the make *Takfīr* of *Ahl as-Sunnah*, and it is not permissible for us to pray (the funeral prayer) upon them in our opinion, nor to pray behind them." [153]

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[146] Abū Manṣūr al-Baġdādī was from the *Imāms* of the *Shāfi`iyyah*.

[147] The *Jārūdiyyah* are a sub-sect of the *Zaydiyyah* who are attributed to Abul-Jārūd Ziyād Ibn al-Munthir. They believed that Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) were *Kuffār* and that the *Ummah* fell into *Kufr* when it did not give *Bay`ah* to `Alī Ibn Abī Ṭālib (رَضِيَ ٱللَّهُ عَنْهُ) after the death of the Prophet (ﷺ). [Look to "*Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn*" by Abul-Ḥasan al-Ash`arī, Pg. 66, "*Al-Milal wan-Niḥal* ", by Ash-Shahrastānī, Vol. 1/157-159 and elsewhere.]

[148] The *Hishāmiyyah* are a sect of the *Mu`tazilah* attributed to Hishām Ibn `Amr ash-Shaybānī. Much of their *Kufr* related to matters of *Qadr* (Predestination). [Look to "*Al-Farq Bayn al-Firaq*", by *Al-Khaṭīb* al-Baġdādī, Pg. 150 and "*Al-Milal wan-Niḥal* ", by Ash-Shahrastānī, Vol. 1/72 and elsewhere.]

[149] The *Najjāriyyah* are a sect of the *Mu`tazilah* who are attributed to Al-Ḥusayn Ibn Muḥammad an-Najjār. Their issues of misguidance were in the areas of *Īmān* and *Kufr* (they were *Murji'ah*), the Attributes of Allāh and *Qadr* (Predestination). [Look to "*Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn*". by Abul-Ḥasan al-Ash`arī, Pg. 136-137, "*Al-Farq Bayn al-Firaq*", by *Al-Khaṭīb* al-Baġdādī, Pg. 207, "*Al-Milal wan-Niḥal* ", by Ash-Shahrastānī, Vol. 1/88 and elsewhere.]

[150] They are a group of the *Qadariyyah* who also held opinions related to *Takfīr* like those of the *Khawārij*. [Look to "*Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn*", by Abul-Ḥasan al-Ash`arī, Pg. 168, "*Al-Farq Bayn al-Firaq*", by *Al-Khaṭīb* al-Baġdādī, Pg. 200 and elsewhere.]

[151] The *Ḍirāriyyah* are a group attributed to Ḍirār Ibn `Amr al-Ġaṭafānī. Some included them in the sects of the *Jabriyyah*, some within the *Mu`tazilah* and some as their own group. They rejected the reward and punishment of the grave, performed Ta'wīl (misinterpretation) on the Attributes of Allāh that affirmed something, like His Knowledge, as merely being the negation of the opposite (i.e. His Knowledge and Ability merely means He is not ignorant or unable.) [Look to "*Maqālāt al-Islāmiyyīn wa Ikhtilāf al-Muṣallīn*", by Abul-Ḥasan al-Ash`arī, Pg. 281, "*Al-Farq Bayn al-Firaq*", by *Al-Khaṭīb* al-Baġdādī, Pg. 213 and elsewhere.]

[152] This is a term that refers to those who liken the Attributes of Allāh to those of His creation. It is present in groups such as the *Rāfiḍah*, the *Karrāmiyyah*, some *Ṣūfiyyah* and others.

[153] "*Al-Farq Bayn al-Firaq*", Pg. 350-351

As we know, it is the right of a Muslim that when he or she dies, the Muslims are obligated to perform the *Ṣalāt al-Janāzah* (funeral prayer) for them. But look at how Abū Manṣūr prohibited this for the dead individual members of these groups – including the *Imāmiyyah* (another term for the *Rāfiḍah*) along with praying behind them. And making this even more explicitly clear, look to him saying: "…we make *Takfīr* of them…" without differentiating between their scholars, military or laypeople.

Ibn Ḥazm (d. 456 H.) [154] said:

"فَإِنَّ الرَّوَافِضِ لَيْسُوا مِنَ الْمُسْلِمِينَ إِنَّمَا هِيَ فِرَق حَدَثَ أَوَّلُهَا بَعْد مَوْتِ النَّبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَمْس وَعِشْرِين سَنَة وَكَانَ مَبْدَؤُهَا إِجَابَة مَنْ خَذَلَهُ اللَّهُ تَعَالَى لِدَعْوَةِ مَنْ كَادَ الْإِسْلَام وَهِيَ طَائِفَة تَجْرِي مَجْرَى الْيَهُودِ وَالنَّصَارَى فِي الْكَذِبِ وَالْكُفْرِ."

"The *Rāfiḍah* are not from the Muslims, but rather they are merely sects whose first appearance occurred twenty-five years after the death of the Prophet (ﷺ), and its beginning was the response of those whom Allāh (تَعَالَى) had deserted to the call of those who had plotted against *Islām*. It is a sect that follows the same path as the Jews and Christians in lying and *Kufr*." [155]

So, look to how *Imām* Ibn Ḥazm (رَحِمَهُ الله) said "…the *Rāfiḍah* are not from the Muslims…" What could be clearer in the mass *Takfīr* of their individual laypeople, scholars and leaders than saying they "are not from the Muslims"?

As-Sam`ānī (d. 562 H.) [156] said:

"وَاجْتَمَعَتِ الْأُمَّةُ عَلَى تَكْفِيرِ الْإِمَامِيَّةِ لِأَنَّهُمْ يَعْتَقِدُونَ تَضْلِيلِ الصَّحَابَةِ وَيُنْكِرُونَ إِجْمَاعَهُمْ وَيَنْسِبُونَهُمْ إِلَى مَا لَا يَلِيق بِهِمْ."

"The *Ummah* agreed in declaring the *Imāmiyyah* to be *Kuffār,* because they believe that the *Ṣaḥābah* were misguided, they reject what they (i.e. the *Ṣaḥābah*) formed consensus upon, and attribute to them what is not befitting of them." [157]

Although this is a general statement, look how As-Sam`ānī (رَحِمَهُ الله) did not distinguish between their scholars who teach this to the masses, or their individual laypeople members who attribute themselves to the sect itself. Furthermore, he even claims this is "agreed" upon, suggesting that he is saying there isn't even a difference of opinion about this.

Al-Qarāfī (d. 684 H.) [158] said:

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[154] Abū Muḥammad Ibn Ḥazm (رَحِمَهُ الله) was one of the *Imāms* of the *Ṭhāhiriyyah* and the reviver of this approach in the western part of the Muslim world.
[155] *"Al-Fiṣal Fil-Milali wal-Ahwā'i wan-Niḥal"*, Vol. 2/65
[156] Abū Sa`d as-Sam`ānī was from the scholars of the *Shāfi`iyyah*. *Imām* Ath-Thahabī said about him: "The *Imām*, the major *Ḥāfiṭḥ*, the unique, the trustworthy, the *Muḥaddith* of Khurasān." [*"Siyar A`lām an-Nubalā'"*, Vol. 20/456]
[157] *"Al-Ansāb"*, Vol. 6/341
[158] He was from the *Imāms* of the *Mālikī Mathhab* and of *Tafsīr*.

"وَلَا خِلَافَ فِي تَكْفِيرِ مَنْ نَفَى الرُّبُوبِيَّةَ أَوِ الْوَحْدَانِيَّةَ أَوْ عَبَدَ مَعَ اللَّهِ غَيْرَهُ أَوْ هُوَ دَهْرِيٌّ أَوْ مَانَوِيٌّ أَوْ صَابِئٌ أَوْ حُلُولِيٌّ أَوْ تَنَاسُخِيٌّ أَوْ مِنَ الرَّوَافِضِ أَوِ اعْتَقَدَ أَنَّ اللَّهَ غَيْرُ حَيٍّ أَوْ قَدِيمٍ..." إِلَى أَنْ قَالَ: "...أَوْ قَالَ بِنُبُوَّةِ عَلِيٍّ..." إِلَى أَنْ قَالَ: "...وَكَذَلِكَ الْقَائِلُ الْأَئِمَّةُ أَفْضَلُ مِنَ الْأَنْبِيَاءِ."

"And there is no disagreement about the *Takfīr* of whoever denies the *Rubūbiyyah* (Lordship), the *Waḥdāniyyah* (Oneness of Allāh), worships other than Allāh along with Him, is a *Dahrī* (materialist), a Manichaean, a Sabian, a *Hulūlī*, [159] or a *Tanāsukhī*, [160] <u>or from the *Rawāfiḍ*</u>, or believes that Allāh is not alive or (not) eternal…" Until he said: "…or believes in the prophethood of `Alī…" Until he said: "…and likewise the one who says the *Imāms* are better than the Prophets." [161]

So, look to how Al-Qarāfī (رَحِمَهُ الله) confirmed the *Takfīr* of whoever is "...from the *Rawāfiḍ*..." without differentiating between their members, and without the prerequisite of investigating their individual beliefs, etc.

Abū Ḥāmid al-Maqdisī (d. 888 H.) [162] said:

"لَا يَخْفَى عَلَى كُلِّ ذِي بَصِيرَةٍ وَفَهْمٍ مِنَ الْمُسْلِمِينَ أَنَّ أَكْثَر مَا قَدِمْنَاه فِي الْبَابِ قَبْله مِنْ عَقَائِدِ هَذِهِ الطَّائِفَةِ الرَّافِضَةِ عَلَى اخْتِلَافِ أَصْنَافِهَا كُفْر صَرِيح وَعِنَاد مَعْ جَهْلٍ قَبِيحٍ لَا يتَوَقَّف الْوَاقِفُ مَع تَكْفِيرِهِمْ وَالْحُكْم عَلَيْهِمْ بِالْمُرُوقِ مِنْ دِينِ الْإِسْلَامِ وَضَلَالهمْ."

"It is not hidden from every insightful and understanding individual, from amongst the Muslims, that most of what we presented previously, in the chapter before this, concerning the beliefs of this *Rāfiḍah* sect with its various categories, is clear *Kufr* and stubbornness in addition to repulsive ignorance. One does not hesitate from making *Takfīr* of them, ruling that they have apostatized from the religion of *Islām*, and that they are misguided." [163]

So, look at the generality of his statement: "…one does not hesitate from making *Takfīr* to them…", which does not differentiate between their scholars, their military or their specific, individual laypeople.

Abuth-Thanā' al-Ālūsī (d. 1270 H.) [164] said:

"وَاخْتَلَفَ الْعُلَمَاءُ فِي إِكْفَارِ الِاثْنَيْ عَشْرِيَّةِ فَكَفَّرَهُمْ مُعْظَمُ عُلَمَاءِ مَا وَرَاءَ النَّهْرِ..."

"And the scholars differed on making *Takfīr* of the Twelvers. Most of the scholars of Transoxiana [165] declared them *Kuffār*…" [166]

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[159] Someone who believes that Allāh manifests within the bodies of His creation.
[160] Someone who believes in reincarnation or the transmigration of souls.
[161] "*Ath-Thakhīrah Fī Furū` al-Mālikiyyah*", Vol. 12/27-28
[162] Abū Ḥāmid al-Maqdisī was from the *Imāms* of the *Shāfi`iyyah.*
[163] "*Risālah Fir-Radd `Alar-Rāfiḍah*", Pg. 200
[164] Abuth-Thanā' al-Ālūsī was a *Ḥanafī* scholar of *Tafsīr*.
[165] Refer to footnote #112 for details on this region.
[166] "*Nahj as-Salāmah Ilā Mabāḥith al-Imāmah*", Pg. 29

And he said:

"وَمِمَّنْ حَكَمَ بِكُفْرِ الشِّيعَةِ وَإِلْحَاقِ دِيَارِهِمْ بِدَارِ الْحَرْبِ جَمَاعَةٌ مِنَ الْمُتَأَخِّرِينَ كَالْعَلَّامَةِ ابْنِ كَمَالٍ وَشَيْخِ الْإِسْلَامِ أَبِي السُّعُودِ وَغَيْرِهِمَا."

"نَهْجُ السَّلَامَةِ إِلَى مَبَاحِثِ الْإِمَامَةِ."

"And from amongst those who ruled that the *Shī`ah* are *Kuffār* and that their lands are to be included in *Dār al-Ḥarb* (i.e. non-Muslim lands) are a group of later (scholars), such as the *`Allāmah* Ibn Kamāl, [167] *Shaykh al-Islām* Abus-Su`ūd [168] and others." [169]

Ibn `Ābidīn al-Ḥanafī (d. 1252 H.) mentioned the long *Fatwā* of *Shaykh* Nūḥ al-Ḥanafī (رَحِمَهُ الله) regarding their collective *Takfīr*. [170]

Zayn ad-Dīn as-Askūbī (رَحِمَهُ الله) mentioned that all the later scholars of the Ottoman Empire issued *Fatāwā* that they were collectively *Kuffār*. [171]

And review the book "*An-Nawāfiḍ lir-Rawāfiḍ*" by Muḥammad Ibn Rasūl al-Ḥusaynī al-Barzanjī (d. 1103 H.), which is an abridgment with additional important details and commentary upon the book *"An-Nawāqiḍ `Alar-Rawāfiḍ*" by Mu`īn ad-Dīn Muḥammad Ibn `Abdil-Bāqī ash-Shīrāzī (d. 995 H.). In these books, the scholars of the four main *Mathāhib* (schools of jurisprudence), who make *Takfīr* of the *Rāfiḍah*, are listed.

Muḥammad Ibn Abdil-Wahhāb (d. 1206 H.) said:

"فَهَؤُلَاءِ الْإِمَامِيَّة خَارِجُونَ عَنِ السُّنَّةِ بَلْ عَنِ الْمِلَّةِ."

"So these *Imāmiyyah* are outside the *Sunnah*, in fact, the *Millah* (religion)." [172]

And in this brief statement, Muḥammad Ibn `Abdil-Wahhāb (رَحِمَهُ الله) not only removes them from *Ahl as-Sunnah wal-Jamā`ah*, but also from *Islām* itself without making any distinction between their scholars or their individual laypeople or any caveat that this ruling depends upon some kind of case-by-case investigation.

Ṣiddīq Ḥasan Khān (d. 1307 H.) said:

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[167] He is Shamsuddīn Aḥmad Ibn Sulaymān Ibn Kamāl Bāshā (d. 940 H.). He was the *Muftī* of Astana, Kazakhstan.
[168] He is Abus-Su`ūd Muḥammad Ibn Muḥammad Ibn Muḥammad Muṣṭafā al-`Imādī (d. 982 H.). He was the *Muftī* of Constantinople.
[169] *"Al-Ajwibah al-`Irāqiyyah `Alal-As'ilah al-Lāhūriyyah"*, Pg. 59
[170] *"Al-`Uqūd ad-Durriyyah Fī Tanqīḥ al-Fatāwā al-Ḥāmidiyyah"*, Vol. 1/101-103
[171] *"Ar-Radd `Alash-Shī`ah"* by Zayn ad-Dīn Ibn Yūsuf as-Askūbī, quoted in *"Uṣūl Mathhab ash-Shī`ah al-Imāmiyyah al-Ithnay `Ashriyyah – `Arḍ Wa Naqḍ "*, Vol. 3/271, by Dr. Nāṣir Ibn `Abdillāh al-Qifārī
[172] *"Risālah Fir-Radd `Alar-Rāfiḍah"*, Pg. 42

"فَتقَرَّرَ لَك بِهَذَا أَنَّ مَنْ يَقْدِرُ عَلَى إِنْكَارِ صَنِيعِ الرَّافِضَةِ وَلَمْ يَفْعَلْ فَقَدْ رَضِيَ بِأَنْ تُنْتَهَكَ حُرْمَةُ الْإِسْلَامِ وَأَهْلِهِ وَسَكَتَ عَلَى مَا هُوَ كُفْرٌ مُتَضَاعِفٌ كَمَا سَلَفَ. وَأَقَلُّ أَحْوَالِهِ أَنْ يَكُونَ كُفْرٌ بِتَكْفِيرِ الْأَكْثَرِ مِنْ الصَّحَابَةِ وَمَنْ سَكَتَ عَنْ إِنْكَارِ الْكُفْرِ مَعَ الْقُدْرَةِ عَلَيْهِ فَقَدْ أَهْمَلَ مَا أَمَرَ اللَّهُ بِهِ فِي كِتَابِهِ؛ مِنَ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنْ الْمُنْكَرِ وَتَرْكِ الْإِنْكَارِ عَلَى مَا هُوَ كُفْرٌ بِوَاحٍ وَأَهْمَلَ مَا هُوَ أَعْظَمُ أَعْمِدَةِ الدِّينِ وَأَكْبَرُ أَسَاطِينِهِ وَهُوَ الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنْ الْمُنْكَرِ. فَلَا بِكِتَابِ اللَّهِ عَمِلَ وَلَا بِسُنَّةِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْتَدَى – إِلَى أَنْ قَالَ – وَأَقُولُ مَا أَصْدَقَ هَذَا الْكَلَامَ مِنْ هَذَا الْإِمَامِ. وَمَا أَبْلَغَهُ فِي أَدَاءِ الْمَرَامِ. فَإِنَّهُ دَلَّ دَلَالَةً وَاضِحَةً صَرِيحَةً لَا سُتْرَةَ عَلَيْهَا عَلَى أَنَّ الرَّافِضَةَ كُفَّارٌ كُفْرًا بَوَاحًا بِدَلِيلِ الْكِتَابِ الْعَزِيزِ: ﴿ لِيَغِيظَ بِهِمُ الْكُفَّارَ ﴾ وَكَأَنَّ هَذِهِ الْآيَةَ نَصٌّ فِي مَحَلِّ النِّزَاعِ. وَبِدَلِيلِ السُّنَنِ الْوَارِدَةِ فِي كُفْرِ مَنْ كَفَرَ مُسْلِمًا كَمَا سَلَفَ. وَقَدْ صَرَّحَ فِي هَذَا الْمَقَالِ بِأَنَّ جَمِيعَ أَنْوَاعِ الرَّافِضَةِ مِنْ الْقَرَامِطَةِ وَغَيْرِهِمْ، كَافِرُونَ مُشْرِكُونَ، وَهَذَا هُوَ الْحَقُّ الْأَبْلَجُ الْمُبِينُ الظَّاهِرُ ظُهُورُ الشَّمْسِ فِي رَابِعَةِ النَّهَارِ. وَقَدْ رَأَيْنَا رَافِضَةَ الْهِنْدِ، وَهُمْ يُسَمُّونَ أَنْفُسَهُمْ بِالْإِمَامِيَّةِ وَالشِّيعَةِ يَعْتَقِدُونَ كُفْرَ الْأَصْحَابِ وَيَسُبُّونَهُمْ صَرِيحًا بِلَا ارْتِيَابٍ فِي كُتُبِهِمْ وَبِأَلْسِنَتِهِمْ وَيَلْعَنُونَ لَعْنًا سَاطِعًا. وَكَذَلِكَ حَالُ الْبَوَاهِرِ فِي الْهِنْدِ وَغَيْرِهِ، فَإِنَّهُمْ الْقَرَامِطَةُ فِي الْأَصْلِ. وَإِذَا ثَبَتَ بِالْقُرْآنِ وَالْحَدِيثِ أَنَّ هَؤُلَاءِ كُفَّارٌ. فَيَنْبَغِي أَنْ يَجْرِيَ حُكْمُ الْكُفَّارِ عَلَيْهِمْ فِي جَمِيعِ الْمَسَائِلِ وَالْأَحْكَامِ مِنْ تَرْكِ الْمُنَاكَحَةِ بِهِمْ وَالْجِهَادِ مَعَهُمْ وَالرَّدِّ عَلَى مَذْهَبِهِمْ وَالْإِنْكَارِ عَلَى صَنِيعِهِمْ وَالِاعْتِقَادِ بِعَدَمِ إِسْلَامِهِمْ وَبِكَوْنِهِمْ أَخْبَثَ الطَّوَائِفِ فِي الدُّنْيَا. وَمَا ذُكِرَ مِنْ انْتِظَارِهِمْ الْمَهْدِيَّ السِّرْدَابِيَّ هُوَ بِعَيْنِهِ اعْتِقَادُ الْإِمَامِيَّةِ مُصَرَّحٌ بِهِ فِي كُتُبِهِمْ. وَيَرَوْنَ أَنَّ سَبَّ الصَّحَابَةِ وَلَعْنَهُمْ وَشَتْمَهُمْ عِبَادَةٌ فَاضِلَةٌ حَتَّى إِنَّ بَعْضَ الرُّؤَسَاءِ وَالرَّعِيَّةِ صَنَعُوا فِي بَعْضِ الْبِلَادِ صُوَرَهُمْ الْخَيَالِيَّةَ الْمَنْحُوتَةَ عَلَى شَكْلِ مَا فِي ذِهْنِهِمْ وَفَعَلُوا بِهِ مَا يَنْبَغِي أَنْ يُفْعَلَ بِالْكَافِرِ وَبِالْعَدُوِّ. وَهَذَا أَدَلُّ دَلِيلٍ عَلَى أَنَّ اعْتِقَادَهُمْ وَقَوْلَهُمْ فِي الْأَصْحَابِ أَنَّهُمْ كُفَّارٌ مُرْتَدُّونَ وَنَعُوذُ بِاللَّهِ مِنْ ذَلِكَ. وَإِذَا كَانَ هَذَا اعْتِقَادَهُمْ وَكَانَ هَذَا صَنِيعَهُمْ بِتَمَاثِيلِهِمْ الْقِرْطَاسِيَّةِ وَالْخَشَبِيَّةِ وَنَحْوِهَا فَأَيُّ عَاقِلٍ مِمَّنْ لَهُ أَدْنَى تَمْيِيزٍ يَقِفُ فِي الْإِفْتَاءِ بِكُفْرِهِم."

"So, with this, it is established for you that whoever is able to denounce the actions of the *Rāfiḍah*, but does not do so, is satisfied that the sanctity of *Islām* and its people is being violated and he has remained silent about what is multiplied *Kufr*, as mentioned previously! And the least of these cases is that it is *Kufr* by declaring most of the *Ṣaḥābah* to be disbelievers. And whoever remains silent toward rebuking *Kufr*, while being able to do so, has neglected what Allāh has commanded in His Book, from enjoining the good and forbidding the evil, and he abandoned denouncing what is blatant *Kufr*, and neglected the greatest pillar of the *Dīn* and its largest foundations, which is enjoining the good and forbidding the evil. So, he did not act upon the Book of Allāh, nor did he follow the *Sunnah* of His Messenger (ﷺ)." Until he said: "And I say: How true are these words from this *Imām*, and how eloquent are they in conveying the objective. For they clearly and explicitly indicate, without hiding anything, that the *Rāfiḍah* are blatant *Kuffār*, as evidenced by the Noble Book: ﴿ ***So that He [i.e. Allāh] may enrage by them the disbelievers.***﴾ And it is as if this verse is a (decisive) text in the subject of dispute. And based on the evidence of the *Sunnahs* that have been reported regarding the *Kufr* of he who makes *Takfīr* of a Muslim, as mentioned earlier. And he has stated clearly in this statement that all the types of *Rāfiḍah*, from the Qarmatians and others, are *Kāfirūn Mushrikūn*. And this is the clear, evident, and manifest truth, as clear as the sun in the middle of the day. And we have seen the *Rāfiḍah* of India, who call themselves the *Imāmiyyah* and the *Shī`ah*; they believe in the *Kufr* of the *Ṣaḥābah* (i.e. that they apostatized), and they openly curse them without any hesitation, in their books and upon

their tongues, and they curse (them) with blatant curses. This is also the case of the *Bawāhir* [173] in India and elsewhere, because they are the Qarmatians in origin. And if it is proven by the *Qur'ān* and the *Ḥadīth* that these people are *Kuffār*, then the rulings of the *Kuffār* should be applied to them in all matters and rulings, such as refraining from marrying them and performing *Jihād* alongside them, (as well as) refuting their doctrine, rebuking their actions, and believing that they are not Muslims and that they are the most evil of the sects in the world. And what was mentioned about their waiting for the *Mahdī* of the crypt is the same exact belief of the *Imāmiyyah*, which is clearly stated in their books. And they see that swearing at the *Ṣaḥābah*, cursing them and insulting them is a virtuous act of worship, to the extent that some leaders and subjects in some countries have made their imaginary images carved in the form of what is in their minds, and they have done to them what should be done to the *Kāfir* and the enemy! And this is the clearest evidence that their belief and what they say about the *Ṣaḥābah* is that they are *Kuffār* and apostates, and we seek refuge in Allāh from that. And if this is their belief and this is what they do with their statues made of paper, wood and the like, then which sane person who has the slightest discernment would refrain from issuing a *Fatwā* regarding their *Kufr*?" [174]

So, look at how explicit Ṣiddīq Ḥasan Khān (رَحِمَهُ الله) is in his collective *Takfīr* of the *Rāfiḍah*, and look to how he applied it to their laypeople, specifically and individually, when he said: "And if it is proven by the *Qur'ān* and the *Ḥadīth* that these people are *Kuffār*, then the rulings of the *Kuffār* should be applied to them in all matters and rulings, such as refraining from marrying them and performing *Jihād* alongside them, (as well as) refuting their doctrine, rebuking their actions, and believing that they are not Muslims and that they are the most evil of the sects in the world." Not only did he apply this ruling to each of their individual members, but he also makes no conditionality of that ruling being dependent upon an examination of them on a one-by-one basis.

b) **Conclusion:** The View of Classical (or Premodern) Scholars of *Ahl as-Sunnah* that the *Rāfiḍah* were *Kuffār* – as a whole – is a Well-Established Opinion Within the Canon of Legitimate *Sunnī* Legal Theory (*Fiqh*)

As we see from the quotes above, despite the claims of some contemporaries, whose popularity as *Da`wah* figures on social media platforms far outweigh their scholarly acumen, it is untrue that the singular legal position of *Ahl as-Sunnah wal-Jamā`ah* is that the *Rāfiḍah* sect of the *Shī`ah* are to be examined on a one-by-one basis to ascertain their beliefs before making *Takfīr* to them specifically and individually. As Ibn Taymiyyah pointed out, this is merely one view among two official opinions, even within the *Ḥanbalī* school itself. So, there is certainly no consensus about this legal opinion, and as we've seen above, various scholars from *Ahl al-Sunnah wal-Jamā`ah* throughout our history, as represented by figures from all *Sunnī* legal schools, have adopted and expressed the view that merely attributing oneself to this group (i.e. *Rāfiḍah*) was sufficient to not be prayed behind, not to be married, not to have their slaughtered meat eaten, not to have

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[173] This refers to the "Bohra", which are a subsect of the *Ismā`īliyyah Shī`ah*.
[174] "*Ad-Dīn al-Khāliṣ*", Vol. 3/277-278

the funeral prayer offered for them, not to receive *Zakāt*, and for *Takfīr* to be applied to them, individually and specifically, without <u>any</u> one-on-one interview to ascertain their specific beliefs!

- ***An important disclaimer, I maintain that Shī`ah are Ahl al-Bid`ah with deviant beliefs.*** [175] ***In no way am I arguing that Twelver beliefs are legitimate. However, are those beliefs Kufr, and can we declare Twelvers to be Kāfir? That's the question. What is the Fiqh of Takfīr? Takfīr means declaring someone a non-Muslim. Tākfir is a serious matter because the Prophet said: "If a man says to his brother: 'O Kāfir (O, disbeliever),' then surely one of them is such." (i.e. a Kāfir.) So, calling someone Kāfir is potentially dangerous. If you're incorrect, then the accusation turns back to you. Given this, Islāmic scholars set a higher bar for Takfīr. They established two main principles. The first principle, you can't declare someone who recites the Shahādah a Kāfir, unless he affirms a belief that contradicts a teaching which is known with certainty to have been communicated by the Prophet (ﷺ). Such a teaching is 'Ma`lūm Min ad-Dīn Biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity."*

Response: *"…you can't declare someone who recites the Shahādah a Kāfir, unless he affirms a belief…"*

We have already responded to this in the previous section with sufficient proofs from the *Qur'ān*, *Sunnah* and *Ijmā`*. However, it's worth noting that a person who repeats the exact *`Aqīdah* talking points of the deviant *Murji'ah* and *Jahmiyyah* sects, as Daniel is professing here, is hardly someone who is in the position to be advising *Ahl as-Sunnah* in who they should ally with or not!

And the *Murji'ah* and *Jahmiyyah* differed with *Ahl as-Sunnah* – specifically in the areas of *Īmān* and *Kufr*. This is because they believed that actions were not connected to *Īmān*. So, a person could perform any manner of disobedient actions, including what we (i.e. the *Sunnīs*) would call actions of *Kufr*, and the *Īmān* in their hearts would remain unchanged.

For instance, Ibn Taymiyyah (رَحِمَهُ اللَّهُ) said, while quoting Al-Ash`arī:

"الْفِرْقَةُ الْعَاشِرَةُ مِنْ الْمُرْجِئَةِ أَصْحَابُ أَبِي مُعَاذٍ التُّومَنِيِّ...وَكَانَ أَبُو مُعَاذٍ يَقُولُ: مَنْ قَتَلَ نَبِيًّا أَوْ لَطَمَهُ كَفَرَ وَلَيْسَ مِنْ أَجْلِ اللَّطْمَةِ كَفَرَ وَلَكِنْ مِنْ أَجْلِ الِاسْتِخْفَافِ وَالْعَدَاوَةِ وَالْبُغْضِ لَهُ...وَكَانَ يَزْعُمُ أَنَّ السُّجُودَ لِلشَّمْسِ لَيْسَ بِكُفْرِ وَلَا السُّجُودَ لِغَيْرِ اللَّهِ كُفْرٌ وَلَكِنَّهُ <u>عَلَمٌ</u> عَلَى الْكُفْرِ لِأَنَّ اللَّهَ بَيَّنَ أَنَّهُ لَا يَسْجُدُ لِلشَّمْسِ إلَّا كَافِرٌ."

"The tenth sect from the *Murji'ah* are the companions of Abū Mu`āth at-Tūmanī…" [176] (Then he mentioned their opinions and continued, saying): "And Abū Mu`āth used to say: Whoever kills a Prophet or slaps him has disbelieved. Yet, he does not disbelieve due to the slap (itself), but rather due to the belittlement, enmity and hatred for him." He then went on to list the followers

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[175] We will address this statement shortly, *In Shā' Allāh*, when Daniel starts talking about all the potential excuses of ignorance and misinterpretations that excuse the *Rāfiḍah*/Twelvers from the *Kufr* they perform, utter or believe in.
[176] Refer to footnote #36

of Bishr al-Marīsī, of whom was Ibn ar-Rāwandī. [177] "And he used to claim that prostrating to the sun is not *Kufr*, nor is prostrating to other than Allāh *Kufr*. However, it is a sign of *Kufr*, because Allāh clarified that no one prostrates to the sun except a *Kāfir*." [178]

Response: *"Such a teaching is 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah' (i.e. Known in the Religion by Necessity."*

The issue of something being known in the religion by necessity certainly does exist as a concept in the *Sharī`ah*. One fact that all human beings are born knowing instinctively, is that Allāh (تَعَالَىٰ) is our Lord.

As Allāh (عَزَّ وَجَلَّ) said:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۛ شَهِدْنَا ۛ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴾

﴿ ***And** [mention] **when your Lord took from the children of Ādam – from their loins – their descendants and made them testify of themselves,** [saying to them]**: "Am I not your Lord?" They said: "Yes, we have testified."** [This] **- lest you should say on the Day of Resurrection, "Indeed, we were of this unaware."*** ﴾ [179]

And as has come from Abū Hurayrah that the Messenger of Allāh (ﷺ) said:

"كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ كما تُنَاتَجُ الإِبِلُ مِنْ بَهِيمَةٍ جَمْعَاءَ هَل تُحِسُّ فِيهَا مِنْ جَدْعَاءَ؟"

"Every newborn is born upon Al-Fiṭrah (i.e. fundamentally understanding that Allāh is his Lord). Then his parents make him a Jew or a Christian. Just as an animal delivers its offspring with limbs intact, do you detect any flaws?" [180]

So, this topic of *Tawḥīd ar-Rubūbiyyah* (Oneness of Lordship) represents an example of something that each human being has had instinctively programmed into him/her from the moment of their creation. And this is similar to the knowledge a baby has in order to nurse from its mother's breast, etc. It is not something that requires training or education to grasp, because it is instinctively present upon birth.

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[177] Refer to footnote #37

[178] *"Majmū` al-Fatāwā"*, Vol. 7/547-548

[179] *Sūrat al-A`rāf*, 172

[180] Collected by Mālik (#646), Al-Ḥumaydī (#1,143), Aḥmad (#7,321), Muslim (#6,858), Abū Dāwūd (#4,714) and Abū Ya`lā (#6,306) who said:

عَنْ مَالِكٍ عَنْ أَبِي الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ.

From Mālik from Abuz-Zinād from Al-A`raj from Abū Hurayrah.

Then, there are also topics and subjects that are so widely known and famous within particular Muslim societies, simply due to the overwhelming pervasive nature of those topics in day-to-day life, that it would be inconceivable for someone to live in those societies and somehow not know about them. This is the second level of what is referred to as '*Ma`lūm Min ad-Dīn biḍ-Ḍarūrah*' (i.e. Known in the Religion by Necessity). And this is the environmental and societal knowledge that one acquires simply by living in a particular location in a particular era. Therefore, if someone were to deny one of these things, or to reject it, he couldn't claim that he was ignorant of them. This is because just living in that environment makes it inconceivable that he wouldn't know those things.

However, it is a mistake to assume that there is a static, unchanging list of topics and subjects that will always consistently be 'known in the religion by necessity' by every Muslim, which is constant and will never change from time-to-time or place-to-place, throughout eternity.

As Ibn Taymiyyah (رَحِمَهُ الله) said:

"وَكَثِيرٌ مِنْ النَّاسِ قَدْ يَنْشَأُ فِي الْأَمْكِنَةِ وَالْأَزْمِنَةِ الَّذِي يَنْدَرِسُ فِيهَا كَثِيرٌ مِنْ عُلُومِ النُّبُوَّاتِ حَتَّى لَا يَبْقَى مَنْ يُبَلِّغُ مَا بَعَثَ اللَّهُ بِهِ رَسُولَهُ مِنْ الْكِتَابِ وَالْحِكْمَةِ فَلَا يَعْلَمُ كَثِيرًا مِمَّا يَبْعَثُ اللَّهُ بِهِ رَسُولَهُ وَلَا يَكُونُ هُنَاكَ مَنْ يُبَلِّغُهُ ذَلِكَ وَمِثْلُ هَذَا لَا يَكْفُرُ."

"And many people may grow up in places and times in which much of the sciences of the Prophecy are lost, to the point that no one remains to convey what Allāh sent His Messenger with of the Book and *Ḥikmah* (Wisdom). So, he does not know much of what Allāh sent His Messenger with, and there is no one there to convey it to him. Such a person does not disbelieve (through ignorantly denying it)." **[181]**

Similarly, Ibn al-Qayyim (رَحِمَهُ الله) said:

"أَنَّ قِيَامَ الْحُجَّةِ يَخْتَلِفُ بِاخْتِلَافِ الْأَزْمِنَةِ وَالْأَمْكِنَةِ وَالْأَشْخَاصِ فَقَدْ تَقُومُ حُجَّةُ اللَّهِ عَلَى الْكُفَّارِ فِي زَمَانٍ دُونَ زَمَانٍ وَفِي بُقْعَةٍ وَنَاحِيَةٍ دُونَ أُخْرَى. كَمَا أَنَّهَا تَقُومُ عَلَى شَخْصٍ دُونَ آخَرَ إِمَّا لِعَدَمِ عَقْلِهِ وَتَمْيِيزِهِ كَالصَّغِيرِ وَالْمَجْنُونِ وَإِمَّا لِعَدَمِ فَهْمِهِ كَمَنْ لَا يَفْهَمُ الْخِطَابَ وَلَمْ يَحْضُرْ تَرْجُمَانٌ يُتَرْجِمُ لَهُ فَهَذَا بِمَنْزِلَةِ الْأَصَمِّ الَّذِي لَا يَسْمَعُ شَيْئًا وَلَا يَتَمَكَّنُ مِنْ الْفَهْمِ."

"That the establishment of proof differs according to the times, places and people. So, Allāh's proof may be established against the disbelievers in one time and not another, and in one place and region and not another. Just as it may also be established against one person and not another, either because he lacks reason and discernment, like a child or an insane person, or because he lacks understanding, like someone who does not understand the address, and there is no interpreter present to translate for him, then this is like the deaf person who does not hear anything and is unable to understand." **[182]**

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181 "*Majmū` al-Fatāwā*", Vol. 11/407

182 "*Ṭarīq al-Hijratayn wa Bāb as-Sa`ādatayn*", Vol. 2/902

And when referring to times in which certain topics and subjects are legitimately unknown, or at least conceivably unclear to the inhabitants of those places, Ibn Taymiyyah (رَحِمَهُ الله) said:

"وَأَنَّ الْأَمْكِنَةَ وَالْأَزْمِنَةَ الَّتِي تَفْتُرُ فِيهَا النُّبُوَّةُ لَا يَكُونُ حُكْمُ مَنْ خَفِيَتْ عَلَيْهِ آثَارُ النُّبُوَّةِ حَتَّى أَنْكَرَ مَا جَاءَتْ بِهِ خَطأً كَمَا يَكُونُ حُكْمُهُ فِي الْأَمْكِنَةِ وَالْأَزْمِنَةِ الَّتِي ظَهَرَتْ فِيهَا آثَارُ النُّبُوَّةِ."

"And that in the places and times in which the Prophethood ceases, the ruling of the one to whom the remnants of the Prophethood are hidden, resulting in him mistakenly denying what it brought, is <u>not</u> the same as his ruling in the places and times in which the remnants of the Prophethood are evident." [183]

Therefore, unlike what Daniel stated in his commentary invoking the concept of '*Ma`lūm Min ad-Dīn biḍ-Ḍarūrah*' (i.e. Known in the Religion by Necessity), these matters will change from time-to-time and place-to-place. Additionally, there will always be a level of subjectivity by scholars who <u>do</u> see a particular subject or topic to fall into this category, because there is no static list of these topics enumerated in the texts of the *Sharī`ah* in the first place.

- ***"Explaining the concept of 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'** (i.e. Known in the religion by Necessity")**, Shāfi`ī scholar Jalāladdīn Maḥallī says, "It is something known by both the learned and the common people and also something that cannot be doubted, such as the obligation of prayer and fasting and the prohibition of adultery and alcohol. We know with certainty that a particular teaching was communicated by the Prophet (ﷺ), through study of the Qur'ān, Ḥadīth, Ijmā`, the scholars, etc. If a person rejects something indisputably communicated by the Prophet (ﷺ), then he's implicitly asserting that the Prophet (ﷺ) was incorrect, which means that he disbelieves the Prophet (ﷺ) and thereby is a disbeliever in Islām. For example, we know with certainty that the Prophet (ﷺ) communicated that Angels exist and it's forbidden to eat pork. If someone says Angels do not exist or God has not forbidden us to eat pork, then this person is expressing disbelief in what was undoubtedly taught by the Prophet (ﷺ). Notice that jurists require certainty.***

Response: *"…which means that he disbelieves the Prophet (ﷺ) and thereby is a disbeliever in Islām."*

There is no doubt that contradicting and disbelieving in what was taught to us by the Messenger of Allāh (ﷺ) is *Kufr* which takes one outside of *Islām*. But look to how Daniel restricts this **<u>TYPE</u>** of *Kufr* to be the definition of *Kufr* itself! And remember, this is not just his dissertation into the standard he holds for how *Takfīr* applies to the *Rāfiḍah*. As he stated in his earlier comments:

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[183] "*Buġyat al-Murtād Fir-Radd `Alal-Mutafalsafati wal-Qarāmiṭah wal-Bāṭiniyyah*", Pg. 311

"The first principle, you can't declare someone who recites the Shahādah a Kāfir, unless he affirms a belief that contradicts a teaching, which is known with certainty to have been communicated by the Prophet (ﷺ)."

Obviously, in light of all that has been presented, we know this is untrue and that despite the fact that denying or rejecting a teaching from the Messenger of Allāh (ﷺ) certainly DOES constitute *Kufr*, it is hardly the only form of *Kufr* that warrants *Takfīr* upon an individual.

- ***If there's any doubt about whether the Prophet (ﷺ) communicated a teaching, then rejecting it does not make one a Kāfir.***

Response: *"…then rejecting it does not make one a Kāfir."*

This is another logical fallacy by Daniel. The implication is that if someone denies or rejects a teaching that came from the Prophet (ﷺ), but there is some doubt as to the authenticity of that text, he would never be considered a *Kāfir*. As stated in the previous section, this assumes that the only way *Takfīr* can be legitimately performed to a person who utters the *Shahādah* would be if he were to reject or contradict a teaching from the Messenger of Allāh (ﷺ) – something we have already disproven.

For instance, suppose a person utters the *Shahādah* and affirms that he believes in every single teaching that came to him from the Messenger of Allāh (ﷺ), but then goes on to study and perform sorcery (*Siḥr*), or goes on to mock *Islām* itself, etc.; would we refrain from *Takfīr* altogether because of what he affirmed about the teachings of the Prophet (ﷺ)? Of course not.

- ***It can, however, make one impious or a deviant. Certainty is required in matters of Takfīr, because as mentioned before, if you mistakenly make Takfīr, you risk becoming Kāfir yourself. Ibn Taymiyyah explains, whoever denies the widely transmitted duties, such as the five daily prayers, fasting, and Ramaḍān, or Ḥajj, or denies the widely transmitted prohibitions, such as indecency, injustice, alcohol, etc., or denies the widely transmitted permissible matters such as bread, meat, or marriage, he's a disbeliever. Here's the Arabic if you want to pause the video to read it.***

Response: *"Ibn Taymiyyah explains, whoever denies the widely transmitted duties…"*

It is particularly odd that Daniel would invoke Ibn Taymiyyah in an explanation of the rules of *Takfīr*, or to use an example of him referring to how people leave *Islām* and how *Īmān* becomes nullified by rejecting the well-known prohibitions or obligations and duties of worship in *Islām*. Obviously, this is *Kufr,* and we agree with that. But how could Daniel fail to see the simple logic that when a scholar points out that denying or rejecting prohibitions or obligations in *Islām* is *Kufr*, this does NOT, in any way, imply that this is the only expression of *Kufr* that can ever take place by a *Rāfiḍī*, or anyone, for that matter? Nor does it demonstrate that this is the ONLY basis

upon which *Takfīr* could be made. Ibn Taymiyyah (رَحِمَهُ الله) wrote an entire essay on the *Kufr* of the one who insults the Prophet (ﷺ) [184] and how this external expression itself is the cause of his apostasy from *Islām*, as opposed to what was in his heart.

Suppose we were to take quotes from scholars talking about how learning or performing sorcery (*Siḥr*) or mocking *Islām* is *Kufr* and a basis upon which to perform *Takfīr*. Would this be evidence to Daniel that these are the only two expressions of *Kufr* that can nullify one's *Īmān* or upon which *Takfīr* could be made?

And, of all scholars of *Ahl as-Sunnah*, Ibn Taymiyyah was one of the most dedicated to debunking the misconceptions of the deviant sects, including the *Murji'ah* and the *Jahmiyyah*, who held that only beliefs of *Kufr* could constitute a ruling of *Takfīr*, as we have demonstrated in numerous references to this point. So, it is bizarre for him to invoke Ibn Taymiyyah (رَحِمَهُ الله) in an effort to legitimize his point here.

- ***Given this first principle, the onus is on my opponents to identify a belief that the Twelvers have that contradicts what's 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity".* ***That's their first hurdle, and it's a high hurdle, because you have the foremost Sunnī authorities saying that the Shī`ah do not reject anything that is 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity).* [185]

Response: *"…the onus is on my opponents to identify a belief that the Twelvers have that contradicts what's 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'…"*

As stated previously, this is not the only basis upon which *Takfīr* can be applied to the Twelver/*Rāfiḍah Shī`ah*, as they are also subject to rulings based upon actions and statements, just like anyone else. Furthermore, even if we were to accept his false premise, that only beliefs in their hearts which contradict the teachings of the Prophet (ﷺ), which are 'Known in the Religion by Necessity', could subject them to the rulings of *Takfīr*, this has actually been stated and upheld from scholars of *Ahl as-Sunnah*, including a prominent name who Daniel brings up in his next section. So, we will present that in that section, *In Shā' Allāh*.

Yet, suffice it to say, this erroneous premise of Daniel, claiming that the only basis upon which a *Rāfiḍī*/Twelver individual could remove himself from *Islām* and be subject to the rulings of *Takfīr* would be for him to hold a belief that contradicts what is 'Known in the Religion by Necessity' is

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[184] His essay is entitled: "*Aṣ-Ṣārim al-Maslūl Alā Shātim ar-Rasūl*" ("The Unsheathed Sword Upon the One Who Curses the Messenger")

[185] Notice that Daniel does not provide even a single quote or reference to substantiate his claim that "…***the foremost Sunnī authorities say that the Shī`ah do not reject anything that is 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity).*" And this will be revisited ahead, when discussing the statements of Ibn `Ābidīn al-Ḥanafī (d. 1252 H.), *In Shā' Allāh*.

a false claim, which he neither provided any proof for in his thesis statement above, nor does it comply with simple common sense.

- ***Imām Al-Ġazālī says: "Error regarding the status of the Caliphate [...] cannot serve as grounds for condemning people as disbelievers. [...] Nor do we pay any attention to those who exaggerate the matter of the Imāmate and equate recognition of the Imām with faith in Allāh and His Messenger (ﷺ). Nor do we pay attention to those who oppose these people and brand them disbelievers simply on the basis of their doctrine on the Imāmate. Both of these positions are extreme. For neither of the doctrines in question entails that the Prophet perpetrated lies." This quote is from the famous book of Imām Ġazālī, who rebukes other Sunnīs for too hastily making Takfīr.***

Response: *"Imām Al-Ġazālī says: 'Error regarding the status of the Caliphate [...] cannot serve as grounds for condemning people as disbelievers."*

For the moment, let's set aside the issues related to the *Rāfiḍī* claims about the *Khilāfah* of Abū Bakr, \`Umar and \`Uthmān (رَضِىَ ٱللَّهُ عَنۡهُم). And let's set aside their cursing and reviling them and others from among the noble *Ṣaḥābah,* along with their accusations of betrayal and treachery and even *Takfīr*. For now, let's focus upon what the *Rāfiḍah Shī\`ah* claim about Allāh (تَعَالَىٰ) Himself. And in particular, let's see what Al-Ġazālī (رَحِمَهُ ٱللَّه) said about it.

Essential Note: *The Rāfiḍī Concept of Al-Badā' (a Change to the Divine Decree, due to "New Circumstances")* [186]

The *Rāfiḍī Shī\`ah* have such a fanatical view of their "*Imāms*" that they need to legitimize their status to the extent that they innovated a concept to justify how Allāh (عَزَّ وَجَلَّ) would decree an individual to be an "*Imām*", but then later change that decree to another individual, when something "unexpectedly occurs", making the previous decree impossible. The most famous case-in-point is found in the story of Ismā'īl, the son of Ja\`far aṣ-Ṣādiq (d. 148 H.). [187]

According to *Rāfiḍī Shī\`ah* history, Ismā\`īl Ibn Ja\`far was Divinely Decreed as the seventh "*Imām*" and his anointment was predestined by Allāh to occur upon the death of his father, Ja\`far aṣ-

[186] *Badā'* means when something "occurs", or "appears". In this context, the *Rāfiḍī Shī\`ah* use it to refer to situations when something "occurs", or "appears" to Allāh unexpectedly! And we seek refuge from uttering such a claim about ٱلۡعَلِيم ['**Al-\`Alīm**' (i.e. The All-Knowing)].

[187] He was Abū \`Abdillāh Ja\`far aṣ-Ṣādiq Ibn Muḥammad al-Bāqir Ibn \`Alī Zayn al-\`Ābidīn Ibn al-Ḥusayn Ibn \`Alī Ibn Abī Ṭālib (رَضِىَ ٱللَّهُ عَنۡهُم). In other words, he was the great, great grandson of \`Alī (رَضِيَ ٱللَّهُ عَنۡه). According to *Ahl as-Sunnah,* Ja\`far aṣ-Ṣādiq (رَحِمَهُ ٱللَّه) was a scholar, narrator of *Aḥādīth* and according to some historians, a *Tābi\`ī* who met one or two of the *Ṣaḥābah* during his lifetime. [Look to *Imām* Ath-Thahabī's: "*Siyar A\`lām an-Nubalā'* ", Vol. 6/255-270] However, like with most fabricated, historical *Rāfiḍī* myths, the Twelvers considered him their sixth "Infallible *Imām*".

Ṣādiq (رَحِمَهُ الله) – who they claim was their sixth "*Imām*". However, when Ismā'īl died unexpectedly before his father, Ja`far aṣ-Ṣādiq, this became impossible. So rather than simply accepting that their whole fabricated mythology was nonsense, they claimed that Allāh (تَعَالَى) – in light of this unanticipated event – "revised" His Divine Decree, and designated Ismā`īl's younger brother, Mūsā Ibn Ja`far, to be the seventh "*Imām*" instead.

So, in order to cover up the exposure of their falsehood, they chose instead to fabricate a lie upon Allāh (تَعَالَى) implying that Allāh Himself does not know what will occur until after it happens. And then when that thing happens, Allāh revises His *Qadr* (Divine Decree) to account for that "unexpected" event! [188]

However, Allāh (تَعَالَى) clearly says:

﴿ قُل لَّن يُصِيبَنَآ إِلَّا مَا كَتَبَ ٱللَّهُ لَنَا ﴾

﴿ *Say: "Never will we be struck except by what Allāh has decreed for us."* ﴾[189]

And He said:

﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾

﴿ **Indeed, Allāh** (alone) **has the knowledge of the Hour. He sends down the rain, and knows what is in the wombs. No soul knows what it will earn for tomorrow, and no soul knows in what land it will die. Surely, Allāh is All-Knowing, All-Aware.** ﴾ [190]

Commenting on this *Kufr* of the Twelver *Shī`ah*, Abū Ḥāmid al-Ġazālī (رَحِمَهُ الله) said:

"وَلِأَجْلِ قُصُورِ فَهْمِ الرَّوَافِضِ عَنْهُ ارْتَكَبُوا الْبَدَاءَ وَنَقَلُوا عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ لَا يُخْبِرُ عَنْ الْغَيْبِ مَخَافَةَ أَنْ يَبْدُوَ لَهُ تَعَالَى فِيهِ فَيُغَيِّرَهُ وَحَكَوْا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: مَا بَدَا اللَّهُ فِي شَيْءٍ كَمَا بَدَا لَهُ فِي إِسْمَاعِيلَ أَيْ فِي أَمْرِهِ بِذَبْحِهِ. وَهَذَا هُوَ الْكُفْرُ الصَّرِيحُ وَنِسْبَةُ الْإِلَهِ تَعَالَى إِلَى الْجَهْلِ وَالتَّغَيُّرِ."

"And due to the shortcomings of the understanding of the *Rāfiḍah* regarding it (i.e. abrogation), they committed (the act of attributing) *Al-Badā'* (to Allāh) and reported from `Alī (رَضِيَ اللَّهُ عَنه) that he did not inform about the unseen for fear that something (i.e. previously unknown information) would emerge to Him (تَعَالَى) about it, and then He would change it. And they narrated from Ja`far Ibn Muḥammad that he said: 'Allāh did not have anything occur to Him, like it occurred to Him

[188] Look to "*Al-Kāfī*", Vol. 1/327, by Al-Kulaynī; "*Al-Irshād*", Vol. 2/319, by *Ash-Shaykh* al-Mufīd, and elsewhere.
[189] *Sūrat at-Tawbah*, 51
[190] *Sūrat Luqmān*, 34

regarding Ismā`īl,' meaning in His command to slaughter him. <u>And this is the clear *Kufr*</u> and attributing ignorance and changing (one's mind) to *Al-Ilāh* [i.e. the God] (تَعَالَىٰ)." [191]

This is just one more logical fallacy of Daniel's presentation. He attempts to restrict the potential accusation of *Kufr* of the *Rāfiḍah* to one of their least extreme forms of *Bid`ah*, and then searches for scholars to quote, saying that particular limited form of *Bid`ah* doesn't constitute *Kufr*, without even checking to see if the many <u>other</u> forms of *Bid`ah*, *Kufr* or *Shirk* were commented upon by those same scholars he quoted.

It's difficult to know if this was just academic clumsiness on the part of Daniel, or if this was a deliberate false representation of Al-Ġazālī's opinion regarding the claims of the *Rāfiḍah* and their *Kufr*. Because even a cursory search into the commentary of Al-Ġazālī on the *Shī`ah* Twelvers reveals that his criticism of their religion goes far beyond their "***error regarding the status of the Caliphate***."

- ***He says, Twelvers have the doctrine of twelve Imāms, and they believe that the first Caliph should have been Sayyidinā `Alī, not Sayyidinā Abū Bakr, but this is not a doctrine that reaches the level of certainty that would make someone a Kāfir. Therefore, Takfīr-ing Shī`ah for this doctrine is incorrect and extreme.***

Response: *"…but this is not a doctrine that reaches the level of certainty that would make someone a Kāfir."*

As we have pointed out previously, the descent of the *Shī`ah* over time and their devolution into sub-sects from their origin, into the forms they take in our time, took place over hundreds of years. Even Daniel himself makes this point. Only, for some reason, he seems to think that their morphing and altering their theology gradually brings them closer to the truth than it does to falsehood, whereas history itself testifies to the exact opposite.

This seems to be the case with the *Rāfiḍah* as Ibn Taymiyyah defined them in his time with more-or-less a similar description (quoted earlier) as Al-Ġazālī does. Although, in addition to this preference of `Alī (رَضِيَ ٱللَّٰهُ عَنْهُ) as *Khalīfah* over Abū Bakr or `Umar (رَضِيَ ٱللَّٰهُ عَنْهُمَا), Ibn Taymiyyah adds that they <u>add</u> their hatred of Abū Bakr and `Umar (رَضِيَ ٱللَّٰهُ عَنْهُمَا) to their fundamental doctrine. Yet, he makes no mention of them deifying members of *Ahl al-Bayt* with supplications of '*Yā `Alī*' and '*Yā Ḥusayn*' or claims about their *Imāms* possessing attributes of divinity – all of which are famous about the *Rāfiḍah* in our time. Interestingly, if you look to the definition of Al-Ġazālī of the *Rāfiḍah* in his time, you would think this description is more befitting of the *Zaydiyyah* in our time; just one further possible explanation for how their theology has devolved and worsened over time. And Allāh (تَعَالَىٰ) knows best!

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[191] *"Al-Mustaṣfā Fī `Ilm al-Uṣūl"*, Vol. 1/110

It is also notable that Al-Ġazālī (رَحِمَهُ الله) died in 505 H., whereas Ibn Taymiyyah (رَحِمَهُ الله) died in 728 H. – more than two centuries later. If Al-Ġazālī's perception of the *Rāfiḍah* in his time was accurate, and his description of their doctrine merely being a preference of `Alī (رَضِيَ ٱللَّٰهُ عَنْه) over Abū Bakr and `Umar (رَضِيَ ٱللَّٰهُ عَنْهُمَا) as first *Khalīfah*, then essentially Al-Ġazālī was describing what we see in our time as the *Bid`ah* more applicable to the *Zaydiyyah*. If this is the case, then knowing that we do not consider the *Zaydīyyah* to be specifically and individually *Kuffār*, it's not inconceivable that his ruling upon them reflected their level of deviance in his time. And when more than two centuries passed and Ibn Taymiyyah (رَحِمَهُ الله) spoke about them, it's equally plausible that their deterioration reached a level where they had added more *Bid`ah*, to the point where two equally valid opinions existed within just the *Ḥanbalī* school alone; one being that they are to be tested individually for apostasy, and the other that they are automatically, specifically and individually considered apostates.

Regardless of whether this hypothesis is correct or not, we have already conceded the point that as far back as Ibn Taymiyyah's time (and even earlier), there was a legitimate difference of opinion concerning the ruling upon specific *Rāfiḍī* members.

If Al-Ġazālī (رَحِمَهُ الله) fell into the camp of scholars who did not see their *Bid`ah* in his time to result in automatic apostasy, then this does not detract from the validity of the opinion of those scholars who did, either before, during, or after his time.

Response: *"Therefore, Takfīr-ing Shī`ah for this doctrine is incorrect and extreme."*

As stated in the previous section, if the *Bid`ah* of the *Rāfiḍah* were restricted to simply their preference of `Alī (رَضِيَ ٱللَّٰهُ عَنْه) over Abū Bakr and `Umar (رَضِيَ ٱللَّٰهُ عَنْهُمَا) as first *Khalīfah*, it would be quite conceivable to say that automatic individual specific *Takfīr* would be going too far. Generally speaking, as we have stated, this preference of `Alī (رَضِيَ ٱللَّٰهُ عَنْه) over Abū Bakr and `Umar (رَضِيَ ٱللَّٰهُ عَنْهُمَا) as first *Khalīfah*, is the view of the *Zaydiyyah* today, who none of *Ahl as-Sunnah* view as automatic apostates, individually. [192]

What is the Modern Expression of *Shī`ism* Practiced by Today's *Rāfiḍah*/Twelvers?

There is no better way to demonstrate the expression of contemporary *Shī`ism* than to refer to the most popular and influential scholars from the modern era. To know the creed and teachings of the *Rāfiḍah* today, it's essential to go to their most religiously influential contemporary

[192] With the exception of the modern Houthis, who, as we stated in the Introduction, have gravitated both politically and religiously to the *Rāfiḍah* of Iran, which is their primary benefactor.

scholars. [193] So, we will classify these areas of *Kufr* and *Shirk*, which are objectively more extreme that their beliefs regarding the validity of the *Khilāfahs* of Abū Bakr, `Umar and `Uthmān (رَضِيَ ٱللَّهُ عَنۡهُم). [194]

A) The Status of their "*Imāms*" and their Possessing Attributes of *Rubūbiyyah* (Lordship)

Regarding their exaggerating the status of their "*Imāms*", including claims that they possess attributes of Allāh's *Rubūbiyyah* (Lordship), Ruhollah Khomeini a.k.a. Ayatollah Khomeini (d. 1409 H.) [195] said:

"إِنَّ مِنْ ضَرُورَاتِ مَذْهَبِنَا أَنَّ لِأَئِمَّتِنَا مَقَامًا لَا يَبْلُغُهُ مَلِكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ...وَقَدْ وَرَدَ عَنْهُمْ (ع) أَنَّ لَنَا مَعَ اللَّهِ حَالَاتٍ لَا يَسَعُهَا مَلِكٌ مُقَرَّبٌ وَلَا نَبِيٌّ مُرْسَلٌ."

"Indeed, from the necessities of our school of thought is that our *Imāms* have a status that no Angel who was brought near, or Prophet who was sent, can attain...and it has been reported from them (peace be upon them) that we have statuses with Allāh of which no Angel who was brought near, or Prophet who was sent, can be capable." [196]

And he said:

"إِنَّ تَعَالِيمَ الْأَئِمَّةِ كَتَعَالِيمِ الْقُرْآنِ لَا تَخُصُّ جِيلًا خَاصًّا. وَإِنَّمَا هِيَ تَعَالِيمُ لِلْجَمِيعِ فِي كُلِّ عَصْرٍ وَمِصْرٍ وَإِلَى يَوْمِ الْقِيَامَةِ يَجِبُ تَنْفِيذُهَا وَاتِّبَاعُهَا."

"Indeed, the teachings of the *Imāms* are like the teachings of the *Qur'ān*; they are not specific to a particular generation. Rather, they are teachings for all, in every era and country, until the Day of Resurrection. It is obligatory to implement them and follow them." [197]

And he said:

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[193] And by "contemporary" we do not necessarily mean "living". Rather, by "contemporary", we mean that their teachings are still current and constitute the basis of modern *Shī`ism* practiced by today's *Rāfiḍah*.

[194] And remember, there is a huge difference between merely preferring `Alī (رَضِيَ ٱللَّهُ عَنۡهُ) as the first *Khalīfah* over Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنۡهُمَا), vs. denying the validity of the *Khilāfahs*, which preceded `Alī's (رَضِيَ ٱللَّهُ عَنۡهُ), vs. swearing at, cursing and making *Takfīr* of these noble *Ṣaḥābah* who didn't denounce them for what the *Rāfiḍah* claim was their "deceit and treachery of the *Ummah* and *Islām* itself"! So, although there are different levels of misguidance within the topic of *Al-Khilāfah*, Daniel's attempt to merely portray this entire issue as being restricted to the least extreme *Shī`ah* position on the *Khilāfah*, is – at best – intellectually dishonest.

[195] Without a doubt, Ruhollah Khomeini a.k.a. Ayatollah Khomeini (d. 1409 H.) was the single most influential scholar of contemporary *Shī`sm* practiced by today's *Rāfiḍah* – particularly by *Shī`ah* from Iranian/Persian descent. This was not only due to his position as a cleric within their scholarly hierarchy, but also due to his political and revolutionary opposition to the US-backed Shah dictator of the Iranian people in the 1970s, which set the framework for their cleric-led administrations.

[196] "*Al-Ḥukūmah al-Islāmiyyah*", Pg. 56

[197] "*Al-Ḥukūmah al-Islāmiyyah*", Pg. 112

"إِنَّ الْأَئِمَّةَ الَّذِينَ لَا نَتَصَوَّرُ فِيهِمْ السَّهْوَ وَالْغَفْلَةَ وَنَعْتَقِدُ فِيهِمْ الْإِحَاطَةَ بِكُلِّ مَا فِيهِ مَصْلَحَةُ الْمُسْلِمِينَ."

"Indeed, the *Imāms* (are those) concerning whom we cannot perceive (the possibility) of them forgetting (anything), or overlooking (anything), and about whom we believe that they are fully aware of everything that is in the interest of the Muslims." [198]

And about the verse:

﴿ يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُم بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴾

﴿***He arranges** [each] **matter; He details the signs that you may, of the meeting with your Lord, be certain.***﴾ [199]

...he said:

"أَيْ رَبُّكُمْ الَّذِي هُوَ الْإِمَامُ."

"In other words, your Lord, who is the *Imām*." [200]

And he said:

"فَإِنَّ لِلْإِمَامِ مَقَامًا مَحْمُودًا وَخِلَافَةً تَكْوِينِيَّةً تَخْضَعُ لِوِلَايَتِهَا وَسَيْطَرَتِهَا جَمِيعُ ذَرَّاتِ هَذَا الْكَوْنِ."

"Because indeed, the *Imām* has a praiseworthy status and a *Khilāfah* of creation to whose authority and control all the atoms of this universe are subject." [201]

So, with this small sampling of quotes from probably the single most influential and prominent *Rāfiḍī* scholar in modern times, we see Khomeini ascribing attributes of *Rubūbiyyah* (Lordship) to their "*Imāms*".

Likewise, *Rāfiḍī* scholar, Muḥammad Ḥusayn an-Nā'īnī (d. 1355 H.) said:

"لَا يَخْفَى أَنَّ مَا اسْتَقَرَّ عَلَيْهِ مَذْهَبُنَا الْمُقَدَّسُ مِنْ وِلَايَةِ أَئِمَّتِنَا الطَّاهِرِينَ صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ عَلَى تَمَامِ مَا فِي الْعَالَمِ هُوَ أَعْظَمُ مِنْ جَمِيعِ ذَلِكَ، وَهَلْ مُخَاطَبَةُ الشَّمْسِ وَالْقَمَرِ وَالْجَمَادَاتِ وَالنَّبَاتَاتِ وَالْحَيَوَانَاتِ مَعَهُمْ إِلَّا مِنْ فُرُوعِ تِلْكَ الْوِلَايَةِ الْمُطْلَقَةِ، وَلَوْ خَاطَبَهُمْ وَكَلَّمَهُمْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِينَ يَعْرِفُونَ مَنْ يُخَاطِبُهُمْ وَيُكَلِّمُهُمْ بِمَا لَهُمْ صَلَوَاتُ اللهِ عَلَيْهِمْ مِنَ الْوِلَايَةِ عَلَيْهِ. وَاللهُ الْعَالِمُ."

"It is not hidden that what our holy school of thought has settled upon regarding the *Wilāyah* (guardianship) [202] of our pure *Imāms* (صَلَوَاتُ اللهِ عَلَيْهِمْ أَجْمَعِينَ) <u>over everything in the world</u> is greater

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[198] "*Al-Ḥukūmah al-Islāmiyyah*", Pg. 52
[199] *Sūrat ar-Ra`d*, 2
[200] "*Miṣbāḥ al-Hidāyah Ilal-Khilāfah wal-Wilāyah*", Pg. 145
[201] "*Al-Ḥukūmah al-Islāmiyyah*", Pg. 52
[202] According to *Rāfiḍī* terminology, the term "*Wilāyah*" refers to the sovereignty their "*Imāms*" have over creation from the point-of-view of control or legislation. In other words, the ability to control all the atoms of creation or legislate what is lawful or unlawful for them. As *Rāfiḍī* scholar, As-Sayyid Muḥammad Alī al-Ḥilū (d. 1440 H.) said:

than all of that. Is addressing the sun, the moon, inanimate objects, plants and animals with them anything other than a branch of that absolute *Wilāyah*? And if what is in the heavens and the earths addressed them (i.e. the "*Imāms*") and spoke to them, they (i.e. the "*Imāms*") would know who is addressing them and speaking to them due to what they have [i.e. their "powers"] (صَلَوَاتُ اللهِ عَلَيْهِمْ) of *Wilāyah* over it (i.e. all of creation). And Allāh is the knowledgeable." [203]

Similarly, *Rāfiḍī* scholar, \`Alī al-Ḥusaynī al-Bahshatī (d. 1401 H.) was asked:

"هَلْ الِاعْتِقَادُ بِأَنَّ الْإِمَامَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مُتَصَرِّفٌ فِي الْأُمُورِ الْكَوْنِيَّةِ كَيْفَمَا يَشَاءُ بِمَدَدٍ مِنْ اللَّهِ يُعْتَبَرُ مِنْ الْغُلُوِّ؟"
"Is the belief that *Imām* \`Alī Ibn Abī Ṭālib (عَلَيْهِ السَّلَام) has control over universal affairs, (to do) as he wishes, with the help of Allāh, considered extremism?"

"فَأَجَابَ: بِسْمِهِ تَعَالَى: الِاعْتِقَادُ بِالصُّورَةِ الْمَذْكُورَةِ لَا غُلُوَّ فِيهِ. وَاللَّهُ الْعَالِمُ."

He replied:

"In His Name (تَعَالَى): There is no extremism in believing in the aforementioned description. And Allāh is the knowledgeable." [204]

And *Rāfiḍī* scholar, Al-Khū'ī [205] (d. 1413 H.) said:

"أَمَّا الْوِلَايَةُ التَّكْوِينِيَّةُ: فَلَا إِشْكَالَ فِي ثُبُوتِهَا وَأَنَّ الْمَخْلُوقَاتِ بِأَجْمَعِهَا رَاجِعَةٌ إِلَيْهِمْ وَإِنَّمَا خُلِقَتْ لَهُمْ، وَلَهُمْ الْقُدْرَةُ عَلَى التَّصَرُّفِ فِيهَا وَهُمْ وَسَائِطُ التَّكْوِينِ، وَلَعَلَّ ذَلِكَ بِمَكَانٍ مِنْ الْوُضُوحِ وَلَا يَحْتَاجُ إِلَى إِطَالَةِ الْكَلَامِ."

"تَنْقَسِمُ الْوِلَايَةُ إِلَى وِلَايَتَيْنِ أَحَدُهُمَا تَتَعَلَّقُ بِعَالَمِ الْمُلْكِ وَالْمَلَكُوتِ وَالتَّكْوِينِ وَالْأُخْرَى تَرْتَبِطُ بِالْوَضْعِ التَّشْرِيعِيِّ أَيْ بِعَالَمِ التَّشْرِيعِ. فَالْأُولَى: تُسَمَّى بِالْوِلَايَةِ التَّكْوِينِيَّةِ. وَالثَّانِيَةُ: يُطْلَقُ عَلَيْهَا بِالْوِلَايَةِ التَّشْرِيعِيَّةِ".

"*Wilāyah* is divided into two *Wilāyahs*; one of which relates to the world of kingship, dominion, and creation, and the other is related to the legislative situation, in other words, the world of legislation. The first is called *Al-Wilāyah at-Takwīniyyah*. The second is called *Al-Wilāyah at-Tashrīiyyah*." ["*Al-Wilaytān at-Takwīniyyah wat-Tashrīiyyah \`Ind ash-Shī\`ah wa Ahl as-Sunnah Muqārabāt Fil-Manhaj wal-Mafhūm*", by As-Sayyid Muḥammad Alī al-Ḥilū, Pg. 21]

[203] "*Al-Fatāwā aṣ-Ṣādirah \`An al-Faqīh al-A\`ṭham Imām al-Muḥaqqiqīn al-Mujaddid al-Mīrzā Muḥammad Ḥusayn al-Ġarawī an-Nā'īnī*", compiled and commented on by his grandson, Ja\`far al-Ġarawī an-Nā'īnī, Vol. 3/554

[204] "*Masā'il wa Rudūd* ", Pg. 606

[205] Interestingly enough, during the back-and-forth portion of the debate with Dr. Wisām al-\`Aṭḥmah, Daniel referred to this particular *Rāfiḍī* scholar as being at a higher level than Al-Khumaynī (i.e. Al-Khomeini), within the *Rāfiḍah* clerical hierarchy. As he said: ***"You're saying that Al-Khumaynī is the top authority? Uh, that's false. You're just ignorant. Āyatallāh Al-Khū'ī – in Al-Khumaynī's life****(time)* ***– was the top authority. Do you know where Imām... Uh, Āyatallāh Al-Khū'ī was from? He was from Iraq. That was the recognized authority and Marja\`*** *(i.e. Supreme Muftī)* ***of Shī\`ism, of the Twelvers, in the life****(time)* ***of Al-Khumaynī. Uh, you don't know about these differences within the... uh, Shī\`ī school, or in their history."*** So with this "*Supreme Muftī* " – who died merely thirty-three years ago – affirming that their "*Imāms*" possess attributes of Allāh's unique *Rubūbiyyah* (Lordship), in terms of managing all of Allāh's creation and that they are intermediaries in that creation, does it appear to the reader as if the contemporary *Rāfiḍī* doctrines have evolved more in-line with *Islām*, or further away from it?

"As for the *Wilāyah* of creation, there is no problem in affirming it and that all of creation return to them (i.e. the *Imāms*) and were only created for them. And they have the ability to manage them, and they are the intermediaries of creation, and perhaps that (description) is at a level of clarity, and does not need to be discussed at length." [206]

And *Rāfiḍī* scholar, Muḥammad Ṣādiq aṣ-Ṣadr (d. 1419 H.) said:

"إِنَّمَا ثَبَتَتْ الْوِلَايَةُ التَّكْوِينِيَّةُ الْعَامَّةُ لِلْمَعْصُومِينَ الأَرْبَعَةَ عَشَرَ دُونَ غَيْرِهِمْ، بِصِفَتِهِمْ خَيْرٌ مِنْ الْخَلْقِ أَجْمَعِينَ. وَالْفَهْمُ الْفَلْسَفِيُّ مُتَعَاضِدٌ مَعَ الأَخْبَارِ الْمُتَوَاتِرَةِ فِي ذَلِكَ كَقَوْلِهِمْ عَلَيْهِمْ السَّلَامُ: الأَرْضُ كُلُّهَا لِلْإِمَامِ، وَلَوْ خُلِّيَتْ لَقُلِّبَتْ. وَقَوْلِ النَّبِيِّ: خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ مِنْ نَوْرِي. وَغَيْرِ ذَلِكَ. وَإِنَّمَا ذَلِكَ بِإِقْدَارِ اللَّهِ سُبْحَانَهُ لَهُمْ بِذَلِكَ. أَمَّا سَائِرُ الأَنْبِيَاءِ فَلَهُمْ مِنْ الْوِلَايَةِ التَّكْوِينِيَّةِ بِمِقْدَارِ التَّخْوِيلِ الْإِلَهِيِّ لَهُمْ."

"The general *Wilāyah* of creation was only confirmed for the fourteen infallibles (i.e. their "*Imāms*") and not for others, due to their description of being better than all of creation. The philosophical understanding is supported by the *Mutawātir* (multiple-narrated) reports on this, such as their saying (عَلَيْهِمْ السَّلَام): 'The entire earth belongs to the *Imām*. And if it were left empty (of an *Imām*), it would be flipped upside down.' And the Prophet's saying: 'Allāh created the heavens and the earth from my light.' And other than that. This is only by Allāh's (سُبْحَانَهُ) Decree for them, glory be to Him. As for the rest of the Prophets, then they have an amount of *Wilāyah* of creation according to the amount of divine authorization given to them." [207]

And *Rāfiḍī* scholar, Kamāl al-Ḥaydarī (presently living) said:

"الْوِلَايَةُ التَّكْوِينِيَّةُ هِيَ الْقُدْرَةُ عَلَى التَّصَرُّفِ فِي الْأُمُورِ الْكَوْنِيَّةِ الَّتِي تَتَجَاوَزُ الْقُدْرَةَ الْعَادِيَّةَ فِي التَّعَامُلِ مَعَ النَّوَامِيسِ الطَّبِيعِيَّةِ مِثْلَ إِحْيَاءِ الْمَوْتَى أَوْ طَيِّ الْأَرْضِ أَوْ الْإِتْيَانِ بِعَرْشِ بِلْقِيسَ مِنْ الْيَمَنِ إِلَى فِلَسْطِينَ قَبْلَ ارْتِدَادِ الطَّرْفِ أَوْ تَحْرِيكِ الرِّيَاحِ وَنَحْوِ ذَلِكَ."

"The *Wilāyah* of creation is the ability to act in universal matters that go beyond the ordinary ability to deal with natural laws, such as reviving the dead, folding the earth, bringing the throne of Bilqīs from Yemen to Palestine before (she) glanced back, the moving of the winds and the like." [208]

He then goes on to argue that *Ahl al-Bayt* has this ability. And one of his proofs for this is:

"أَفْضَلِيَّةُ أَهْلِ الْبَيْتِ عَلَى جَمِيعِ الْأَنْبِيَاءِ السَّابِقِينَ

يُمْكِنُ إِثْبَاتُ الْوِلَايَةِ التَّكْوِينِيَّةِ لِأَهْلِ الْبَيْتِ عَلَيْهِمْ السَّلَامُ مِنْ خِلَالِ أَفْضَلِيَّتِهِمْ عَلَى جَمِيعِ الْأَنْبِيَاءِ السَّابِقِينَ – مَا عَدَا نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

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[206] "*At-Tanqīḥ Fī Sharḥ al-Makāsib*", Vol. 2/157
[207] "*Ash-Shubuhāt al-Bayrūtiyyah*", Pg. 8
[208] "*Al-Wilāyah at-Takwīniyyah Ḥaqīqatuhā wa Maṭhāhiruhā*", Pg. 91

“**The Superiority of the *Ahl al-Bayt* Over All Previous Prophets**

The *Wilāyah* of creation that belongs to *Ahlul-Bayt* (عَلَيْهِمْ السَّلَام) can be proven through their superiority over all previous Prophets – except for our Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وسَلَّمَ).” [209]

And he then goes on to mention narrations from their books that contain *Kufr* and *Shirk*, on top of what was mentioned above. [210]

B) Their Worship and Devotion (*Ulūhiyyah*) of Prophets, Righteous People and “*Imāms*”

Having already demonstrated that the contemporary *Rāfiḍah* scholars teach that their “*Imāms*” possess the unique Attributes of Lordship (*Rubūbiyyah*) of Allāh, it should follow that they naturally express aspects of worship and devotion (*Ulūhiyyah*) towards those figures, such as calling upon them through supplication (*Du`ā’*), prostrating (*Sujūd*) to them, and other forms of major *Shirk*.

For instance, Al-Khumaynī [a.k.a. Ayatollah Khomeini] (d. 1409 H.) said:

"فَطَلَبُ الْحَاجَةِ مِنْ الْحَجْرِ أَوْ الصَّخْرِ لَيْسَ شِرْكًا وَإِنْ يَكُنْ عَمَلًا بَاطِلًا. ثُمَّ إِنَّنَا نَطْلُبُ الْمَدَدَ مِنْ الْأَرْوَاحِ الْمُقَدَّسَةِ لِلْأَنْبِيَاءِ وَالْأَئِمَّةِ مِمَّنْ قَدْ مَنَحَهُمْ اللَّهُ الْقُدْرَةَ."

“So, seeking a need from a stone or a rock is not *Shirk*, even if it is a false act. Then, we ask for aid from the holy spirits of the Prophets and *Imāms* to whom Allāh has granted power.” [211]

And *Rāfiḍī* scholar, Al-Majlisī (d. 1104 H.) said:

"12–قَبَسُ الْمِصْبَاحِ: رَوَى الْمُفَضَّلُ بْنُ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللهِ وَضِقْتَ بِهَا ذَرْعًا، فَصَلِّ رَكْعَتَيْنِ فَإِذَا سَلَّمْتَ كَبِّرْ اللَّهَ ثَلَاثًا، وَسَبِّحْ تَسْبِيحَ فَاطِمَةَ عَلَيْهَا السَّلَامُ، ثُمَّ اسْجُدْ وَقُلْ مِائَةَ مَرَّةٍ: يَا مَوْلَاتِي فَاطِمَةَ أَغِيثِينِي، ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ، وَقُلْ مِثْلَ ذَلِكَ، ثُمَّ عُدْ إِلَى السُّجُودِ وَقُلْ ذَلِكَ مِائَةَ مَرَّةٍ وَعَشْرَ مَرَّاتٍ وَاذْكُرْ حَاجَتَكَ فَإِنَّ اللَّهَ يَقْضِيهَا. 13–الْبَلَدُ الْأَمِينُ: تُصَلِّي رَكْعَتَيْنِ فَإِذَا سَلَّمْتُ فَكَبِّرْ اللَّهَ ثَلَاثًا وَسَبِّحْ تَسْبِيحَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ وَاسْجُدْ وَقُلْ مِائَةَ مَرَّةٍ: يَا مَوْلَاتِي يَا فَاطِمَةُ أَغِيثِينِي. ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ وَقُلْ كَذَلِكَ، ثُمَّ عُدْ إِلَى السُّجُودِ وَقُلْ كَذَلِكَ، ثُمَّ ضَعْ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَقُلْ كَذَلِكَ، ثُمَّ عُدْ إِلَى السُّجُودِ وَقُلْ كَذَلِكَ مِائَةَ مَرَّةٍ وَعَشْرَ مَرَّاتٍ، وَاذْكُرْ حَاجَتَكَ تُقْضَى."

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[209] “*Al-Wilāyah at-Takwīniyyah Ḥaqīqatuhā wa Maṭḥāhiruhā*”, Pg. 187

[210] And the entire book on this topic “*Al-Wilāyah at-Takwīniyyah Ḥaqīqatuhā wa Maṭḥāhiruhā*”, by `Alī Ḥammūd al-`Abbādī, is based on lessons by Kamāl al-Ḥaydarī, a present-day *Rāfiḍī* scholar!

[211] “*Kashf al-Asrār*”, Pg. 49

"**12**-'*Qabas al-Miṣbāḥ*': [212] Al-Mufaḍḍal Ibn `Umar narrated from Abū `Abdillāh (عَلَيْهِ السَّلَام) who said: 'If you have a need from Allāh and you are unable to bear it, then pray two *Rak`ahs*. Then when you perform *Taslīm*, perform *Takbīr* to Allāh three times, and perform the '*Tasbīḥ* of Fāṭimah' (عَلَيْهَا السَّلَام) [213] then perform *Sujūd* and say one hundred times: 'O my mistress Fāṭimah, aid me.' Then place your right cheek on the ground, and say the same, then return to *Sujūd* and say that one hundred and ten times and mention your need, for indeed, Allāh will fulfill it. **13** - '*Al-Balad al-Amīn*': [214] You pray two *Rak`ahs*, then when you perform *Taslīm*, say *Allāhu Akbar* three times and perform the '*Tasbīḥ* of Az-Zahrā'' (عَلَيْهَا السَّلَام) and perform *Sujūd* and say one hundred times: 'O my mistress, O Fāṭimah, aid me.' then place your right cheek and say the same, then return to *Sujūd* and say the same, then place your left cheek on the ground and say the same, then return to *Sujūd* and say the same one hundred and ten times, and mention your need (and) it will be fulfilled." [215]

This was also mentioned by *Rāfiḍī* scholars, Al-Mīrzā Ḥusayn an-Nūrī Aṭ-Ṭabarsī (d. 1320 H.), [216] `Abbās al-Qummī (d. 1359 H.) [217] and Grand Ayatollah Ḥusayn al-Burūjirdī (d. 1380 H.). [218]

And *Rāfiḍī* scholar, Ḥasan al-Abṭaḥī (d. 1437 H.)

"هَلْ يَجُوزُ السُّجُودُ لِفَاطِمَةَ؟ وَرَدَ فِي الرِّوَايَاتِ أَنَّهُ يَجِبُ السُّجُودُ بَعْدَ صَلَاةِ الِاسْتِغَاثَةِ بِفَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ، وَالْقَوْلُ مِائَةَ مَرَّةٍ فِي السُّجُودِ: يَا مَوْلَاتِي يَا فَاطِمَةُ أَغِيثِينِي. وَمِنْ الطَّبِيعِيِّ فَإِنَّنَا حِينَمَا نَأْتِي عَلَى ذِكْرِ اسْمِهَا فِي السُّجُودِ، وَنَطْلُبُ الْغَوْثَ مِنْهَا، فَلَابُدَّ مِنَ التَّوَجُّهِ إِلَيْهَا وَالسُّجُودِ لَهَا، لِأَنَّهُ لَا يُعْقَلُ أَنْ يَتَكَلَّمَ الْإِنْسَانُ مَعَ فَاطِمَةَ وَيَتَوَجَّهَ إِلَيْهَا وَيُخَاطِبَهَا ثُمَّ يَسْجُدُ لِغَيْرِهَا، إِلَّا أَنَّهُ لَا يُمْكِنُ غَضُّ النَّظَرِ عَنْ هَذِهِ الْحَقِيقَةِ وَهِيَ أَنَّهُ لَمْ يَرِدْ نَهْيٌ عَنْ السُّجُودِ لِغَيْرِ اللهِ، فَلَيْسَ عِنْدَنَا دَلِيلٌ عَلَى حُرْمَةِ السُّجُودِ لِغَيْرِهِ تَعَالَى. وَبِنَاءًا عَلَى ذَلِكَ فَإِنَّ امْرَ اللهِ بِالسُّجُودِ لِغَيْرِهِ فِي مَوْضِعٍ، يَسْتَطِيعُ الِانْسَانُ انْ يُنَفِّذَ هَذَا الِامْرَ وَلَيْسَ عَلَيْهِ شيء، إِذْ قَبْلُ قَدِيمًا: مَا مِنْ عَامٍ إِلَّا خُصَّ كَمَا سَجَدَتْ الْمَلَائِكَةُ لِآدَمَ عَلَيْهِ السَّلَامُ وَسَجَدَ اخْوَةُ يُوسُفَ لِيُوسُفَ كَمَا أَنَّنَا نَقُولُ فِي سَجْدَةِ السَّهْوِ بِسْمِ اللهِ وَبِاللهِ وَالسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ."

"Is it permissible to perform *Sujūd* (prostration) to Fāṭimah? It was mentioned in the narrations that it is obligatory to perform *Sujūd* after *Ṣalāt al-Istiġāthah* (the prayer of seeking aid) from Fāṭimah az-Zahrā' (عَلَيْهِ السَّلَام) and to say one hundred times in prostration: 'O my mistress, O Fāṭimah, aid me.' And it is natural that when we mention her name during *Sujūd*, and seek aid

[212] Referring to the book "*Qabas al-Miṣbāḥ Fī Talkhīṣ al-Miṣbāḥ*", by Abul-Ḥasan Sulaymān Ibn al-Ḥasan aṣ-Ṣihrashatī (d. 5th Century H.)
[213] The *Tasbīḥ* of Fāṭimah or the *Tasbīḥ* of *Az-Zahrā'* is, according to the *Rāfiḍah*, saying *Allāhu Akbar* thirty-four times, then *Al-Ḥamdulillāh* thirty-three times, then *Subḥān Allāh* thirty-three times. Look to "*Al-Kāfī*", by Al-Kulaynī, Vol. 3/342 and elsewhere.
[214] Referring to the book "*Al-Balad al-Amīn wad-Dir` al-Haṣīn Min al-Ad`iyah wal-A`māl wal-Awrād wal-Athkār*", by Ibrāhīm Ibn `Alī al-Kaf`amī (d. 905 H.)
[215] "*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A'immah al-Aṭhār*", Vol. 99/254
[216] "*Mustadrak al-Wasā'il wa Mustanbaṭ al-Masā'il* ", Vol. 7/313
[217] "*Mafātīḥ al-Jinān*", Pg. 789
[218] "*Jāmi` Aḥādīth ash-Shī`ah*", Vol. 7/250

from her, we must turn to her and prostrate to her, because it is not reasonable that a person speaks to Fāṭimah, turns to her, addresses her, and then performs *Sujūd* to someone other than her. However, it is not possible to ignore this fact, which is that no prohibition has come against prostrating to other than Allāh. So, we do not have any evidence for the forbiddance of performing *Sujūd* to other than Him (تَعَالَىٰ). And based upon this, if Allāh commands *Sujūd* to other than Him in a certain place, a person can carry out this command and there is nothing upon him, as it was said long ago: there is no generality except that it was made specific, just as the Angels performed *Sujūd* to Ādam (عَلَيْهِ السَّلَام) and the brothers of Yūsuf performed *Sujūd* to Yūsuf, just as we say in the *Sujūd* of forgetfulness: In the name of Allāh, and by Allāh. And may the peace be upon you, O Prophet, the mercy of Allāh and His and blessings." [219]

And *Rāfiḍī* scholar, Al-Majlisī (d. 1104 H.) mentioned a fabricated *Ḥadīth* about *Du`ā'*:

"وَأَمَّا عَلِيُّ بْنُ الْحُسَيْنِ فَلِلنَّجَاةِ مِنْ السَّلَاطِينِ وَنَفْثِ الشَّيَاطِينِ. وَأَمَّا مُحَمَّدُ بْنُ عَلِيٍّ وَجَعْفَرُ بْنُ مُحَمَّدٍ فَلِلْآخِرَةِ وَمَا تَبْتَغِيهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ. وَأَمَّا مُوسَى بْنُ جَعْفَرٍ فَالْتَمِسْ بِهِ الْعَافِيَةَ مِنْ اللَّهِ عَزَّ وَجَلَّ. وَأَمَّا عَلِيُّ ابْنُ مُوسَى فَاطْلُبْ بِهِ السَّلَامَةَ فِي الْبَرَارِي وَالْبِحَارِ. وَأَمَّا مُحَمَّدُ بْنُ عَلِيٍّ فَاسْتَنْزِلْ بِهِ الرِّزْقَ مِنْ اللَّهِ تَعَالَى. وَأَمَّا عَلِيُّ بْنُ مُحَمَّدٍ فَلِلنَّوَافِلِ وَبِرِّ الْإِخْوَانِ وَمَا تَبْتَغِيهِ مِنْ طَاعَةِ اللَّهِ عَزَّ وَجَلَّ. وَأَمَّا الْحَسَنُ بْنُ عَلِيٍّ فَلِلْآخِرَةِ. وَأَمَّا صَاحِبُ الزَّمَانِ فَإِذَا بَلَغَ مِنْك السَّيْفُ الذَّبْحَ فَاسْتَعِنْ بِهِ فَإِنَّهُ يُعِينُكَ."

"And as for `Alī Ibn al-Ḥusayn, then (he is to be called upon) for salvation from the *Sulṭāns* and the whisperings of the devils. As for Muḥammad Ibn `Alī and Ja`far Ibn Muḥammad, then (they are called upon) for the Hereafter and what you seek of obedience to Allāh (عَزَّ وَجَل). As for Mūsā Ibn Ja`far, seek safety from Allāh (عَزَّ وَجَل) through him. As for `Alī Ibn Mūsā, seek safety through him in the wilderness and the seas. As for Muḥammad Ibn `Alī, seek sustenance through him from Allāh (تَعَالَىٰ). As for `Alī Ibn Muḥammad, he is for voluntary acts of worship, righteousness in brotherhood, and whatever you seek of obedience to Allāh (عَزَّ وَجَل). As for Al-Ḥasan Ibn `Alī, then he is for the Hereafter. As for The Master of the Era (i.e. their supposed *Mahdī*); when the sword reaches the point of slaughtering you, seek help from him, for he will help you." [220]

This was also mentioned by *Rāfiḍī* scholar Muḥammad Taqī al-Mūsawī al-Iṣfahānī (d. 1348 H.). [221]

And again, this was just a small sampling of the worship and devotion (*Ulūhiyyah*) of the contemporary *Rāfiḍah* toward their *Imāms*, saints and those from the creation of Allāh, whom they claim have the ability to benefit mankind besides Allāh (عَزَّ وَجَل).

C) Their *Takfīr* of the *Ṣaḥābah* (رَضِيَ ٱللَّهُ عَنْهُم) and Insulting/Cursing Them

Al-Khumaynī [a.k.a. Ayatollah Khomeini] (d. 1409 H.) said:

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[219] *"Anwār az-Zahrā'"*, Pg. 45
[220] *"Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A'immah al-Aṭhār"*, Vol. 91/33
[221] *"Mikyāl al-Makārim Fī Fawā'id ad-Du`ā' Lil-Qā'im"*, Vol. 1/214

"إِنَّ مِثْلَ هَؤُلَاءِ لَمْ يَكُنْ بِاسْتِطَاعَتِهِمْ إِطَاعَةُ الْأَمْرِ الْقُرْآنِيِّ وَالتَّخَلِّي عَنْ هَدَفِهِمْ أَيْ الْحُكْمِ وَالسُّلْطَةِ، فَسَوْفَ يَتَّخِذُونَ كُلَّ حِيلَةٍ وَكُلَّ وَسِيلَةٍ لِتَحْقِيقِ هَذَا الْهَدَفِ. بَلْ وَرُبَّمَا أَوْجَدُوا فِي هَذِهِ الْحَالَةِ بَيْنَ الْمُسْلِمِينَ اخْتِلَافَاتٍ يُهْدَمُ بِهَا أَسَاسُ الْإِسْلَامِ لِأَنَّهُ كَانَ مِنَ الْمُمْكِنِ لِهَؤُلَاءِ النَّاسِ الَّذِينَ وَضَعُوا السُّلْطَةَ وَالْحُكْمَ هَدَفًا لَهُمْ أَنْ يَقُومُوا بِتَشْكِيلِ حِزْبٍ يُعَارِضُ الْإِسْلَامَ إِذَا كَانَ ارْتِبَاطُهُمْ بِالْإِسْلَامِ لَا يَسْمَحُ لَهُمْ بِتَحْقِيقِ هَدَفِهِمْ وَمِنْ ثَمَّ لَا يُصْبِحُ أَمَامَهُمْ سِوَى إِظْهَارِ عَدَائِهِمْ لِلْإِسْلَامِ."

"Indeed, the likes of these people (i.e. the *Ṣaḥābah*) were not able to obey the *Qur'ānic* command and abandon their goal; in other words (achieving) governance and authority. So, they would resort to every trick and every means to achieve this goal. In fact, in this case, they may have created differences among the Muslims with which the foundation of *Islām* could have been destroyed. (This is) because it was possible that these people, whose goal was to achieve authority and governance, (would be willing) to form a party that opposed *Islām*, if their connection to *Islām* did not allow them to achieve their goal. And then they have no choice but to show their hostility to *Islām* (itself)." [222]

Referring to the alleged apostasy of the highest ranks of the *Ṣaḥābah*, *Rāfiḍī* scholar, Muḥammad Riḍā al-Kulbaykānī (d. 1414 H.) said:

"مَا نُقِلَ عَنْ ابْنِ نَوْبَخْتْ فَالظَّاهِرُ أَنَّ مُرَادَهُ مِنَ الْكُفْرِ الْكُفْرُ الْأُخْرَوِيُّ وَإِنْ حُكِيَ عَنِ الْعَلَامَةِ أَنَّهُ قَالَ فِي شَرْحِ كَلَامِهِ فِي عِلَّةِ كُفْرِهِمْ: إِنَّ النَّصَّ (أَيْ النَّصَّ عَلَى إِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ) مَعْلُومٌ بِالتَّوَاتُرِ مِنْ دِينِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ فَيَكُونُ ضَرُورِيًّا أَيْ مَعْلُومًا مِنْ دِينِهِ فَجَاحِدُهُ كَافِرٌ كَوُجُوبِ الصَّلَاةِ انْتَهَى فَيُحْتَمَلُ أَنْ يَكُونَ الْمُرَادُ كُفْرَ خُصُوصِ الطَّبَقَةِ الْأُولَى مِنَ الْمُسْلِمِينَ الَّذِينَ سَمِعُوا النَّصَّ مِنَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ ثُمَّ أَنْكَرُوهُ كَمَا ذَكَرَهُ فِي الْجَوَاهِرِ وَمِنَ الْمَعْلُومِ أَنَّ النَّصَّ لَا يَعْلَمُهُ إِلَّا بَعْضُ عُلَمَائِهِمْ."

"As for what was transmitted from Ibn Nawbakht [223], it appears that what he meant by '*Kufr*' was *Kufr* in the Hereafter, even though it was narrated from the scholar that he said, in explaining his (own) words regarding the reason for their (i.e. the *Ṣaḥābah's*) *Kufr*: 'The text, in other words, the text on the *Imāmah* of the Commander of the Faithful (عَلَيْهِ السَّلَام) [224] is known by *Tawātur* transmission from the religion of Muḥammad (ﷺ) so it is a necessity, in other words, known from his religion. So, the one who denies it is a *Kāfir*, (just) like the obligation of the *Ṣalāt*.' – End quote. It is possible that what is meant is the *Kufr* of the elite of the first rank of Muslims who heard the text from the Prophet (ﷺ) then denied it, as he mentioned in '*Al-Jawāhir*'. And it is known that the text was not known except by some of their scholars." [225]

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[222] "*Kashf al-Asrār*", Pg. 121

[223] Abū Isḥaq Ibrāhīm Ibn Isḥaq Ibn Abī Sahl Ibn Nawbakht an-Nawbakhtī, the author of "*Al-Yāqūt Fī `Ilm al-Kalām*". He lived circa 250 H. to 350 H. "*Khāndān Nawbakhtī* " (Persian) by `Abbās Iqbāl al-Āshtiyānī, Pg. 166-180; "*Al-Kunā wal-Alqāb*", by `Abbās al-Qummī, Vol. 3/94; "*A`yān ash-Shī`ah*", by Muḥsin al-Amīn al-Āmilī, Vol. 2/110-111; and "*Rayḥānat al-Adab Fī Tarājum al-Ma`rūfīn Bil-Kunyati wal-Laqab*", by Ayatollah Muḥammad `Alī Mudarris Tibrīzī, Vol. 6/246-247

[224] Referring to `Alī (رَضِيَ ٱللَّهُ عَنْه)

[225] "*Kitāb aṭ-Ṭahārah*", Vol. 1/314

And *Rāfiḍī* scholar, Aḥmad ar-Raḥmānī al-Hamdānī (d. 1424 H.) said:

"إِنَّ النَّاسَ صَارُوا مُرْتَدِّينَ بَعْدَ وَفَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ وَعِنْدَ قَبْضِهِ وَأَنَّهُمْ جُلُّ الصَّحَابَةِ...إِنِّي اشْهَدُ اللَّهَ وَمَلَائِكَتَهُ وَرُسُلَهُ أَنِّي لَا أَعْلَمُ سَبَبًا لِذَلِكَ إِلَّا إِنْكَارَ أَصْلٍ مِنْ أُصُولِ الدِّينِ وَرُكْنٍ مِنْ أَرْكَانِهِ، وَهُوَ إِمَامَةُ أَمِيرِ الْمُؤْمِنِينَ وَسَيِّدِ الْمُوَحِّدِينَ عَلَيْهِ السَّلَامُ، وَخِلَافَتُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ بِلَا فَصْلٍ."

"Indeed, <u>the people became apostates after the death of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ)</u>, when he was taken (away from this *Dunyā*). <u>And they were the majority of the *Ṣaḥābah*</u>... Indeed, testify before Allāh, His Angels and His Messengers that I do not know a reason for that (*Kufr*), except denial of one of the fundamentals of the religion and one of its pillars, which is the *Imāmah* of the Commander of the Faithful and Master of the Monotheists (i.e. \`Alī) (عَلَيْهِ السَّلَام) and his succession from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ) without interruption (i.e. no one between them)." [226]

And *Rāfiḍī* scholar, \`Alī an-Namāzī ash-Shāhrūdī (d. 1405 H.) said:

"وَحَيْثُ أَنَّهُ يَجْرِي فِي هَذِهِ الْأُمَّةِ كُلَّمَا جَرَى فِي الْأُمَمِ السَّالِفَةِ ارْتَدَّ النَّاسُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا ثَلَاثَةً: سَلْمَانُ وَالْمِقْدَادَ وَأَبُو ذَرٍّ، ثُمَّ عَرَفَ النَّاسُ بَعْدَ يَسِيرٍ."

"And since what happened in previous nations is happening in this nation, <u>the people apostatized after the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ) except for three</u>; Salmān, Al-Miqdād and Abū Tharr. Then people recognized (this) after a short while." [227]

And *Rāfiḍī* scholar, Yāsir al-Ḥabīb (presently living) said:

"وَأَنْتَ عَالِمٌ بِمَا تَرَتَّبَ عَلَى حَدِيثِ الْعَشَرَةِ الْبَاطِلِ مِنْ آثَارٍ جَعَلَتْ الْأُمَّةَ تَنْخَدِعُ بِالْمُنَافِقِينَ وَالْمُرْتَدِّينَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، وَمَا زَالَتْ الْأُمَّةُ تَدْفَعُ ثَمَنَ تَصْدِيقِهَا لِكَذِبَةِ سَعِيدِ بْنِ زَيْدٍ الَّتِي هِيَ إِحْدَى أَسْبَابِ بَقَائِهَا عَلَى الضَّلَالِ إِلَى الْيَوْمِ! فَانْظُرْ أَيَّ ذَنْبٍ عَظِيمٍ ارْتَكَبَهُ سَعِيدٌ هَذَا بِبِضْعِ كَلِمَاتٍ وَضَعَهَا زُورًا عَلَى لِسَانِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!"

"And you are aware of the consequences of the false *Ḥadīth* of the Ten [228] which caused the *Ummah* to be deceived <u>by the hypocrites and apostates after the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ</u>

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[226] *"Al-Imām \`Alī Ibn Abī Ṭālib \`Alayhis-Salām"*, Pg. 484

[227] *"Mustadrak Safīnat al-Biḥār"*, Vol. 4/116

[228] Referring to the *Ḥadīth* of Sa\`īd Ibn Zayd:

عَن ابْنِ أَبِي فُدَيْكٍ عَنْ مُوسَى بن يَعْقُوبَ عَنْ عُمَرَ بن سَعِيدٍ عَنْ عَبْدِ الرَّحْمَنِ بن حُمَيْدٍ عَنْ أَبِيهِ أَنَّ سَعِيدَ بن زَيْدٍ حَدَّثَهُ فِي نَفَرٍ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: "عَشَرَةٌ فِي الْجَنَّةِ أبو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ وَعَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَعَبْدُ الرَّحْمَنِ وَأبو عُبَيْدَةَ وَسَعْدُ بن أَبِي وَقَّاصٍ." قَالَ: فَعَدَّ هَؤُلَاءِ التِّسْعَةَ وَسَكَتَ عَنِ الْعَاشِرِ. فَقَالَ الْقَوْمُ: نَنْشُدُكَ اللهَ يَا أبا الأَعْوَرِ مَنِ الْعَاشِرُ؟ قَالَ: نَشَدْتُمُونِي بِاللهِ: "أبو الأَعْوَرِ فِي الْجَنَّةِ."

On the authority of Ibn Abī Fudayk from Mūsā Ibn Ya\`qūb from \`Umar Ibn Sa\`īd from \`Abdur-Raḥmān Ibn Ḥumayd, from his father, that Sa\`īd Ibn Zayd told him in a group (of people), that the Messenger of Allāh (ﷺ) said: *"Ten are in*

وَآلِهِ وسَلَّمَ). And the *Ummah* continues to pay the price for believing the lie of Sa`īd Ibn Zayd, which is one of the reasons for its (i.e. the *Ummah*) remaining in misguidance until today! So, look at what a great sin this Sa`īd committed with a few words that he falsely attributed to the tongue of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وسَلَّمَ)!" [229]

And *Rāfiḍī* scholar, Muḥammad Nabī at-Tūyasrikānī (d. 1319 H.) said:

"اعْلَمْ أَنَّ أَشْرَفَ الْأَمْكِنَةِ وَالْأَوْقَاتِ وَالْحَالَاتِ وَأَنْسَبَهَا لِلَّعْنِ عَلَيْهِمْ عَلَيْهِمْ اللَّعْنَةُ إِذَا كُنْتَ فِي الْمَبَالِ. فَقُلْ عِنْدَ كُلِّ وَاحِدٍ مِنْ التَّخْلِيَةِ وَالِاسْتِبْرَاءِ وَالتَّطْهِيرِ مِرَارًا بِفَرَاغٍ مِنَ الْبَالِ: اللَّهُمَّ الْعَنْ عُمَرَ ثُمَّ أَبَا بَكْرٍ وَعُمَرَ ثُمَّ عُثْمَانَ وَعُمَرَ ثُمَّ مُعَاوِيَةَ وَعُمَرَ ثُمَّ يَزِيدَ وَعُمَرَ ثُمَّ ابْنَ زِيَادٍ وَعُمَرَ ثُمَّ ابْنَ سَعْدٍ وَعُمَرَ ثُمَّ شِمْرًا وَعُمَرَ ثُمَّ عَسْكَرَهُمْ وَعُمَرَ. اللَّهُمَّ الْعَنْ عَائِشَةَ وَحَفْصَةَ وَهِنْدَ وَأُمَّ الْحَكَمِ وَالْعَنْ مَنْ رَضِيَ بِأَفْعَالِهِمْ إِلَى يَوْمِ الْقِيَامَةِ."

"Know that the noblest of places, times and situations, and the most appropriate for cursing them (i.e. the *Ṣaḥābah*) – upon them be the curse – is when you are urinating. So, with each act of relieving (yourself), wiping and purifying, say repeatedly, while your mind is free: 'O Allāh, curse `Umar, then Abū Bakr and `Umar, then `Uthman and `Umar, then Mu`āwiyah and `Umar, then Yazīd and `Umar, then Ibn Ziyād and `Umar, then Ibn Sa`d and `Umar, then Shamir and `Umar, then their army and `Umar. O Allāh, curse `Ā'ishah, Ḥafṣah, Hind and Umm al-Ḥakam and curse whoever is pleased with their actions until the Day of Resurrection." [230]

And Al-Khumaynī [a.k.a. Ayatollah Khomeini] said:

"عَلِيُّ بْنُ أَبِي طَالِبٍ كَانَ يَرَى انَّهُمْ غَصَبُوا حَقَّهُ وَأَنَّ الْخُلَفَاءَ عَلَى الْبَاطِلِ."

"`Alī Ibn Abī Ṭālib believed that they had usurped his right and that the *Khulafā'* (i.e. Abū Bakr, `Umar and `Uthmān) were upon falsehood (i.e. invalid)." [231]

And he said:

"وَأَمَّا سَائِرُ الطَّوَائِفِ مِنْ النُّصَّابِ بَلْ الْخَوَارِجُ فَلَا دَلِيلَ عَلَى نَجَاسَتِهِمْ وَإِنْ كَانُوا أَشَدَّ عَذَابًا مِنْ الْكُفَّارِ. فَلَوْ خَرَجَ سُلْطَانٌ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَا بِعُنْوَانِ التَّدَيُّنِ بَلْ لِلْمُعَارَضَةِ فِي الْمُلْكِ أَوْ غَرَضٍ آخَرَ كَعَائِشَةَ وَزُبَيْرٍ وَطَلْحَةَ وَمُعَاوِيَةَ وَأَشْبَاهِهِمْ أَوْ نَصَّبَ أَحَدٌ عَدَاوَةً لَهُ أَوْ لِأَحَدٍ مِنْ الْأَئِمَّةِ عَلَيْهِمْ السَّلَامُ لَا بِعُنْوَانِ التَّدَيُّنِ بَلْ لِعَدَاوَةِ قُرَيْشٍ أَوْ بَنِي هَاشِمٍ أَوْ الْعَرَبِ أَوْ لِأَجْلِ كَوْنِهِ قَاتِلَ وَلَدِهِ أَوْ أَبِيهِ أَوْ غَيْرِ ذَلِكَ لَا يُوجِبُ ظَاهِرًا شيء مِنْهَا نَجَاسَةً ظَاهِرِيَّةً. وَإِنْ كَانُوا أَخْبَثَ مِنْ الْكِلَابِ وَالْخَنَازِيرِ لِعَدَمِ دَلِيلٍ مِنْ إِجْمَاعٍ أَوْ أَخْبَارٍ عَلَيْهِ."

Jannah: Abū Bakr is in Jannah, `Umar is in Jannah, `Uthmān, `Alī, Az-Zubayr, Ṭalḥah, `Abdur-Raḥmān, Abū `Ubaydah and Sa`d Ibn Abī Waqqāṣ." He said: So, he counted these nine and remained silent about the tenth. Then the people said: We ask you by Allāh, O Abul-A`war, who is the tenth? He said: You ask me by Allāh: *"Abul-A`war is in Jannah."* [Collected by At-Tirmithī (#3,748) and An-Nasā'ī (#813)]

[229] https://al-qatrah.net/an392

[230] "*La'ālī al-Akhbār*", Vol. 4/94

[231] "*Kashf al-Asrār*", Pg. 162

“As for the rest of the sects of the *Nuṣṣāb* [232] and even the *Khawārij*, there is no evidence of their *Najāsah* (i.e. ritual impurity), even though they will be more severely punished than the *Kuffār*. If a ruler rebelled against the Commander of the Faithful (عَلَيْهِ السَّلَام) [233] not out of religious belief, but out of opposition to the authority, or for some other purpose, such as `Ā’ishah, Zubayr, Ṭalḥah, Mu`āwiyah and their likes, or if someone set up enmity against him or against any of the *Imāms* (عَلَيْهِمْ السَّلَام), not out of religious belief, but out of enmity against the Quraysh, Banī Hāshim or the Arabs, or because he fought his son or father or something else, none of this outwardly necessitates outward *Najāsah* (i.e. ritual impurity), even though they are filthier than dogs and pigs, because there is no evidence from consensus, or narrations about that.” [234]

And *Rāfiḍī* scholar, Najāḥ aṭ-Ṭā’ī (presently living) said:

"عِنْدَمَا مَاتَ أَبُو بَكْرٍ صَلَّى عَلَيْهِ عَمْرُو بْنُ الْعَاصِ وَلَمْ يُصَلِّ عَلَيْهِ عُمَرُ بْنُ الْخَطَّابِ لِإِمْتِنَاعِ حُذَيْفَةَ مِنَ الصَّلَاةِ عَلَيْهِ. وَكَانَ حُذَيْفَةُ قَدْ أَخْبَرَ عُمَرَ بِعَدَمِ صَلَاتِهِ عَلَى الْمُنَافِقِينَ بِأَمْرِ رَسُولِ اللهِ، طِبْقًا لِلْآيَةِ الْقُرْآنِيَّةِ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ [التَّوْبَة: 84]. فَسَارَ عُمَرُ عَلَى مَنْهَجِ حُذَيْفَةَ وَلَمْ يُصَلِّ عَلَى أَبِي بَكْرٍ."

“When Abū Bakr died, `Amr Ibn al-Āṣ performed *Ṣalāt* (*al-Janāzah*) upon him. But `Umar Ibn al-Khaṭṭab did not pray (the funeral prayer) upon him, because Ḥuthayfah refused to pray upon him. And Ḥuthayfah had informed `Umar that he would not pray over the *Munāfiqīn* by the command of the Messenger of Allāh, in accordance with the *Qur’ānic* verse:

﴿وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ ۖ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ﴾

﴿And do not pray** [the funeral prayer, O Muḥammad]**, over any of them who has died - ever - or stand at his grave. Indeed, they disbelieved in Allāh and His Messenger and died while they were defiantly disobedient.﴾ [*At-Tawbah*: 84]

So `Umar followed the approach of Ḥuthayfah, and did not pray upon Abū Bakr.” [235]

And *Rāfiḍī* scholar, Muḥammad Ḥasan an-Najafī (d. 1266 H.) said:

"وَيَخْطُرُ فِي الْبَالِ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ كَانَ يَجُوزُ لَهُ قَتْلُ الْجَمِيعِ إِلَّا خَوَاصَّ شِيعَتِهِ، لِأَنَّ النَّاسَ جَمِيعًا قَدْ ارْتَدُّوا بَعْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمَ السَّقِيفَةِ إِلَّا أَرْبَعَةً سَلْمَانَ وَأَبَا ذَرٍّ وَالْمِقْدَادَ وَعَمَّارٌ، ثُمَّ رَجَعَ بَعْدَ ذَلِكَ أَشْخَاصٌ، وَالْبَاقُونَ اسْتَمَرُّوا عَلَى كُفْرِهِمْ حَتَّى مَضَتْ مُدَّةُ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَاسْتَوْلَى الْكُفْرُ عَلَيْهِمْ أَجْمَعَ حَتَّى آلَ الْأَمْرُ إِلَيْهِ عَلَيْهِ السَّلَامُ."

“And it comes to mind that `Alī (عَلَيْهِ السَّلَام) was permitted to kill everyone except his special party, because all the people had apostated after the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), on the Day of As-

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[232] *Nuṣṣāb is another word for Nawāṣib* (plural of *Nāṣibī*): Here he means *Ahl as-Sunnah*, as they regard us as being those who hate *Ahl al-Bayt*, and thus, refer to us as ‘*Nāṣibiyyah*’, ‘*Nawāṣib*’ or ‘*Nuṣṣāb*.”

[233] Referring to `Alī (رَضِيَ ٱللَّهُ عَنْه)

[234] “*Kitāb aṭ-Ṭahārah*”, Vol. 3/337

[235] “*Naṭhariyyāt al-Khalīfatayn*”, Pg. 72

Saqīfah, except for four: Salmān, Abū Tharr, Al-Miqdād and `Ammār. Then some individuals returned after that, and the rest continued in their *Kufr* until the period of Abū Bakr, `Umar and `Uthmān passed, and *Kufr* conquered them all, until the matter was transferred to him (عَلَيْهِ السَّلَام)." [236]

And Al-Khumaynī [a.k.a. Ayatollah Khomeini] said:

"وَلَعَلَّ مَا ذَكَرْنَاهُ هُوَ سِرُّ مَا وَرَدَ مِنْ ارْتِدَادِ النَّاسِ بَعْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَّا أَرْبَعَةً أَوْ أَقَلَّ أَوْ أَكْثَرَ."

"And perhaps what we mentioned is the secret of what was reported of the people's apostasy after the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) except for four, give or take." [237]

D) Their Belief that the *Qur'ān* was Distorted

One of the most egregious claims from the *Rāfiḍah* scholars, in support of their *Bid`ah*, is that just like how the previous scriptures of Messengers were altered, the *Qur'ān* was corrupted by those who "unjustly" usurped power from `Alī (رَضِيَ ٱللَّهُ عَنْه). And because the Book of Allāh (تَعَالَى) is full of praise for the *Ṣaḥābah* as supporters of the Messenger of Allāh (ﷺ), this *Kufr* lie was fabricated to explain how those – most of whom had apostatized (as they claim) – could be praised in the *Qur'ān* despite Allāh's (سُبْحَانَهُ وَتَعَالَى) knowledge of their evil plans. In other words, instead of those texts from the *Qur'ān*, which demonstrate the virtues and merits of the *Ṣaḥābah*, causing these *Rāfiḍah* to reconsider their fabricated historical claims, they decided to resolve the contradiction by claiming that those "evil apostates" who denied `Alī (رَضِيَ ٱللَّهُ عَنْه) his rights, likewise took it upon themselves to whitewash their reputations by creating the impression that Allāh (عَزَّ وَجَل) was pleased with them, through altering, distorting and fabricating passages of His Book!

Similarly, they needed to explain why the single most fundamental principle of their entire religion – which is that `Alī (رَضِيَ ٱللَّهُ عَنْه) was supposed to be the first *Khalīfah* after the Messenger of Allāh (ﷺ) – is not found anywhere in the Book of Allāh (سُبْحَانَهُ وَتَعَالَى). So, what better way to explain that omission than to allege those same "evil apostates" who denied `Alī (رَضِيَ ٱللَّهُ عَنْه) his rights, removed all references to that command and obligation from the *Qur'ān*?

For instance, *Rāfiḍī* scholar, Ḥusayn an-Nūrī aṭ-Ṭabarsī (d. 1320 H.) said:

"الْمُقَدِّمَةُ الثَّالِثَةُ فِي ذِكْرِ أَقْوَالِ عُلَمَائِنَا رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ فِي تَغْيِيرِ الْقُرْآنِ وَعَدَمِهِ. فَاعْلَمْ أَنَّ لَهُمْ فِي ذَلِكَ أَقْوَالًا مَشْهُورُهَا اثْنَانِ: الْأَوَّلُ: وُقُوعُ التَّغْيِيرِ وَالنُّقْصَانُ فِيهِ..."

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[236] "*Jawāhir al-Kalām*", by Al-Jawharī, Vol. 21/346 and "*Al-Imām `Alī Ibn Abī Tālib `Alayis-Salām*", by Aḥmad ar-Raḥmānī al-Hamdānī, Pg. 657

[237] "*Kitāb aṭ-Ṭahārah*", Vol. 3/329

“The third introduction: ‘Concerning mentioning the statements of our scholars, may Allāh be pleased with them all, regarding the alteration of the *Qur’ān* and the lack thereof.’ So, know that they have opinions on this matter; the famous of which are two. The first: That it (i.e. the *Qur’ān*) has been altered and reduced...” [238]

He then went on to mention dozens of their scholars who held this opinion, until he said:

"الثَّانِي عَدَمُ وُقُوعِ التَّغْيِيرِ وَالنُّقْصَانِ فِيهِ وَأَنَّ جَمِيعَ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْمَوْجُودُ بِأَيْدِي النَّاسِ فِيمَا بَيْنَ الدَّفَّتَيْنِ وَإِلَيْهِ ذَهَبَ الصَّدُوقُ فِي عَقَائِدِهِ وَالسَّيِّدُ الْمُرْتَضَى وَشَيْخُ الطَّائِفَةِ فِي التِّبْيَانِ وَلَمْ يُعْرَفْ مِنَ الْقُدَمَاءِ مُوَافِقٌ لَهُمْ إِلَّا مَا حَكَاهُ الْمُفِيدُ عَنْ جَمَاعَةٍ مِنْ أَهْلِ الْإِمَامَةِ وَالظَّاهِرُ أَنَّهُ أَرَادَ مِنْهَا الصَّدُوقَ وَأَتْبَاعَهُ."

“The second: That there has been no alteration or reduction in it, and that everything that was revealed to the Messenger of Allāh (ﷺ) is what is between the two covers in the hands of the people. And this is what Aṣ-Ṣadūq [239] held to in his ‘`*Aqā’id*’, [240] as did *As-Sayyid al-Murtaḍā* [241] and *Shaykh aṭ-Ṭā’ifah* [242] in ‘*At-Tibyān*.’ [243] And no one from the earliest (scholars) is known to have agreed with them, except what *Al-Mufīd* [244] narrated from a group of the people of *Imāmah*. And it appears that he meant by it Aṣ-Ṣadūq, and his followers.” [245]

But since this claim obviously contracts what Allāh (تَبَارَكَ وَتَعَالَى) Himself said about its preservation, [246] they don’t all have the same teachings regarding this claim, nor do they respond to it the same way. Therefore, this section requires some categories and classifications, because the contemporary *Rāfiḍah*/Twelvers have four basic approaches to their claim that the *Qur’ān* was distorted:

i) Openly accepting and affirming the claim that the *Qur’ān* was distorted

This was done by *Rāfiḍī* scholar, Mirzā Ḥusayn an-Nūrī aṭ-Ṭabarsī (d. 1320 H.), of Iran. He wrote an entire book proving this belief is from their teachings and upholding this claim, from the books of the *Rāfiḍah* called: “*Faṣl al-Khiṭāb Fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*”! [247]

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[238] “*Faṣl al-Khiṭāb Fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*”, Pg. 164
[239] Referring to Muḥammad Ibn `Alī Ibn al-Ḥusayn Ibn Bābawayh al-Qummī (d. 381 H.). The *Rāfiḍah* refer him to *Aṣ-Ṣadūq*.
[240] Referring to the book “*Al-I`tiqādāt* ”
[241] Referring to `Alī Ibn al-Ḥusayn Ibn Mūsā (d. 436 H.). The *Rāfiḍah* refer to him as *As-Sayyid al-Murtaḍā.*
[242] Referring to Abū Ja`far Muḥammad Ibn al-Ḥasan aṭ-Ṭūsī (d. 460 H.). The *Rāfiḍah* refer to him as *Shaykh aṭ-Ṭā’ifah*.
[243] Referring to “*At-Tibyān Fī Tafsīr al-Qur’ān*”
[244] Referring to Abū `Abdillāh Muḥammad Ibn Muḥammad al-Ḥārithī (d. 413 H.). The *Rāfiḍah* refer to him as *Ash-Shaykh al-Mufīd*.
[245] “*Faṣl al-Khitāb Fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*”, Pg. 182
[246] As He (سُبْحَانَهُ وَتَعَالَى) said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا ٱلذِّكْرَ وَإِنَّا لَهُۥ لَحَٰفِظُونَ ﴾

﴾***It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.***﴿ [*Sūrat al-Ḥijr*, 9]
[247] **Translation:** “The Decisive Speech Concerning the Confirmation of the Distortion of the Book of the Lord of Lords”

Yet, despite claims that the supposed "*Uṣūlī* reformation" (following the period of the *Akhbārīs*), [248] there remain multiple references to this claim by modern *Rāfiḍī* scholars:

For instance, Al-Fayḍ al-Kāshānī (d. 1091 H.), of Iran, said:

"الْمُسْتَفَادُ مِنْ مَجْمَعِ هَذِهِ الْأَخْبَارِ وَغَيْرِهَا مِنَ الرِّوَايَاتِ مِنْ طَرِيقِ أَهْلِ الْبَيْتِ عَلَيْهِمْ السَّلَامُ إِنَّ الْقُرْآنَ الَّذِي بَيْنَ أَظْهُرِنَا لَيْسَ بِتَمَامِهِ كَمَا أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وسَلَّم. مِنْهُ مَا هُوَ خِلَافُ مَا أَنْزَلَ اللَّهُ وَمِنْهُ مَا هُوَ مُغيَّرٌ وَمُحَرَّفٌ وَإِنَّهُ قَدْ حُذِفَ عَنْهُ أَشْيَاءُ كَثِيرَةٌ مِنْهَا اسْمُ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي كَثِيرٍ مِنَ الْمَوَاضِعِ وَمِنْهَا غَيْرُ ذَلِكَ وَأَنَّهُ لَيْسَ أَيْضًا عَلَى التَّرْتِيبِ الْمَرْضِيِّ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وسَلَّمَ."

"What is understood from the collection of these reports and other narrations from the path of the *Ahl al-Bayt* (عَلَيْهِمُ السَّلَام): Indeed, the *Qur'ān* that is among us is <u>not complete</u> as it was revealed to Muḥammad (صَلَّى اللهُ عَلَيْهِ وآله وَسَلَّمَ). Some of it is contrary to what Allāh revealed, some of it has been changed and distorted, and many things have been deleted from it, including the name of `Alī (عَلَيْهِ السَّلَام) in many places, and other things. And it is also not in the order that is pleasing to Allāh and to His Messenger (صَلَّى اللهُ عَلَيْهِ وآله وَسَلَّمَ)." [249]

And likewise, nearly identical statements about the corruption of the *Qur'ān* itself were made by the following *Rāfiḍī* scholars in the books listed, as follows:

- Muḥammad Bāqir al-Majlisī (d. 1111 H.), of Iran, in his book "*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A'immat al-Aṭhār*", Vol. 12/525, 89/66, and elsewhere

- Ni`matullāh al-Jazā'irī (d. 1112 H.), of Iraq, in his book "*Al-Anwār an-Nu`māniyyah Fī Bayān an-Nash'ah al-Insāniyyah*", Vol. 2/357-358, 360-363

- Abul-Ḥasan al-Fattūnī (d. 1139 H.), of Iran, in his book "*Mir'āt al-Anwār wa Mishkāt al-Asrār*", Pg. 36

- Ḥabībullāh al-Khū'ī (d. 1326 H.), of Iraq, in his book "*Minhāj al-Barā`ah Fī Sharḥ Nahj al-Balāġah*", Vol. 2/214-220

- Sulṭān Muḥammad Ibn Ḥaydar al-Khurāsānī (d. 1327 H.) in his book "*Bayān as-Sa`ādah Fī Maqāmāt al-`Ibādah*", Vol. 1/19-20

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[248] As this claim goes, since the *Uṣūlīs* historically prevailed in their struggle with the *Akhbārīs*, the source material within the *Rāfiḍī* scholarly tradition became significantly stricter. The theory was that these new stricter standards for the acceptance of textual narrations found within *Rāfiḍī* sources (which included claims of *Qur'ānic* distortion), were severely curtailed and that this "mistaken" claim made by the *Akhbārīs* practically ceased to exist. This is completely untrue, as you will see.

[249] "*Aṣ-Ṣāfī Fī Tafsīr Kalām Allāh al-Wāfī* ", Vol. 1/49

- `Adnān al-Qārūnī (d. 1348 H.) of Bahrain in his book “*Mashāriq ash-Shumūs ad-Durriyyah Fī Aḥaqqiyat Mathāhib al-Akhbāriyyah*”, Pg. 126

- Ḥaydar al-Wakīl (presently alive) in his book “*Ma`ālim al-`Aqīdah*”, Pg. 45-46 and many others.

Therefore, it is a fallacy that the *Uṣūlīs* removed this teaching from their curriculum after implementing their “reforms” from the former *Akhbārīs*, as all those above sources come from the post-*Uṣūlī* “reform” period.

ii) Admitting that these claims have been made by their scholars, but attempting to explain them away

One explanation is that these reports in their books are weak narrations, so they are either to be interpreted in an acceptable manner or rejected (to deny they need explanations).

About the narrations of the *Qur’ān* being distorted, *Rāfiḍī* scholar, Muḥammad Ḥusayn Āl Kāshif al-Ġiṭā’ (d. 1373 H.) of Iraq, said:

"ضَعِيفَةٌ شَاذَّةٌ وَأَخْبَارُ آحَادٍ لَا تُفِيدُ عِلْمًا وَلَا عَمَلًا. فَإِمَّا أَنْ تُؤَوَّلَ بِنَحْوٍ مِنَ الِاعْتِبَارِ أَوْ يُضْرَبَ بِهَا الْجِدَارُ."
“(They are) weak (and) *Shāth* (irregular), and *Āḥād* (singularly-narrated) reports that do not provide knowledge or (necessitate) acting upon. They should either be interpreted in a way that is given consideration, or the wall should be struck with them.” [250]

A second explanation: *Rāfiḍī* scholar, Aṭ-Ṭabāṭabā’ī (d. 1402 H.) said:

"الْمُرَادُ فِي كَثِيرٍ مِنْ رِوَايَاتِ التَّحْرِيفِ مِنْ قَوْلِهِمْ عَلَيْهِمْ السَّلَامُ: كَذَا نَزَلَ هُوَ التَّفْسِيرُ بِحَسَبِ التَّنْزِيلِ فِي مُقَابِلِ الْبَطْنِ وَالتَّأْوِيلِ."
“What is meant by their, peace be upon him [sic], saying, within many of the narrations of distortion (of the *Qur’ān*): ‘This is how it was revealed”, is the *Tafsīr* according to the revelation, in contrast to the hidden (*Bāṭin*) meaning and understanding.” [251]

A third explanation: *Rāfiḍī* scholar, Āġā Burzuk aṭ-Ṭahrānī (d. 1389 H.) said:

"وَكَانَ الْأُولَى أَنْ يُعَنْوَنَ الْمَبْحَثَ تَنْقِيصَ الْوَحْيِ أَوْ يُصَرِّحَ بِنُزُولِ وَحْيٍ آخَرَ وَعَدَمِهِ حَتَّى لَا يَتَمَكَّنَ الْكُفَّارُ مِنَ التَّمْوِيهِ عَلَى ضُعَفَاءِ الْعُقُولِ بِأَنَّ فِي كِتَابِ الْإِسْلَامِ تَحْرِيفًا بِاعْتِرَافِ طَائِفَةٍ مِنَ الْمُسْلِمِينَ."
“It would have been better for the discussion to be titled ‘The Diminishment of Revelation’ or to state explicitly that another revelation had been revealed and that it is absent, so that the *Kuffār*

[250] “*Aṣl ash-Shī`ah wa Uṣūluhā*”, by Muḥammad Ḥusayn Āl Kāshif al-Ġiṭā’, Pg. 63-64
[251] “*Al-Mīzān Fī Tafsīr al-Qur’ān*”, Vol. 12/108

would not be able to deceive the weak-minded by claiming that there is a distortion in the Book of *Islām*, by the acknowledgement of a group of the Muslims." [252]

A fourth explanation: *Rāfiḍī* scholar, Ḥusayn al-Khurāsānī (alive presently), of Iran, said:

"نَحْنُ مَعَاشِرَ الشِّيعَةِ نَعْتَقِدُ بِأَنَّ هَذَا الْقُرْآنَ الَّذِي بَيْنَ أَيْدِينَا الْجَامِعَ بَيْنَ الدَّفَّتَيْنِ هُوَ الَّذِي أَنْزَلَهُ اللَّهُ تَعَالَى عَلَى قَلْبِ خَاتَمِ الْأَنْبِيَاءِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ أَنْ يَدْخُلَهُ شَيْءٌ بِالنَّقْصِ أَوْ بِالزِّيَادَةِ، كَيْفَ وَقَدْ كَفَلَ الشَّارِعُ بِنَفْسِهِ تَعَالَى: {إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ}. عَلَى أَنَّنَا مَعَاشِرَ الشِّيعَةِ نَعْتَرِفُ بِأَنَّ هُنَاكَ قُرْآنٌ كَتَبَهُ الْإِمَامُ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ بِيَدِهِ الشَّرِيفَةِ بَعْدَ أَنْ فَرَغَ مِنْ كَفْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَنْفِيذِ وَصَايَاهُ. فَجَاءَ بِهِ إِلَى الْمَسْجِدِ فَنَبَذَهُ الْفَارِقُ عُمَرُ بْنُ الْخَطَّابِ قَائِلًا لِلْمُسْلِمِينَ: حَسْبُنَا كِتَابُ اللَّهِ وَعِنْدَكُمْ الْقُرْآنُ. فَرَدَّهُ الْإِمَامُ إِلَى بَيْتِهِ وَلَمْ يَزَلْ كُلُّ إِمَامٍ يَحْتَفِظُ عَلَيْهِ كَوَدِيعَةٍ إِلَهِيَّةٍ إِلَى أَنْ ظَلَّ مَحْفُوظًا عِنْدَ الْإِمَامِ الْمَهْدِيِّ الْقَائِمِ عَجَّلَ اللَّهُ تَعَالَى فَرَجَنَا بِظُهُورِهِ."

"We, the *Shī`ah*, believe that this *Qur'ān* which is in our hands, which is collected between the two covers, is the one that Allāh (تَعَالَى) revealed upon the heart of the Seal of the Prophets (ﷺ), without anything entering into it by way of subtraction or addition. How can that be, when the Lawgiver Himself (تَعَالَى) has guaranteed:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴾

﴿ ***Indeed, it is We who sent down the Remembrance*** *[i.e., the Qur'ān]**, and indeed, We will be its guardian.*** ﴾

However, we, the *Shī`ah*, acknowledge that there is a *Qur'ān* that *Imām* `Alī (رَضِيَ ٱللَّهُ عَنْه) wrote with his own blessed hand, after he finished shrouding the Messenger of Allāh (ﷺ) and carrying out his instructions. He brought it to the *Masjid*, but the divider, [253] `Umar Ibn al-Khaṭṭāb, threw it away, saying to the Muslims: 'The Book of Allāh is sufficient for us, and with you is the *Qur'ān*.' So, the *Imām* [i.e. `Alī (رَضِيَ ٱللَّهُ عَنْه)] returned it to his house, and every *Imām* (after him) continued to preserve it as a divine trust, until it remained preserved with *Imām* Al-Mahdī, who shall arise, may Allāh (تَعَالَى) hasten our relief with his appearance." [254]

A fifth explanation: *Rāfiḍī* scholar, Salmān al-Khāqānī (d. 1417 H.) said:

"وَقَعَ بَعْضُ عُلَمَائِنَا الْمُتَقَدِّمِينَ بِالِاشْتِبَاهِ فَقَالُوا بِالتَّحْرِيفِ وَلَهُمْ عُذْرُهُمْ، كَمَا لَهُمْ اجْتِهَادُهُمْ، وَإِنْ أَخْطَأُوا بِالرَّأْيِ، غَيْرَ أَنَّا حِينَمَا فَحَصْنَا ذَلِكَ ثَبَتَ لَنَا عَدَمُ التَّحْرِيفِ فَقُلْنَا بِهِ وَأَجْمَعْنَا عَلَيْهِ."

"Some of our early scholars fell into confusion and said that there was distortion, and they have their excuse, just as they have their own *Ijtihād*, even if they made a mistake in their opinion.

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[252] *"Ath-Tharī`ah Ilā Taṣānīf ash-Shī`ah"*, Vol. 3/313-314

[253] The word used here is *"Al-Fāriq"*, an obvious allusion to Muslims calling *Amīr al-Mu'minīn*, `Umar Ibn al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْه) *"Al-Fārūq"*, meaning one who distinguishes truth from falsehood.

[254] *"Al-Islām `Alā Ḍaw' at-Tashayyu`"*, Pg. 204

However, when we examined that, we were certain that there was no distortion, so we took that opinion and we formed consensus upon it.” [255]

NOTE: This report of consensus is false, as has been already demonstrated.

A sixth explanation: That only those who could not differentiate between what is authentic and what is weak held this view (i.e. the *Akhbārīs*), while the *Uṣūlīs* [256] did <u>not</u> hold this view that the *Qur’ān* was distorted. Ja`far Kāshif al-Ġitā’ (d. 1228 H.) said:

"صَدَرَتْ مِنْهُمْ أَحْكَامٌ غَرِيبَةٌ وَأَقْوَالٌ مُنْكَرَةٌ، مِنْهَا قَوْلُهُمْ بِنَقْصِ الْقُرْآنِ مُسْتَنِدِينَ إِلَى رِوَايَاتٍ تَقْضِي الْبَدِيهَةُ بِتَأْوِيلِهَا وَطَرْحِهَا."

“Strange rulings and reprehensible statements came from them. From them were their claim that the *Qur’ān* is incomplete, based on narrations that obvious evidence suggests should be interpreted and rejected.” [257]

And this was quoted by Aṭ-Ṭabāṭabā’ī (d. 1402 H.) in his commentary on *“Al-Anwār an-Nu`māniyyah”*. [258]

iii) Denying that they ever made such a claim

Rāfiḍī scholar, `Abdul-Ḥusayn Sharafud-Dīn al-Mūsawī (d. 1377 H.) of Iraq said:

"نُسِبَ إِلَى الشِّيعَةِ الْقَوْل بِالتَّحْرِيفِ بِإِسْقَاطِ كَلِمَاتٍ وَآيَاتٍ فَأَقُولُ: نَعُوذُ بِاللَّهِ مِنْ هَذَا الْقَوْلِ وَنَبْرَأُ إِلَى اللَّهِ مِنْ هَذَا الْجَهْلِ. وَكُلُّ مَنْ نَسَبَ هَذَا الرَّأْيَ إِلَيْنَا جَاهِلٌ بِمَذْهَبِنَا أَوْ مُفْتَرٌّ عَلَيْنَا، فَإِنَّ الْقُرْآنَ الْحَكِيمَ مُتَوَاتِرٌ مِنْ طُرُقِنَا بِجَمِيعِ آيَاتِهِ وَكَلِمَاتِهِ."

“The opinion that the *Qur’ān* has been distorted, by omitting words and verses, has been attributed to the *Shī`ah*, So, I say: We seek refuge in Allāh from this statement and we disavow this ignorance before Allāh. And all those who attributed this opinion to us are ignorant of our *Mathhab* or are lying upon us, for the *Al-Qur’ān al-Ḥakīm* is *Mutawātir* through our chains (of transmission) with all its verses and words.” [259]

And, when responding to *Imām* Abū Muḥammad Ibn Ḥazm’s accusation that the *Rāfiḍah* believe that the *Qur’ān* has been distorted, one of their latter *Imāms*, `Abdul-Ḥusayn Amīnī (d. 1390 H.) of Iran said:

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[255] *“Ash-Shī`ah was-Sunnah Fil-Mīzān”*, Pg. 48-49

[256] The *Akhbārīs* (i.e. those who rely upon whatever was narrated) vs. the *Uṣūlīs* (i.e. those who distinguish between texts, based upon their meeting certain fundamental standards), is a subject too broad to explain in this section. However, for the purposes of these classifications, just know that the *Rāfiḍah* have these two legal schools of thought when it comes to the application of the texts of their religion. The *Akhbārīs* generally accepted far more of the material narrated in their books, whereas the *Uṣūlīs* made their acceptance conditional upon a stricter criterion of standards.

[257] *“Al-Ḥaqq al-Mubīn Fī Taṣwīb al-Mujtahidīn wa Takhṭi’at Juhhāl al-Akhbāriyyīn”*, Pg. 67

[258] *“Al-Anwār an-Nu`māniyyah”*, by Ni`matullāh al-Jazā’irī, Vol.2/359

[259] *“Ajwibat Masā’il Jār Allāh”*, Pg. 28-29

"لَيْتَ هَذَا الْمُجْتَرِئَ أَشَارَ إِلَى مَصْدَرِ فِرْيَتِهِ مِنْ كِتَابٍ لِلشِّيعَةِ مُوَثَّقَةٍ بِهِ أَوْ حِكَايَةً عَنْ عَالِمٍ مِنْ عُلَمَائِهِمْ تُقِيمُ لَهُ الْجَامِعَةُ وَزْنًا. بَلْ نَتَنَازَلُ مَعَهُ إِلَى قَوْلِ جَاهِلٍ مِنْ جُهَّالِهِمْ أَوْ قَرَوِيٍّ مِنْ بُسَطَائِهِمْ أَوْ ثَرْثَارٍ كَمِثْلِ هَذَا الرَّجُلِ يَرْمِي الْقَوْلَ عَلَى عَوَاهِنِهِ وَهَذِهِ فِرَقُ الشِّيعَةِ فِي مُقَدِّمَتِهِمْ الْإِمَامِيَّةُ مُجْمِعَةٌ عَلَى أَنَّ مَا بَيْنَ الدَّفَّتَيْنِ هُوَ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ."

"I wish this audacious person [i.e. Ibn Ḥazm (رَحِمَهُ الله)] would point out the source of his slander from a *Shī`ī* book that is authenticated, or a narration from one of their scholars, to which the *Jamā`ah* [260] gives weight. In fact, we would concede with him to the statement of an ignorant person among their ignorant ones, or a simple villager among them, or a chatterbox, like this man (i.e. Ibn Ḥazm) who throws out statements without thinking. Meanwhile, these *Shī`ī* sects, the *Imāmiyyah* foremost among them, are in agreement that what is between the two covers is that Book, in which there is no doubt." [261]

This was also argued by *Rāfiḍī* scholar, `Abdul-Ḥusayn Sharafuddīn al-Mūsawī (d. 1377 H.) of Iraq. [262]

And *Rāfiḍī* scholar, Luṭfullāh Ṣāfī al-Kulbaykānī (d. 1443 H.) of Iran, even tried to argue that the book "*Faṣl al-Khiṭāb Fī Ithbāt Taḥrīf Kitāb Rabb al-Arbāb*" [263] was written to refute this lie, not to spread it! [264]

iv) Pretending to deny the allegation, while also covertly substantiating it

For instance, *Rāfiḍī* scholar, Abul-Qāsim al-Mūsawī al-Khū'ī (d. 1413 H.), of Iraq said:

"أَنَّ الْمَشْهُورَ بَيْنَ عُلَمَاءِ الشِّيعَةِ وَمُحَقِّقِيهِمْ. بَلْ الْمُتَسَالَمُ عَلَيْهِ بَيْنَهُمْ هُوَ الْقَوْلُ بِعَدَمِ التَّحْرِيفِ."

"What is well-known among *Shī`ah* scholars and major researchers, and even what is agreed upon among them, is the opinion that there was no distortion." [265]

And yet, he also said:

"إِنَّ كَثْرَةَ الرِّوَايَاتِ تُورِثُ الْقَطْعَ بِصُدُورِ بَعْضِهَا عَنِ الْمَعْصُومِينَ وَلَا أَقَلَّ مِنْ الِاطْمِئْنَانِ بِذَلِكَ وَفِيهَا مَا رُوِيَ بِطَرِيقٍ مُعْتَبَرٍ."

"Indeed, the abundance of narrations (concerning the distortion of the *Qur'ān*) leads to (our) certainty that (at least) some of them came from the infallible ones (i.e. their "*Imāms*"). And, at

[260] In the published version of this book, as well as the vast majority of the books that reference it, the word here is "*Jāmi`ah*." However, we asked *Shaykh* Al-Ḥārith al-Ḥasanī and he said it appears that it is supposed to be the word "*Al-Jamā`ah*." And we then found that Dr. Nāṣir Ibn `Abdillāh al-Qifārī mentioned it as "*Al-Jamā`ah*" in his book "*Mawqif ash-Shī`ah al-Mu`āṣirīn Min al-Qur'ān al-Karīm*", Pg. 34.
[261] "*Al-Ġadīr Fil-Kitāb was-Sunnah wal-Adab*", Vol. 3/94-95
[262] "*Ajwibat Masā'il Jār Allāh*", Pg. 28-29
[263] This is the book referred to earlier, the sole purpose of which was to confirm that the *Qur'ān* has been distorted.
[264] "*Ma` al-Khaṭīb Fī Khūṭūṭihi al-`Arīḍah*", Pg. 64-66
[265] "*Al-Bayān Fī Tafsīr al-Qur'ān*", Pg. 226

the very least, (there is) reassurance in that. And among them (i.e. claims of *Qur'ānic* distortion) is what was narrated through reliable paths (of narration)." [266]

And he goes back and forth throughout this *Tafsīr* with this type of approach.

E) Conclusion

These are just a sampling of the types of *Shirk* and *Kufr* teachings that currently exist within the teachings of the present-day, mainstream, contemporary *Rāfiḍī* religion. Some of these scholars died as recently as the 1970s (Gregorian) and some are still living today! Not only does this quite solidly disprove Daniel's claims that the contemporary Twelvers have reformed their teachings towards the truth, it actually demonstrates the exact opposite. They have, in fact, become much, much deeper in their falsehood and misguidance. Likewise, rather than showing that the main differences between *Ahl as-Sunnah* and the *Rāfiḍah* today is their simple preference of `Alī (رَضِيَ ٱللَّٰهُ عَنْهُ) as first *Khalīfah*, ahead of Abū Bakr, `Umar or `Uthmān (رَضِىَ ٱللَّٰهُ عَنْهُم), it demonstrates that their contemporary expressions of *Kufr* and *Shirk* exist in matters that are far more fundamental than a preference in who the first *Khalīfah* should have been!

- ***The Shāfi`ī jurist, Al-Haytamī, said: "Whoever denies the Caliphate of Abū Bakr is an innovator, not a disbeliever."***

Response: *"Al-Haytamī said: 'Whoever denies the Caliphate of Abū Bakr is an innovator, not a disbeliever."*

Is this the extent of the claims of the *Rāfiḍah*? In light of what was just quoted and referenced from their contemporary scholars, would any sane person think that the doctrine of the contemporary *Rāfiḍah*/Twelver sect is limited to the mere rejection of the *Khilāfah* of Abū Bakr (رَضِيَ ٱللَّٰهُ عَنْهُ)?

Even if we were to concede the point that rejecting the *Khilāfah* of Abū Bakr were merely an innovation, but not *Kufr*, in light of what is contained in their contemporary teachings as an expression of modern *Rāfiḍī Shī`ism*, does anyone actually think this statement of Al-Haytamī (رَحِمَهُ الله) sums up the extent of their deviance today? For that matter, does it even accurately sum up Al-Haytamī's position towards them during his own time?

And what did Al-Haytamī himself, relay, as the position of the *Ḥanafī* school on this topic?

Ibn Ḥajar al-Haytamī (d. 974 H.) said:

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[266] *"Al-Bayān Fī Tafsīr al-Qur'ān"*, Pg. 222

" فَمَذْهَبُ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ مَنْ أَنْكَرَ خِلَافَةَ الصِّدِّيقِ أَوْ عُمَرَ فَهُوَ كَافِرٌ عَلَى خِلَافٍ حَكَاهُ بَعْضُهُمْ وَقَالَ الصَّحِيحُ أَنَّهُ كَافِرٌ وَالْمَسَالَةُ مَذْكُورَةٌ فِي كُتُبِهِمْ فِي الْغَايَةِ لِلسَّرُوجِيِّ وَالْفَتَاوَى الظَّهِيرِيَّةِ وَالْأَصْلِ لِمُحَمَّدِ بْنِ الْحَسَنِ وَفِي الْفَتَاوَى الْبَدِيعِيَّةِ فَإِنَّهُ قَسَّمَ الرَّافِضَةَ إِلَى كُفَّارٍ وَغَيْرِهِمْ وَذَكَرَ الْخِلَافَ فِي بَعْضِ طَوَائِفِهِمْ وَفِيمَنْ أَنْكَرَ إِمَامَةَ أَبِي بَكْرٍ وَزَعَمَ أَنَّ الصَّحِيحَ أَنَّهُ يَكْفُرُ وَفِي الْمُحِيطِ أَنَّ مُحَمَّدًا لَا يُجَوِّزُ الصَّلَاةَ خَلْفَ الرَّافِضَةِ ثُمَّ قَالَ لِأَنَّهُمْ أَنْكَرُوا خِلَافَةَ أَبِي بَكْرٍ وَقَدْ اجْتَمَعَتْ الصَّحَابَةُ عَلَى خِلَافَتِهِ وَفِي الْخُلَاصَةِ مِنْ كُتُبِهِمْ أَنَّ مَنْ أَنْكَرَ خِلَافَةَ الصِّدِّيقِ فَهُوَ كَافِرٌ وَفِي تَتِمَّةِ الْفَتَاوَى وَالرَّافِضِيّ الْمُتْغَالِي الَّذِي يُنْكِرُ خِلَافَةَ أَبِي بَكْرٍ يَعْنِي لَا تَجُوزُ الصَّلَاةُ خَلْفَهُ وَفِي الْمَرْغِينَانِيِّ وَتُكْرَهُ الصَّلَاةُ خَلْفَ صَاحِبِ هَوًى أَوْ بِدْعَةٍ وَلَا تَجُوزُ خَلْفَ الرَّافِضِيِّ ثُمَّ قَالَ وَحَاصِلُهُ إِنْ كَانَ هَوًى يُكَفَّرُ بِهِ لَا يَجُوزُ وَإِلَّا يَجُوزُ وَيُكْرَهُ."

"So, the *Mathhab* of Abū Ḥanīfah (رَضِيَ اللَّهُ عَنْه) is that whoever denies the *Khilāfah* of Abū Bakr or `Umar is a *Kāfir*, with some dispute (among them), which some of them have narrated. And he [i.e. Abū Ḥanīfah (رَحِمَهُ الله)] said that the correct view is that he is a *Kāfir*. And the issue is mentioned in their books, in '*Al-Ġāyah*' [267] by As-Sarūjī, [268] '*Al-Fatāwā ath-Thahīriyyah*,' [269] '*Al-Aṣl* ' [270] by Muḥammad Ibn al-Ḥasan, [271] and in '*Al-Fatāwā Al-Badī`iyyah*,' [272] as he (i.e. its author) divided the *Rāfiḍah* into *Kuffār* and others (i.e. merely *Ahl al-Bid`ah*), and he (i.e. its author) mentioned the disagreement regarding some of their sects and about those who denied the *Imāmah* of Abū Bakr, and he (i.e. its author) claimed that the correct view is that he disbelieves. And in '*Al-Muḥiṭ*,' [273] (it's mentioned) that Muḥammad (Ibn al-Ḥasan ash-Shāybānī) did not permit praying behind the *Rāfiḍah*, then he said (that this is) because they denied the *Khilāfah* of Abū Bakr, while the *Ṣaḥābah* agreed upon his *Khilāfah*. And in '*Al-Khulāṣhah*', [274] from their books, it is stated that whoever denies the *Khilāfah* of Abū Bakr is a *Kāfir*. In '*Tatimmat al-Fatāwā*,' [275] (it was mentioned that) the extremist *Rāfiḍī* who denies the *Khilāfah* of Abū Bakr, meaning that prayer is not permissible behind him. And in '*Al-Marġīnānī*,' [276] prayer is disliked behind a follower of whims or innovation, but it is not permissible behind a *Rāfiḍī*. Then he said, and the gist of it is that if they are whims by which one is made Takfīr to, it is not permissible (to pray behind him). Otherwise, it is permissible but disliked." [277]

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[267] This book is called "*Al-Ġāyah Fī Sharḥ al-Hidāyah*"
[268] He is Shams ad-Din Abul-`Abbās Aḥmad Ibn Ibrāhīm as-Sarūjī (d. 710 H.)
[269] This was a book of *Fatāwā* by Ṭḥahīr ad-Dīn Abū Bakr Muḥammad Ibn Aḥmad al-Bukhārī (d. 619 H.)
[270] This is the book most commonly known by the name "*Al-Mabsūṭ* "
[271] He is Muḥammad Ibn al-Ḥasan ash-Shāybānī (d. 189 H.). He was one of the two main companions of Abū Ḥanīfah. He was also a student of *Imām* Mālik Ibn Anas and one of the narrators of his "*Muwaṭṭa*""
[272] These are the *Fatāwā* of Badī ad-Dīn Aḥmad Ibn Abī Bakr Ibn `Abdil-Wahhāb al-Qizwīnī (d. 717 H.)
[273] This appears to be referring to "*Al-Muḥiṭ al-Burhānī Fil-Fiqh an-Nu`mānī*", by Burhān ad-Dīn Maḥmūd Ibn Aḥmad Ibn Māzah al-Bukhārī (d. 616 H.)
[274] It appears what is being referred to here is the book "*Khulāṣat al-Fatāwā*" by Ṭāhir Ibn Aḥmad Ibn `Abdir-Rashīd al-Bukhārī al-Ḥanafī (d. 542 H.)
[275] This is also by Burhānuddīn Maḥmūd Ibn Aḥmad Ibn Māzah al-Bukhārī (d. 616 H.)
[276] This appears to be "*Al-Hidāyah Fī Sharḥ Bidāyat al-Mubtadī*", by Abul-Ḥasan `Alī Ibn Abī Bakr al-Marġīnānī (d. 593 H.)
[277] "*Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāli waz-Zandaqah*", Vol. 1/138

And despite the fact that Al-Haytamī (رَحِمَهُ الله) is attributing these opinions to the *Hanafī* school, while he, himself, was a scholar of the *Shāfi`ī* school, it becomes clear later that he agrees with these views, which will be presented shortly.

And regarding the *Rāfiḍah*/Twelvers, in his time, Al-Haytamī (رَحِمَهُ الله) said:

"وَأَمَّا الْوَقِيعَةُ فِي عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَمُوجِبَةٌ لِلْقَتْلِ إِمَّا لِأَنَّ الْقُرْآنَ شَهِدَ بِبَرَاءَتِهَا فَقَذْفُهَا تَكْذِيبٌ لَهُ وَتَكْذِيبُهُ كُفْرٌ. وَإِمَّا لِكَوْنِهَا فِرَاشًا لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْوَقِيعَةُ فِيهَا تَنْقِيصٌ لَهُ وَتَنْقِيصُهُ كُفرٌ."

"As for their slandering `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا), it is a cause for execution. Either because the *Qur'ān* testified to her innocence, so slandering her is a denial of it, and denial of it is *Kufr*. Or because she was whom he (ﷺ) laid down beside, and slandering her is a disparagement of him, and disparaging him is *Kufr*." [278]

So, even if Al-Haytamī falls into the camp who did not approve of the opinion that every single layperson *Rāfiḍī* is to be considered a *Kāfir*, what would he say about the likes of contemporary *Rāfiḍah*, as it's practiced in our time?

Essential Note: The *Rāfiḍī*/Twelvers and their Slandering *Umm Al-Mu'minīn*, `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا) with that of which Allāh (تَعَالَىٰ), Declared her Innocent

Since we have touched upon the *Takfīr* and swearing at the *Ṣaḥābah* generally, as an expression of contemporary *Rāfiḍī* teachings, let's focus closer upon their specific attacks on this noblest of the *Ṣaḥābiyyāt*, *Umm Al-Mu'minīn*, `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا). And consider what Al-Haytamī says above are two reasons for the application of *Takfīr* for those who slander her; (1) denial of the Book of Allāh by accusing her of what Allāh (تَعَالَىٰ), Himself absolved her from, and (2) slandering her on its own being an insult towards the Messenger of Allāh (ﷺ), which is *Kufr*, in-and-of-itself. [279]

Rāfiḍī scholar, `Alī Ibn Ibrāhīm al-Qummī (d. 329 H.):

"قَوْله تَعَالَى: ﴿ ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴾ [التَّحْرِيم:10] وَاللَّهِ مَا عَنَى بِقَوْلِهِ: ﴿...فَخَانَتَاهُمَا...﴾ إِلَّا الْفَاحِشَةَ وَلَيُقِيمَنَّ الْحَدَّ عَلَى فُلَانَة فِيمَا أَتَتْ فِي طَرِيقِ ______. وَكَانَ فُلَانٌ يُحِبُّهَا فَلَمَّا أَرَادَتْ أَنْ تَخْرُجَ إِلَى ______ قَالَ لَهَا فُلَانٌ: لَا يَحِلُّ لَكِ أَنْ تَخْرُجِي مِنْ غَيْرِ مَحْرَمٍ. فَزَوَّجَتْ نَفْسَهَا مِنْ فُلَان."

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[278] *"Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāl waz-Zandqah"*, Vol. 1/149

[279] And keep in mind, it was Daniel who invoked Al-Haytamī (رَحِمَهُ الله), in an effort to demonstrate how it is a mistake to hold the *Rāfiḍah*/Twelvers upon *Kufr* and apply *Takfīr* to them.

“His (تَعَالَى) statement: ﴿ ***Allāh presents an example of those who disbelieved: the wife of Nūḥ and the wife of Lūṭ. They were under two of Our righteous slaves, but they betrayed them, so they*** *[i.e., those prophets]* ***did not avail them from Allāh at all, and it was said: “Enter the Fire with those who enter.”*** ﴾ [*At-Taḥrīm,* 10]

‘By Allāh, He did not mean by His saying: ﴿***…but they betrayed them…***﴾ anything except *Fāḥishah* (sexual immorality). And he (i.e. their *Mahdī*) will establish the punishment upon so-and-so (i.e. `Ā’ishah) for what she did on the road to _____ [280] (i.e. Al-Baṣrah). And so-and-so (i.e. Ṭalḥah, her co-accused) loved her, so when she wanted to go out to _____ (i.e. Al-Baṣrah), so-and-so said to her: It is not permissible for you to go out without a guardian (*Maḥram*), so she married herself to so-and-so (Ṭalḥah).” [281]

This was also claimed similarly by *Rāfiḍī* scholars Muḥammad Bāqir al-Majlisī (d. 1111 H.) [282] and `Abd-`Alī al-Ḥuwayzī (d. 1112 H.). [283]

And *Rāfiḍī* scholar, `Alī Ibn Yūnus al-`Āmilī (d. 877 H.) said:

"قَالُوْا: بَرَّأَهَا اللّٰهُ فِي قَوْلِهِ: ﴿أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ﴾ قُلْنَا: ذَلِكَ تَنْزِيهٌ لِنَبِيِّهِ عَنِ الزِّنَا لَا لَهَا كَمَا أَجْمَعَ فِيهِ الْمُفَسِّرُونَ."

“They (i.e. *Ahl as-Sunnah* and Muslims) say: ‘Allāh exonerated her (i.e. `Ā’ishah) in His statement:

﴿ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ﴾

﴿ ***Those*** *[good people]* ***are declared innocent of what they*** *[i.e. slanderers]* ***say.*** ﴾

“We (i.e. the *Rāfiḍah*) say: That is an exoneration (literally “purification”) of His Prophet from adultery – not her – as the scholars of *Tafsīr* have formed consensus upon.” [284]

And *Rāfiḍī* scholar, Muḥammad Jamīl Ḥammūd Al-`Āmilī, of Lebanon (presently alive):

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[280] In the original book, this is left blank and it is unclear as to why. It could be that they do not want to refer to Al-Baṣrah by name, just as they write “so-and-so” for `Ā’ishah and Ṭalḥah, and elsewhere they refer to `Ā’ishah as “the woman,” as will be seen later on. The reference to Al-Baṣrah was confirmed from “*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A’immah al-Aṭhār*” by Al-Majlisī 22/240

[281] “*Tafsīr al-Qummī* ”, Vol. 2/377

[282] “*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A’immah al-Aṭhār*”, Vol. 22/240

[283] “*Nūr ath-Thaqalayn*”, Vol. 5/375

[284] “*Aṣ-Ṣirāṭ al-Mustaqīm Ilā Mustaḥiqqī at-Taqdīm*”, Vol. 3/165

"سُؤَالٌ عَنْ خِيَانَةِ عَائِشَةَ: بِاسْمِهِ تَعَالَى: إِلَى سَمَاحَةِ آيَةِ اللهِ الْمُحَقِّقِ الشَّيْخ مُحَمَّدِ جَمِيلِ حَمُّودِ الْعَامِلِيِّ دَامَتْ بَرَكَاتُهُ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. وَنَصرَكُمْ عَلَى أَعْدَائِكُمْ الْمُتَرَبِّصِينَ لَكُمْ السُّوءَ. سُؤَالُنَا لَكُمْ هُوَ الْآتِي: أَصْحِيحٌ مَا يَتَرَدَّدُ مِنْ أَنَّ عَائِشَةَ ارْتَكَبَتْ الْفَاحِشَةَ فِي الْبَصْرَةِ لَمَّا ذَهَبَتْ لِحَرْبِ الْإِمَامِ عَلِيٍّ (عَلَيْهِ السَّلَامُ)؟ وَأَنَّ الزَّانِيَ مَعَهَا هُوَ طَلْحَةُ الَّذِي كَانَ يَهْوَاهَا كَمَا تُفِيدُ الْمَصَادِرُ الْعَامِّيَّةُ وَالشِّيعِيَّةُ؟ أَجِيبُونَا وَلَكُمْ الْأَجْرُ وَالثَّوَابُ. وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. الْجَوَابُ: بِسْمِ اللهِ الرَّحْمَانِ الرَّحِيمِ الْحَمْدُ لِلَّهِ وَالصَّلَاةُ عَلَى رَسُولِهِ الْكَرِيمِ مُحَمَّدٍ الْمُصْطَفَى وَآلِهِ الطَّاهِرِينَ وَاللَّعْنَةُ الدَّائِمَةُ السَّرْمَدِيَّةُ عَلَى مُبْغِضِيهِمْ وَمُنَكِّرِي عُلُومِهِمْ وَمَعَارِفِهِمْ وَمَعَاجِزِهِمْ وَكَرَامَاتِهِمْ وَظَلَامَاتِهِمْ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَى قِيَامِ يَوْمِ الدِّينِ. السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ. لَقَدْ سَأَلَنَا غَيْرُكُمْ مِنَ الْمُؤْمِنِينَ الْمُوَالِينَ هَذَا السُّؤَالَ وَنُجِيبُكُمْ بِمَا أَجَبْنَاهُ بِمَا ظَهَرَ لَنَا مِنَ الدَّلِيلِ الْقَاطِعِ الَّذِي لَا يُمْكِنُ رَفْضُهُ بِأَنَّ عَائِشَةَ قَدْ حَصَلَ مِنْهَا ارْتِكَابُ الْفَاحِشَةِ مَعَ طَلْحَةَ لَمَّا ذَهَبَ مَعَهَا إِلَى بَصْرَةِ الْعِرَاقِ لِقِتَالِ مَوْلَى الثَّقْلَيْنِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ). وَقَدْ فَصَّلْنَا ذَلِكَ فِي كِتَابِنَا الْجَدِيدِ الْقَيِّمِ الَّذِي كَانَ رَدًّا عَلَى الرَّافِضِينَ لِصُدُورِ الْفَاحِشَةِ مِنْ عَائِشَةَ وَقَدْ نَشَرْنَاهُ مُؤَخَّرًا عَلَى مَوْقِعِنَا فِي قِسْمِ الْكُتُبِ فَلْيُرَاجِعْ لِأَنَّ فِيهِ فَوَائِدَ عِلْمِيَّةً جَمَّةً تَنْفَعُكُمْ كَمَا تَنْفَعُ الْفُقَهَاءَ وَالْعُلَمَاءَ لِأَنَّهَا مِنْ أَبْكَارِ بُحُوثِنَا التَّحْقِيقِيَّةِ. وَلِلَّهِ الْحَمْدُ وَآلِهِ الْمِنَّةُ وَالْفَضْلُ. وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ."

“A question about `Ā’ishah’s betrayal: In His (تَعَالَى) Name: To His eminence *Āyatallāh*, the researcher, *Shaykh* Muḥammad Jamīl Ḥammūd al-`Āmilī, may his blessings last. *As-Salāmu `Alaykum wa Raḥmatullāhi wa Barakātuh*. And may He give you your victory over your enemies who are lying in wait for you to do you harm. Our question to you is the following: Is what has been repeatedly (claimed), true, that `Ā’ishah committed the sexual immorality (*Fāḥishah*) in Al-Baṣrah, when she went to wage war against *Imām* `Alī (عَلَيْهِ السَّلَام)? And that the fornicator with her was Ṭalḥah who desired her, as (both) the layperson and the *Shī`ī* sources indicate? Answer us and you will be rewarded and recompensed. *Was-Salāmu `Alaykum wa Raḥmatullāhi wa Barakātuh*. Answer: In the name of Allāh, the Most Gracious, the Most Merciful. Praise be to Allāh, and peace and blessings be upon His noble Messenger, Muḥammad the Chosen One, and his pure family, and the everlasting eternal curse be upon those who hate them and deny their knowledge, their wisdom, their miracles, their wonders, and their (endured) injustices, from the earlier people to the last people, until the arrival of the Day of Recompense. *As-Salāmu `Alaykum wa Raḥmatullāhi wa Barakātuh*. Others besides you from the allying believers have asked this question, and we will answer you as we have answered him, based on the conclusive evidence that has become clear to us, which cannot be rejected, that `Ā’ishah committed the *Fāḥishah* with Ṭalḥah when he went with her to Baṣrah in Iraq to fight the Master of the Two Worlds, the Commander of the Faithful, `Alī Ibn Abī Ṭālib (عَلَيْهِ السَّلَام). And we have detailed this in our new valuable book, which was a response to those who rejected that *Fāḥishah* took place from `Ā’ishah. And we have recently published it on our website in the books section; so, it may be reviewed, because it contains many knowledge-based benefits that will benefit you as well as the jurists and scholars, because it is one of the early works of our investigative research. And praise be to Allāh and grace and favour upon his family. *Was-Salāmu `Alaykum wa Raḥmatullāhi wa Barakātuh*.” [285]

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[285] https://aletra.org/subject.php?id=197

Furthermore, according to Al-Haytamī (رَحِمَهُ الله) – the same *Sunnī* scholar whose quote Daniel is trying to leverage to substantiate his claims – this claim is *Kufr Akbar*, and both *Takfīr* and execution is to be applied to the one who makes it.

And *Rāfiḍī* scholar, \`Alī Ibn Ibrāhīm al-Qummī (d. 329 AH) said:

"فِي قَوْلِهِ تَعَالَى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ [الْحُجُرَاتِ:6]. فَإِنَّهَا نَزَلَتْ فِي مَارِيَةَ الْقِبْطِيَّةِ أُمِّ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَكَانَ سَبَبُ ذَلِكَ أَنَّ عَايِشَةَ قَالَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ إِبْرَاهِيمَ لَيْسَ هُوَ مِنْكَ وَإِنَّمَا هُوَ مِنْ جَرِيحِ الْقِبْطِيِّ فَإِنَّهُ يَدْخُلُ إِلَيْهَا فِي كُلِّ يَوْمٍ. فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَقَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: خُذْ السَّيْفَ وَاتِنِي بِرَأْسِ جَرِيحٍ. فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ السَّيْفَ ثُمَّ قَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ إِنْكَ إِذَا بَعَثْتَنِي فِي أَمْرٍ أَكُونُ فِيهِ كَالسُّفُودِ الْمُحْمَاةِ فِي الْوَبَرِ فَكَيْفَ تَأْمُرُنِي أَثْبُتُ فِيهِ أَوْ امْضِ عَلَى ذَلِكَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: بَلْ تَثْبُتُ. فَجَاءَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى مَشْرَبَةِ أُمِّ إِبْرَاهِيمَ فَتَسَلَّقَ عَلَيْهَا فَلَمَّا نَظَرَ إِلَيْهِ جَرِيحٌ هَرَبَ مِنْهُ وَصَعِدَ النَّخْلَةَ فَدَنَا مِنْهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَقَالَ لَهُ: انْزِلْ. فَقَالَ لَهُ يَا عَلِيُّ! اتَّقِ اللَّهَ مَا هَا هُنَا أُنَاسٌ إِنِّي مَجْبُوبٌ. ثُمَّ كَشَفَ عَنْ عَوْرَتِهِ فَإِذَا هُوَ مَجْبُوبٌ. فَأُتِيَ بِهِ إِلَى رَسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا شَأْنُكَ يَا جَرِيحُ! فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْقِبْطَ يُجَبُّونَ حِشَمَهُمْ وَمَنْ يَدْخُلُ إِلَى أَهْلِيهِمْ وَالْقِبْطِيُّونَ لَا يَأْنَسُونَ إِلَّا بِالْقِبْطِيِّينَ فَبَعَثَنِي أَبُوهَا لِأَدْخُلَ إِلَيْهَا وَأَخْدِمَهَا وَأُؤْنِسَهَا فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ "يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ."

"Concerning His (تَعَالَى) saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴾

﴿ O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful. ﴾ [*Al-Ḥujurāt*, 6]

"It (i.e. this verse) was revealed about Māriyah al-Qibṭiyyah, the mother of [the Prophet's (ﷺ) infant son] Ibrāhīm (عَلَيْهِ السَّلَام). And the reason for that (verse's revelation) was that \`Ā'ishah said to the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): 'Indeed, Ibrāhīm is not from you, but rather he is from Jarīḥ al-Qibṭi, for he enters upon her (i.e. Māriyah) every day!' So, the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) became angry and said to the Commander of the Faithful (عَلَيْهِ السَّلَام)[286]: 'Take

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It appears that this *Rāfiḍī* scholar is in severe breach of the *Fatwā* of Ali al-Khamenei, prohibiting these types of insults, which Daniel invoked over-and-over in his debate, and on X (formerly Twitter), and on his YouTube channel. And yet, this *Fatwā* remains public on this *Rāfiḍī* scholar's own website as of this very writing. But how could this happen?! Don't these *Rāfiḍī* scholars know that these statements became *Ḥarām* in 2010? If this *Fatwā* was genuine, as has been insisted, instead of some internationally public *Taqiyyah*, designed to insulate a tiny minority of *Rāfiḍah*, living comfortably in *Sunnī*-majority Gulf host-countries, how could these insults, slanders and curses have continued for another fifteen years by the *Rāfiḍī* scholars?!

[286] Referring to \`Alī (رَضِيَ اللهُ عَنْه)

the sword and bring me the head of Jarīḥ.' So, the Commander of the Faithful (عَلَيْهِ السَّلَام) took the sword and then said: 'May my father and mother be sacrificed for you, O Messenger of Allāh, indeed, if you send me on a matter, I am like a skewer heated in the wool. So, what do you command me to do? Should I remain steadfast in it, or should I continue as such?' The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to him: 'Rather, you will remain steadfast.' So, the Commander of the Faithful (عَلَيْهِ السَّلَام) came to the drinking place of Umm Ibrāhīm, and climbed it. When Jarīḥ saw him, he ran away from him and climbed a palm tree. Then the Commander of the Faithful (عَلَيْهِ السَّلَام) approached him and said to him: 'Come down.' So, he said to him: 'O `Alī! Fear Allāh, there are no people here. I have been castrated.' Then he uncovered his private parts, and behold, he was castrated. So, he was brought to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said to him: 'What is your issue, O Jarīḥ?' He said: 'O Messenger of Allāh, the Copts castrate their servants and those who enter upon their families. And the Copts do not find comfort except with the Copts. So, her father sent me to enter her house, serve her and keep her company. Then Allāh (عَزَّ وَجَل) revealed: ﴿ ***O you who have believed, if there comes to you a Fāsiq** (wicked person), **with information...*** ﴾" [287]

So, the claim in this fabricated *Tafsīr* of these *Rāfiḍī* scholars, is that the "...***Fāsiq***...", which Allāh (عَزَّ وَجَلَّ) was warning about accepting information from, was *Umm Al-Mu'minīn*, `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا)!

This explanation was also mentioned by *Rāfiḍī* scholars, Sharaf ad-Dīn al-Ḥusaynī (d. c. 970 H.), [288] Al-Kāshānī (d. 1091 H.), [289] Al-Majlisī (d. 1111 H.), [290] Al-Ḥuwayzī (d. 1112 H.), [291] Al-Khawājū'ī (d. 1173 H.), [292] and Najāḥ aṭ-Ṭā'ī (presently alive). [293]

Therefore, this slander of the *Rāfiḍah*/Twelvers has lasted all the way through the era of the so-called *Akhbārīs*, right into the era of the so-called *Uṣūlīs*, meaning it remains a contemporary teaching within their modern expression of *Shī`ism*. And according to Al-Haytamī (رَحِمَهُ الله), this slander of *Umm Al-Mu'minīn*, `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا), by the *Rāfiḍah*, is *Kufr* for two separate reasons. Unlike what Daniel attempted to claim, which is that the Twelvers are cleared from *Kufr* and *Takfīr*, due to Al-Haytamī's opinion that their rejection of Abū Bakr's *Khilāfah* is a *Bid`ah*, but not *Kufr*.

Continuing with the commentary of Al-Haytamī (رَحِمَهُ الله)

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[287] "*Tafsīr al-Qummī* ", Vol. 2/99 and 318
[288] "*Ta'wīl al-Āyāt aṭh-Ṭhāhirah Fī Faḍā'il al-`Itrah aṭ-Ṭāhirah*", Pg. 584
[289] "*Aṣ-Ṣāfī Fī Tafsīr Kalām Allāh al-Wāfī* ", Vol. 5/49 and Vol. 6/516
[290] "*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A'immah al-Aṭhār*", Vol. 22/153 and Vol. 76/103
[291] "*Nūr ath-Thaqalayn*", Vol. 5/81
[292] "*Jāmi` ash-Shitāt Fin-Nawādir wal-Mutafarriqāt* ", Pg. 36
[293] "*Azwāj an-Nabī wa Banātuh*", Pg. 123

And Al-Haytamī (رَحِمَهُ الله) said:

"وَأَمَّا تَكْفِيرُ أَبِي بَكْرٍ وَنُظَرَائِهِ مِمَّنْ شَهِدَ لَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ فَلَمْ يَتَكَلَّمْ فِيهَا أَصْحَابُ الشَّافِعِيِّ وَالَّذِي أَرَاهُ الْكُفْرُ فِيهَا قَطْعًا مُوَافَقَةً لِمَنْ مَرَّ."

"As for their making *Takfīr* of Abū Bakr and his peers, whom the Prophet (ﷺ) testified to be in *Jannah*; the companions of Ash-Shāfi`ī did not speak about it. But what I see is that this is definitely a case of *Kufr*, in agreement with those who have been mentioned." [294]

And this is where Al-Haytamī (رَحِمَهُ الله) clarifies that he is in agreement with the *Ḥanafī* school's conclusions, despite him being a scholar within the *Shāfi`ī* school, as he mentions this agreement only pages after narrating their conclusions.

And he said:

"وَمَرَّ أَنَّ أَئِمَّةَ الْحَنَفِيَّةِ كَفَّرُوا مَنْ أَنْكَرَ خِلَافَةَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا وَالْمَسْأَلَةُ فِي الْغَايَةِ وَغَيْرُهَا مِنْ كُتُبِهِمْ كَمَا مَرَّ وَفِي الْأَصْلِ لِمُحَمَّدِ بْنِ الْحَسَنِ رَحِمَهُ اللَّهُ وَالظَّاهِرُ أَنَّهُمْ أَخَذُوا ذَلِكَ عَنْ إِمَامِهِمْ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ أَعْلَمُ بِالرَّوَافِضِ لِأَنَّهُ كُوفِيٌّ وَالْكُوفَةُ مَنْبَعُ الرَّفْضِ وَالرَّوَافِضِ طَوَائِفُ مِنْهُمْ مَنْ يَجِبُ تَكْفِيرُهُ وَمِنْهُمْ مَنْ لَا يَجِبُ تَكْفِيرُهُ."

"And it has passed that the *Ḥanafī Imāms* made *Takfīr* of whoever denied the *Khilāfah* of Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا). And the issue is in *'Al-Ġāyah'* [295] and other books of theirs, as mentioned, and in *'Al-Aṣl '* [296] by Muḥammad Ibn al-Ḥasan (رَحِمَهُ الله). [297] And what is apparent is that they took that from their *Imām*, Abū Ḥanīfah (رَضِيَ ٱللَّهُ عَنْهُ), and he is more knowledgeable about the *Rāfiḍah*, because he was from Al-Kūfah, and Al-Kūfah is the origin of *Rāfḍ*. [298] And the *Rāfiḍah* are (numerous) groups, some of whom are obligatory to make *Takfīr* of, and some of whom are not obligatory to make *Takfīr* of." [299]

And he said:

"فَالظَّاهِرُ أَنَّهُمْ إِذَا اقْتَصَرُوا عَلَى السَّبِّ مِنْ غَيْرِ تَكْفِيرٍ وَلَا جَحْدٍ مُجْمَعٍ عَلَيْهِ لَا يُكَفَّرُونَ."

"So, what is apparent is that if they limit themselves to swearing without making *Takfīr* or denying something that is agreed upon, they are not considered *Kuffār*." [300]

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[294] *"Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāl waz-Zandqah"*, Vol. 1/146

[295] Referring to *"Al-Ġāyah Sharḥ al-Hidāyah"* by Shamsuddīn as-Sarūjī al-Ḥanafī (d. 710 H.). It is a commentary on the book *"Al-Hidāyah Fī Sharḥ Bidāyat al-Mubtadī "*, by Al-Marġīnānī al-Ḥanafī (d. 593 H.)

[296] This book is also known as *"Al-Mabsūṭ "*

[297] He is Muḥammad Ibn al-Ḥasan ash-Shaybānī (d. 189 H.). He was one of the main students of Abū Ḥanīfah and Mālik, and one of the main narrators of *"Al-Muwaṭṭa' "* from *Imām* Mālik.

[298] ***Rafḍ*** (literally "rejection"). Just as ***Irjā'*** is the doctrinal principle of the *Murji'ah*, ***Rafḍ*** is likewise the doctrinal principle of the *Rāfiḍah*. Al-Haytamī's point here is that since the *Rāfiḍah* emerged from Al-Kūfah, which is also where *Imām* Abū Ḥanīfah was from, he was more qualified to pronounce a ruling about them than others.

[299] *"Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāl waz-Zandqah"*, Vol. 1/145

[300] *"Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāl waz-Zandqah"*, Vol. 1/148

So, again, just as he did with Al-Ġazālī (رَحِمَهُ الله), Daniel finds a quote where Al-Haytamī denies that the *Rāfiḍah* are eligible for *Takfīr* based solely upon one of their least extreme forms of *Bid`ah* and then pretends that this proves that Al-Haytamī (رَحِمَهُ الله) rejected *Takfīr* of them in absolute terms, completely ignoring that he states categorically that these other actions, statements or beliefs they hold, DO make them eligible for *Takfīr*. Does this mean that Al-Haytamī is in the camp of those *Sunnī* scholars who DO make automatic *Takfīr* of each individual layperson *Rāfiḍī*? No. And we have already acknowledged in numerous places that there is no consensus about this within *Sunnī Fiqh*. But just look at the intellectual dishonesty on display and the misrepresentation of Al-Haytamī's views about the *Rāfiḍah* by Daniel!

- ***The eminent Ḥanafī scholar Ibn `Ābidīn, says: "…the bottom line is that judging someone to be a Kāfir because he insults Abū Bakr and `Umar or some other companion, is a weak view, and it should not be used in Fatwās, or relied upon."***

Response: *"The eminent Ḥanafī scholar, Ibn `Ābidīn, says…"*

Again, just as Daniel did with Al-Ġazālī (رَحِمَهُ الله) and Al-Haytamī (رَحِمَهُ الله), he moves the goal posts inward so narrowly that he completely misrepresents what the debate is about and what the view of the scholar being quoted is.

At no point in the back-or-forth with his opponents, including the two who chose to debate him, has anyone conceded that the <u>only</u> way in which *Takfīr* could be made to a *Rāfiḍī* – individually or collectively – would be through his insulting of Abū Bakr or `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا). Yet, Daniel attempts to build a strawman argument, which he has fabricated and projected as the position of his opposition, and then relies upon a quote from a scholar to demonstrate that this strawman argument has been disproven by that scholar's statement. In doing so, he mispresents both the subject of the debate itself and the views of the scholar whose name he invokes. This can only be the result of either a sloppy, unacademic approach to debating, or outright intellectual dishonesty.

As we did in the case of Al-Ġazālī and Al-Haytamī, let's look at some of the writings of Ibn `Ābidīn (رَحِمَهُ الله) to paint a more comprehensive representation of his opinions regarding *Takfīr* of the *Rāfiḍah*. [301]

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[301] And again, we are not claiming that Ibn `Ābidīn (رَحِمَهُ الله) was in the camp of those *Sunnī* scholars who approved the automatic *Takfīr* of any layperson who attributes himself to the *Rāfiḍī*/Twelver sect of *Shī`ism*. As we acknowledged in the beginning of this essay, there are two well-known opinions from *Ahl as-Sunnah* about that issue, which Ibn Taymiyyah (رَحِمَهُ الله) confirmed existed, even within his own *Ḥanbalī* school of thought. But acknowledging that Ibn `Ābidīn held the view that their *Takfīr* depends on each individual layperson's specific degree of misguidance, is one thing. However, presenting the argument as if the only consideration for *Takfīr* of the *Rāfiḍah* would be their insults towards Abū Bakr or `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا) and then quoting Ibn `Ābidīn (رَحِمَهُ الله) saying that this wouldn't justify their *Takfīr* as if this comprehensively represents his view on the *Takfīr* of the *Rāfiḍah,* is quite another!

In his revisions to the *Fatāwā* of *Ḥanafī* scholar Ḥāmid Ibn `Alī al-`Imādī (رَحِمَهُ الله), Ibn `Ābidīn includes a *Fatwā* sought from `Abdullāh Afandī (رَحِمَهُ الله), regarding the *Rāfiḍī*/Twelvers. Specifically, they asked about the basis for certain rulings related to them and whether these rulings were due to their rebellion against the Muslim ruler, or due to their *Kufr*. Likewise, they asked: If it <u>is</u> based on their *Kufr*, what is the form of this *Kufr*? And if given the opportunity, can those *Rāfiḍīs* re-enter *Islām* and spare themselves execution, or is their *Kufr* the type that requires execution? In addition to this, they asked about numerous rulings that would be applied in the case of rebellious Muslims vs. outright apostates, which would necessitate different rulings, depending on their status.

As Ibn `Ābidīn (d. 1252 H.) writes:

"قَالَ الْمُؤَلِّفُ رَحِمَهُ اللَّهُ تَعَالَى: وَرَأَيْتُ فِي مَجْمُوعَةِ شَيْخِ الْإِسْلَامِ عَبْدِ اللَّهِ أَفَنْدِي حَفِظَهُ اللَّهُ الْمَلِكُ السَّلَامُ حِينَ زَارَنِي فِي الْجُنَيْنَةِ وَقْتَ قُدُومِهِ مِنْ الْمَدِينَةِ الْمُنَوَّرَةِ عَلَى مُنَوِّرِهَا أَفْضَلُ الصَّلَاةِ وَأَتَمُّ السَّلَامِ سَنَةَ ١١٤٦ مَا صُورَتُهُ مَا قَوْلُكُمْ دَامَ فَضْلُكُمْ وَرَضِيَ اللَّهُ عَنْكُمْ وَنَفَعَ الْمُسْلِمِينَ بِعُلُومِكُمْ فِي سَبَبِ وُجُوبِ مُقَاتَلَةِ الرَّوَافِضِ وَجَوَازِ قَتْلِهِمْ هُوَ الْبَغْيُ عَلَى السُّلْطَانِ أَوْ الْكُفْرِ. إذَا قُلْتُمْ بِالثَّانِي فَمَا سَبَبُ كُفْرِهِمْ وَإِذَا أَثْبَتُّمْ سَبَبَ كُفْرِهِمْ فَهَلْ تُقْبَلُ تَوْبَتُهُمْ وَإِسْلَامُهُمْ كَالْمُرْتَدِّ أَوْ لَا تُقْبَلُ كَسَابِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. بَلْ لَا بُدَّ مِنْ قَتْلِهِمْ. وَإِذَا قُلْتُمْ بِالثَّانِي فَهَلْ يُقْتَلُونَ حَدًّا أَوْ كُفْرًا وَهَلْ يَجُوزُ تَرْكُهُمْ عَلَى مَا هُمْ عَلَيْهِ بِإِعْطَاءِ الْجِزْيَةِ أَوْ بِالْأَمَانِ الْمُؤَقَّتِ أَوْ بِالْأَمَانِ الْمُؤَبَّدِ أَمْ لَا وَهَلْ يَجُوزُ اسْتِرْقَاقُ نِسَائِهِمْ وَذَرَارِيهِمْ أَفْتُونَا مَأْجُورِينَ أَثَابَكُمْ اللَّهُ تَعَالَى الْجَنَّةَ. الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اعْلَمْ أَسْعَدَكَ اللَّهُ أَنَّ هَؤُلَاءِ الْكَفَرَةَ وَالْبُغَاةَ الْفَجَرَةَ جَمَعُوا بَيْنَ أَصْنَافِ الْكُفْرِ وَالْبَغْيِ وَالْعِنَادِ وَأَنْوَاعِ الْفِسْقِ وَالزَّنْدَقَةِ وَالْإِلْحَادِ وَمَنْ تَوَقَّفَ فِي كُفْرِهِمْ وَإِلْحَادِهِمْ وَوُجُوبِ قِتَالِهِمْ وَجَوَازِ قَتْلِهِمْ فَهُوَ كَافِرٌ مِثْلُهُمْ وَسَبَبُ وُجُوبِ مُقَاتَلَتِهِمْ وَجَوَازِ قَتْلِهِمْ الْبَغْيُ وَالْكُفْرُ مَعًا أَمَّا الْبَغْيُ فَإِنَّهُمْ خَرَجُوا عَنْ طَاعَةِ الْإِمَامِ خَلَّدَ اللَّهُ تَعَالَى مُلْكَهُ إلَى يَوْمِ الْقِيَامَةِ. وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ﴾ [الْحُجُرَات: ٩] وَالْأَمْرُ لِلْوُجُوبِ فَيَنْبَغِي لِلْمُسْلِمِينَ إذَا دَعَاهُمْ الْإِمَامُ إلَى قِتَالِ هَؤُلَاءِ الْبَاغِينَ الْمَلْعُونِينَ عَلَى لِسَانِ سَيِّدِ الْمُرْسَلِينَ أَنْ لَا يَتَأَخَّرُوا عَنْهُ بَلْ يَجِبُ عَلَيْهِمْ أَنْ يُعِينُوهُ وَيُقَاتِلُوهُمْ مَعَهُ وَأَمَّا الْكُفْرُ فَمِنْ وُجُوهٍ مِنْهَا أَنَّهُمْ يَسْتَخِفُّونَ بِالدِّينِ وَيَسْتَهْزِئُونَ بِالشَّرْعِ الْمُبِينِ وَمِنْهَا أَنَّهُمْ يُهِينُونَ الْعِلْمَ وَالْعُلَمَاءَ مَعَ أَنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَقَدْ قَالَ اللَّهُ تَعَالَى: ﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾ [فَاطِر: ٢٨] وَمِنْهَا أَنَّهُمْ يَسْتَحِلُّونَ الْمُحَرَّمَاتِ وَيَهْتِكُونَ الْحُرُمَاتِ وَمِنْهَا أَنَّهُمْ يُنْكِرُونَ خِلَافَةَ الشَّيْخَيْنِ وَيُرِيدُونَ أَنْ يُوقِعُوا فِي الدِّينِ الشَّيْنَ وَمِنْهَا أَنَّهُمْ يُطَوِّلُونَ أَلْسِنَتَهُمْ عَلَى عَائِشَةَ الصِّدِّيقَةِ رَضِيَ اللَّهُ تَعَالَى عَنْهَا وَيَتَكَلَّمُونَ فِي حَقِّهَا مَا لَا يَلِيقُ بِشَأْنِهَا مَعَ أَنَّ اللَّهَ تَعَالَى أَنْزَلَ عِدَّةَ آيَاتٍ فِي بَرَاءَتِهَا وَنَزَاهَتِهَا فَهُمْ كَافِرُونَ بِتَكْذِيبِ الْقُرْآنِ الْعَظِيمِ وَسَابُّونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضِمْنًا بِنِسْبَتِهِمْ إلَى أَهْلِ بَيْتِهِ هَذَا الْأَمْرَ الْعَظِيمَ وَمِنْهَا أَنَّهُمْ يَسُبُّونَ الشَّيْخَيْنِ سَوَّدَ اللَّهُ وُجُوهَهُمْ فِي الدَّارَيْنِ. وَقَالَ السُّيُوطِيّ مِنْ أَئِمَّةِ الشَّافِعِيَّةِ مَنْ كَفَّرَ الصَّحَابَةَ أَوْ قَالَ إنَّ أَبَا بَكْرٍ لَمْ يَكُنْ مِنْهُمْ كَفَرَ وَنَقَلُوا وَجْهَيْنِ عَنْ تَعْلِيقِ الْقَاضِي حُسَيْنٍ فِيمَنْ سَبَّ الشَّيْخَيْنِ هَلْ يَفْسُقُ أَوْ يَكْفُرُ وَالْأَصَحُّ عِنْدِي التَّكْفِيرُ وَبِهِ جَزَمَ الْمَحَامِلِيُّ فِي اللُّبَابِ اهـ وَثَبَتَ بِالتَّوَاتُرِ قَطْعًا عِنْدَ الْخَوَاصِّ وَالْعَوَامِّ مِنْ الْمُسْلِمِينَ أَنَّ هَذِهِ الْقَبَائِحَ مُجْتَمِعَةٌ فِي هَؤُلَاءِ الضَّالِّينَ الْمُضِلِّينَ فَمَنْ اتَّصَفَ بِوَاحِدٍ مِنْ هَذِهِ الْأُمُورِ فَهُوَ كَافِرٌ يَجِبُ قَتْلُهُ بِاتِّفَاقِ الْأُمَّةِ."

“The author (رَحِمَهُ اللَّهُ تَعَالَىٰ) said: ‘And I saw in the collection of *Shaykh al-Islām* `Abdullāh Afandī, may Allāh, Al-Malik (The King), As-Salām (The Giver of Peace), preserve him, when he visited me in Al-Junaynah at the time of his arrival from Al-Madīnah al-Munawwarah, upon the one who illuminated it, [302] the best blessings and most complete peace, in the year 1146, the summary of which was: ‘What do you say – may your virtue endure and may Allāh be pleased with you, and benefit the Muslims with your knowledge – regarding the reason for the obligation for fighting the *Rāfiḍīs* and the permissibility of killing them? Is it the transgression against the ruler, or *Kufr*? And if you say the second, then what is the reason for their *Kufr*? And if you confirm the reason for their *Kufr*, then is their repentance and *Islām* accepted like (in the case of) the apostate, or is it not accepted, like the one who swears at the Prophet (ﷺ), and instead it is necessary to execute them? And if you say the second, are they killed as a *Ḥadd* (i.e. legislated criminal penalty), or for *Kufr* (for leaving *Islām*)? And is it permissible to leave them as they are, through their payment of *Jizyah* (non-Muslim taxation), or by a temporary or permanent *Āmān* (guarantee of security), or not? And is it permissible to enslave their women and children? Give us your *Fatwā*, and you will be rewarded. May Allāh (تَعَالَىٰ) reward you with *Jannah*.’ (His response was): ‘Praise be to Allāh, Lord of the Worlds. Know, may Allāh bring you happiness, that these *Kuffār* (i.e. the *Rāfiḍīs*) and evil rebels have combined all kinds of *Kufr*, rebellion, stubbornness and all kinds of *Fisq* (transgression), Z*andaqah* (a type of hypocrisy i.e. false *Islām*) and atheism. And whoever hesitates about their *Kufr* and atheism, and the obligation to fight them and the permissibility of killing them, then he is a *Kāfir* like them. The reason for the obligation to fight them and the permissibility of killing them is both their transgression and *Kufr*. As for the transgression, it is that they disobeyed the *Imām* (i.e. the Muslim ruler), may Allāh (تَعَالَىٰ) perpetuate his governance until the Day of Resurrection. And He (تَعَالَىٰ) has said:

﴿ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ﴾

﴿ ***Then fight against the one that oppresses, until it returns to the ordinance of Allāh.*** ﴾ [*Al-Ḥujurāt*, 9]

“And the command (form of phrasing in this verse) indicates an obligation. So, when the *Imām* calls them to fight these rebels, who were cursed on the tongue of the Master of the Messengers, the Muslims must not delay from it (i.e. his command). Rather, it is obligatory upon them to assist him and fight them alongside him. As for the *Kufr*, it is from (several) aspects: From them is that they belittle the religion and mock the clear (*Islāmic*) laws. And from them is that they insult knowledge and scholars, even though the scholars are the inheritors of the Prophets, and Allāh (تَعَالَىٰ) said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾

﴿ ***Only those fear Allāh, from among His servants, who have knowledge.*** ﴾ [*Fāṭir*, 28]

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[302] “*Al-Madīnah al-Munawwarah*” means “The Illuminated City.” So, he is making *Du`ā’* for Allāh to send peace and blessings upon the one who illuminated it [i.e. the Prophet (ﷺ)].

"And from them is that they make permissible what is prohibited and violate what is sacred. And from them is that they deny the *Khilāfah* of the two *Shaykhs* (i.e. Abū Bakr and `Umar) and want to bring disgrace into the religion. And from them is that they extend their tongues against `Ā'ishah the *Ṣiddīqah* (رَضِيَ ٱللَّهُ تَعَالَى عَنْهَا) and they speak about her in a way that is not appropriate for her status, even though Allāh (تَعَالَى) revealed several verses about her innocence and purity. Therefore, they are *Kuffār* by denying the Great *Qur'ān* and they are implicitly swearing at the Prophet (ﷺ) by attributing this serious matter to the people of his household. [303] And from them is that they swear at the two *Shaykhs* (i.e. Abū Bakr and `Umar), may Allāh blacken their (i.e. the *Shī`ah's*) faces thereby in the two abodes (i.e. this life and the next). And As-Suyūṭī, from the *Imāms* of the *Shāfi`iyyah*, said: 'Whoever declares the *Ṣaḥābah* to be *Kuffār* or says that Abū Bakr was not from them (i.e. the *Ṣaḥābah*), has committed *Kufr*. And they transmitted two views from the commentary of *Al-Qāḍī* Ḥusayn regarding whoever curses the two *Shaykhs*; does he become a *Fāsiq* (wicked person), or a *Kāfir*? The most correct (opinion) in my view is that he is declared a *Kāfir*, and Al-Maḥāmilī [304] stated this with certainty in '*Al-Lubāb*.'' [305] [End of As-Suyūṭī's quote.] And it is confirmed by *Tawātur*, with certainty, among the elite and the common people of the Muslims, that these vile things are combined within these misguided and misleading people. So, whoever has one of these characteristics, he is a *Kāfir* who is obligatory to be killed (according) to the agreement of the *Ummah*." [306]

So, this is what Ibn `Ābidīn al-Ḥanafī (رَحِمَهُ ٱللَّهُ) included within his revision of the *Ḥanafī* reference text by Ḥāmid Ibn `Alī al-`Imādī (d. 1171 H.), the *Ḥanafī Muftī* of Damascus, which is one of the modern reference books of the *Ḥanafī* school. If you count the reasons listed for the *Kufr* of the *Rāfiḍah*, according to `Abdullāh Afandī (رَحِمَهُ ٱللَّهُ), those reasons are at least ten separate forms of *Kufr* which he attributed to them. Then he concludes: "And whoever hesitates about their *Kufr* and atheism, and the obligation to fight them and the permissibility of killing them, then he is a *Kāfir* like them." And in the final quote included in that section, which was revised and presented by Ibn `Ābidīn (رَحِمَهُ ٱللَّهُ), he quotes `Abdullāh Afandī as saying: "So, whoever has one of these characteristics, he is a *Kāfir* who is obligatory to be executed according to the agreement of the *Ummah*."

At no point in his revision, commentary or summary layout, did Ibn `Ābidīn mention his disagreement with `Abdullāh Afandī (رَحِمَهُ ٱللَّهُ), nor does he so much as suggest that this *Fatwā* does not fully represent the *Ḥanafī* school's position towards the *Rāfiḍah*, knowing full well that this book is a major reference for their school's entire legal framework.

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[303] Take note of this statement, as it will be revisited later, *In Shā' Allāh*.
[304] Referring to Abul-Ḥasan Aḥmad Ibn Muḥammad aḍ-Ḍabbī, who was known as Ibn al-Maḥāmilī (d. 415 H.). He was from the jurists of the *Shāfi`īs*.
[305] Referring to his book "*Al-Lubāb Fil-Fiqh ash-Shāfi`ī*"
[306] "*Al-`Uqūd ad-Durriyyah Fī Tanqīḥ al-Fatāwā al-Ḥāmidiyyah*", by Ibn `Ābidīn al-Ḥanafī, Vol. 1/101-102

But let’s suppose someone were to claim this presentation and quote by Ibn `Ābidīn can’t be attributed to him, since they aren’t technically his words; rather he only quoted them. Or suppose someone were to point to somewhere he disagreed with some of what was said in the *Fatwā* he quoted. Let’s continue.

Essential Note: The *Rāfiḍī*/Twelvers and their *Takfīr* of *Umm Al-Mu’minīn*, `Ā’ishah (رَضِيَ ٱللَّهُ عَنْهَا)

Earlier, we narrated Ibn `Ābidīn’s presentation of `Abdullāh Afandī’s (رَحِمَهُ الله) *Fatwā* on the *Rāfiḍah* of his time, in which he said:

“And from them is that they extend their tongues against `Ā’ishah, the *Ṣiddīqah* (رَضِيَ ٱللَّهُ تَعَالَى عَنْهَا) and they speak about her in a way that is not appropriate for her status, even though Allāh (تَعَالَى) revealed several verses about her innocence and purity. Therefore, they are *Kuffār* by denying the Great *Qur’ān* and they are implicitly swearing at the Prophet (ﷺ) by attributing this serious matter to the people of his household.”

Let’s look at some of the teachings found within the classical and contemporary *Rāfiḍah* doctrine, regarding “extending their tongues against” *Umm Al-Mu’minīn*, `Ā’ishah (رَضِيَ ٱللَّهُ عَنْهَا), including their *Takfīr* of her:

Rāfiḍī scholar, Muḥammad Ṭāhir al-Qummī ash-Shīrāzī (d. 1098 H.) said:

"الدَّلِيلُ الْأَرْبَعُونَ [مَا وَرَدَ فِي مَثَالِبِ أَعْدَاءِ أَهْلِ الْبَيْتِ عَلَيْهِمْ السَّلَامُ] مِمَّا يَدُلُّ عَلَى إِمَامَةِ أَئِمَّتِنَا الِاثْنَيْ عَشَرَ أَنَّ عَائِشَةَ كَافِرَةٌ مُسْتَحِقَّةٌ لِلنَّارِ. وَهُوَ مُسْتَلْزِمٌ لِحَقِّيَّةِ مَذْهَبِنَا وَحَقِّيَّةِ أَئِمَّتِنَا الِاثْنَيْ عَشَرَ لِأَنَّ كُلَّ مَنْ قَالَ بِخِلَافَةِ الثَّلَاثَةِ اعْتَقَدَ ايمَانَهَا وَتَعْظِيمَهَا وَتَكْرِيمَهَا. وَكُلَّ مَنْ قَالَ بِامَامَةِ الِاثْنَيْ عَشَرَ قَالَ بِاسْتِحْقَاقِهَا اللَّعْنَ وَالْعَذَابَ."

“The fortieth-evidence: What was mentioned about the faults of the enemies of *Ahl al-Bayt* (عَلَيْهِمْ السَّلَام) – that indicates the *Imāmah* of our twelve *Imāms* is that `Ā’ishah is a *Kāfir* who deserves the Hellfire, and this entails the truth of our *Mathhab* (school of thought) and the truth of our twelve *Imāms*, because everyone who accepted (the validity) of *Khilāfah* of the three [i.e. Abū Bakr, `Umar and `Uthmān (رَضِيَ اللَّهُ عَنْهُم)] believed she [i.e. `Āi’shah (رَضِيَ ٱللَّهُ عَنْهَا)] had *Īmān*, is praised and honored. Yet, everyone who accepts the *Imāmah* of the Twelve (i.e. the Twelvers) believes she [i.e. `Ā’ishah (رَضِيَ ٱللَّهُ عَنْهَا)] is deserving of the curse and punishment.” [307]

And *Rāfiḍī* scholar, Al-Majlisī (d. 1111 H.) said:

[307] “*Kitāb al-Arba`īn*”, Pg. 615

"قَوْلهُ تَعَالَى: ضَرَبَ اللهُ مَثَلًا أَقُولُ: لَا يَخْفَى عَلَى النَّاقِدِ الْبَصِيرِ وَالْفَطِنِ الْخَبِيرِ مَا فِي تِلْكَ الْآيَاتِ مِنَ التَّعْرِيضِ بَلْ التَّصْرِيحِ بِنِفَاقِ عَايِشَةَ وَحَفْصَةَ وَكُفْرِهِمَا هَلْ يُحْتَمَلُ التَّمْثِيلُ بِامْرَأَتَيْ نُوحٍ وَلُوطٍ فِي تِلْكَ السُّورَةِ الَّتِي سِيقَتْ أَكْثَرُهَا فِي مُعَاتَبَةِ زَوْجَتَيْ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَمَا صَدَرَ عَنْهُمَا بِاتِّفَاقِ الْمُفَسِّرِينَ أَنْ يَكُونَ لِغَيْرِهِمَا وَلَوْ كَانَ التَّمْثِيلُ لِسَائِرِ الْكُفَّارِ لَكَانَ التَّمْثِيلُ بِابْنِ نُوحٍ وَسَائِرِ الْكُفَّارِ الَّذِينَ كَانُوا مِنْ أَقَارِبِ الرُّسُلِ أَوْلَى وَأَحْرَى. وَالْعَجَبُ مِنْ أَكْثَرِ الْمُفَسِّرِينَ كَيْفَ طَوَوْا عَنْ مِثْلِ ذَلِكَ كَشْحًا مَعَ تَعَرُّضِهِمْ لِأَدْنَى إِيمَاءٍ وَأَخْفَى إِشَارَةٍ فِي سَائِرِ الْآيَاتِ."

"His (تَعَالَى) statement:

﴿ضَرَبَ اللَّهُ مَثَلًا﴾

﴿***Allāh presents an example…***﴾

'I say: It is not hidden from a discerning critic and an intelligent knowledgeable person, what exists in those verses of insinuation, or even explicitness, of the *Nifāq* (hypocrisy) and Kufr of \`Ā'ishah and Ḥafṣah. Is it possible to use the example of the wives of Nūḥ and Lūṭ in that *Sūrah*, most of which was cited in rebuke of the two wives of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) and what came from them, by agreement of the *Mufassirīn* (*Tafsīr* scholars) that it was for someone other than them. If the example was for the rest of the disbelievers, then the example of Nūḥ's son and the rest of the disbelievers who were relatives of the Messengers would have been more appropriate and befitting. It is amazing how most of the *Mufassirīn* (*Tafsīr* scholars) ignored such a thing, due to aversion, while they were exposed to the slightest hint, and the most hidden allusion (i.e. to the "*Kufr* of \`Ā'ishah and Ḥafṣah") in all these verses." **[308]**

And *Rāfiḍī* scholar, Sulaymān Ibn \`Abdillāh al-Māḥūzī al-Baḥrānī (d. 1121 H.) said:

"وَلَا يَخْفَى عَلَى الْمُتَأَمِّلِ أَنَّهُ يَدُلُّ عَلَى إِمَامَتِهِمْ وَعِصْمَتِهِمْ وَكَمَالِ وِلَايَتِهِمْ وَوُجُوبِ الِاقْتِدَاءِ بِهِمْ وَأَنَّ مُحَارِبَهُمْ كَمُحَارِبِ الرَّسُولِ وَمُحَارِبَ الرَّسُولِ كَافِرٌ قَطْعًا فَهُوَ يَدُلُّ دَلَالَةً قَاطِعَةً عَلَى كُفْرِ مُعَاوِيَةَ وَابْنِهِ يَزِيدَ وَطَلْحَةَ وَالزُّبَيْرِ وَعَائِشَةَ وَجَمِيعِ مُحَارِبِيهِمْ."

"And it is not hidden from anyone who contemplates, that this indicates their *Imāmah*, their infallibility, the perfection of their *Wilāyah* (i.e. control over all of creation) and the obligation to follow their example, and that the one who wages war against them is like the one who wages war against the Messenger. And the one who wages war against the Messenger is definitely a *Kāfir*. So, it indicates with conclusive evidence, the *Kufr* of Mu\`āwiyah, his son Yazīd, Ṭalḥah, Az-Zubayr, \`Ā'ishah and all those who waged war against them." **[309]**

And *Rāfiḍī* scholar, Ḥusayn Āl \`Uṣfūr (d. 1216 H.) said:

"نَعْتَقِدُ وَنَقْطَعُ بِأَنَّ مُعَاوِيَةَ وَطَلْحَةَ وَالزُّبَيْرَ وَالْمَرْأَةَ وَأَهْلَ النَّهْرَوَانِ وَغَيْرَهُمْ مِمَّنْ حَارَبُوا عَلِيًّا وَالْحَسَنَ وَالْحُسَيْنَ عَلَيْهِمُ السَّلَامُ كُفَّارٌ بِالتَّأْوِيلِ."

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[308] "*Biḥār al-Anwār al-Jāmi\`ah Li-Durar Akhbār al-A'immah al-Aṭhār*", Vol. 22/233

[309] "*Al-Arba\`ūna Ḥadīthan Fī Ithbāt Imāmat Amīr al-Mu'minīn*", Pg. 109

"We believe and are certain that Mu`āwiyah, Ṭalḥah, Az-Zubayr, the woman (i.e. `Ā'ishah), the people of An-Nahrawān and others who waged war against `Alī, Al-Ḥasan and Al-Ḥusayn (عَلَيْهِمْ لسَّلَام) are *Kuffār* according to the understanding (of the *Qur'ān*)." [310]

And *Rāfiḍī* scholar, Yūsuf Āl `Uṣfūr al-Baḥrānī (d. 1186 H.) said:

"أَمَّا عَنْ حَدِيثِ السُّؤْرِ وَحِكَايَةِ عَايِشَةَ فَبَانَ الْوِلَايَةَ الَّتِي هِيَ مِعْيَارُ الْكُفْرِ وَالايمَانِ إِنَّمَا نَزَلَتْ فِي آخِرِ عُمُرِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي غَدِيرِ خُمٍّ وَالْمُخَالَفَةُ فِيهَا الْمُسْتَلْزِمَةُ لِكُفْرِ الْمُخَالِفِ إِنَّمَا وَقَعَتْ بَعْدَ مَوْتِهِ فَلَا يَتَوَجَّهُ الايرَادُ بِحَدِيثِ عَايِشَةَ وَالْغُسْلِ مَعَهَا مِنْ إِنَاءٍ وَاحِدٍ وَمُسَاوَرَتِهَا كَمَا لَا يَخْفَى وَذَلِكَ لِأَنَّهَا فِي حَيَاتِهِ عَلَى ظَاهِرِ الايمَانِ وَإِنْ ارْتَدَّتْ بَعْدَ مَوْتِهِ كَمَا ارْتَدَّ ذَلِكَ الجَمُّ الْغَفِيرُ الْمَجْزُومُ بِايمَانِهِمْ فِي حَيَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."

"As for the '*Ḥadīth* of the Remains' [311] and the narration of `Ā'ishah, it is clear that the *Wilāyah* (i.e. believing that their "*Imāms*" have control over all of creation), which is the criterion (for determining) *Kufr* and *Īmān*, was revealed at the end of his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) life at the creek of Khumm. And the opposition to it (i.e. this belief), which entails the *Kufr* of the one who contradicts it, only occurred after his (i.e. the Prophet's (ﷺ)] death. So, it is incorrect to use, as an objection, the *Ḥadīth* of `Ā'ishah and the performance of *Ġusl* with her from the same vessel, and [his (ﷺ)] utilizing her used water, as is not hidden. And that is because during his life, she outwardly had *Īmān*, <u>even though she apostatized after his death</u>, just as that great multitude whose faith was certain during his (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) life, (later) apostated." [312]

And *Rāfiḍī* scholar, Muḥammad Bāqir al-Majlisī (d. 1111 H.) said:

"وَبِالْجُمْلَةِ بُغْضُهَا لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَوَّلًا وَآخِرًا هُوَ أَشْهَرُ مِنْ كُفْرِ إِبْلِيسَ، فَلَا يُؤْمَنُ عَلَيْهَا التَّدْلِيسُ، وَكَفَى حُجَّةٌ قَاطِعَةً عَلَيْهِ قِتَالُهَا وَخُرُوجُهَا عَلَيْهِ. كَمَا أَنَّهُ كَافِي الدَّلَالَةَ عَلَى كُفْرِهَا وَنِفَاقِهَا الْمَانِعَيْنِ مِنْ قَبُولِ رِوَايَتِهَا مُطْلَقًا."

"And in short, her (i.e. `Ā'ishah's) hatred for the Commander of the Faithful (عَلَيْهِ السَّلَام) [313] first and last, is more famous than the *Kufr* of Iblīs. Therefore, there was no guarantee that she would not perform treachery. And her fighting and rebellion against him is sufficient as a conclusive proof

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[310] "*Maḥāsin al-I`tiqād Fī Uṣūl ad-Dīn*", Pg. 157

[311] Likely referring to the following *Ḥadīth*:

عَنْ المِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِئٍ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: "كُنْتُ أَتَعَرَّقُ العَرْقَ وَأَنَا حَائِضٌ فَيَأْخُذُهُ رَسُولُ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي. وَأَشْرَبُ مِنَ الإِنَاءِ فَيَأْخُذُهُ رَسُولُ الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَضَعُ فَمَهُ حَيْثُ كَانَ فَمِي وَأَنَا حَائِضٌ."

From Al-Miqdām Ibn Shurayḥ Ibn Hāni': From his father who said: `Ā'ishah said: "I used to eat meat from the bone while I was menstruating, and the Messenger of Allāh (ﷺ) would take it and place his mouth where my mouth had been. And I would drink from the vessel, and the Messenger of Allāh (ﷺ) would take it and place its mouth where my mouth had been, and I was menstruating." [Collected by Aṭ-Ṭayālisī (#1,617), `Abdur-Razzaq (#388), Al-Ḥumaydī (#166), Isḥaq Ibn Rāhwayh (#1,574), Aḥmad (24832), Ad-Dārimī (#1,154), Muslim (#618), Ibn Mājah (#643), Abū Dāwūd (#259), An-Nasā'ī (#62) and Abū Ya'lā (#4,771)]

[312] "*Al-Ḥadā'iq an-Nāḍirah Fī Aḥkām al-`Itrah aṭ-Ṭāhirah*", Vol. 5/179

[313] Referring to `Alī (رَضِيَ ٱللَّٰهُ عَنْه)

for it (i.e. her hate for him), just as it is sufficient evidence of her *Kufr* and *Nifāq*, which prevents the acceptance of her narration(s), absolutely." [314]

And *Rāfiḍī* scholar, Yāsir al-Ḥabīb (presently alive) said:

"أَنَّ الْقَوْلَ بِارْتِكَابِ عَائِشَةَ لَعْنَةُ اللَّهِ عَلَيْهَا لِلزِّنَا لَيْسَ أَعْظَمَ مِنْ الْقَوْلِ بِكُفْرِهَا بِإِقْدَامِهَا عَلَى التَّظَاهُرِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ ثُمَّ قَتْلِهِ وَخُرُوجِهَا عَلَى إِمَامِ زَمَانِهَا صَلَوَاتُ اللَّهِ عَلَيْهِ وَهُوَ الَّذِي اتَّفَقَ عَلَيْهِ الْعُلَمَاءُ جَمِيعًا. وَمَا دَامَ الْكَلَامُ فِي ارْتِكَابِهَا لِلزِّنَا هُوَ بَعْدَ اسْتِشْهَادِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ فَإِنَّ نِسْبَةَ الزِّنَا إِلَيْهَا تَكُونُ نِسْبَةً إِلَى امْرَأَةٍ كَافِرَةٍ بَعْدَ انْقِطَاعِ عَلَائِقِ الزَّوْجِيَّةِ، وَلَيْسَ فِي هَذَا حَرَجٌ شَرْعِيٌّ. لَا يَصِحُّ الْقَوْلُ أَنَّ ذَلِكَ مَسٌّ لِعِرْضِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ لِأَنَّ الْمَرْأَةَ قَدْ خَرَجَتْ بِكُفْرِهَا عَنْ هَذَا الْإِطَارِ بَعْدَ اسْتِشْهَادِهِ."

"The statement that `Ā'ishah, may Allāh curse her, committed fornication is not greater than the statement that she was a *Kāfir*, due to her collusion against the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ) then his murder, and her rebelling against the *Imām* of her time (صَلَوَاتُ اللهِ عَلَيْهِ). And this is what all the scholars have agreed upon. And as long as the discussion about her committing fornication is after the martyrdom of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ), then attributing fornication to her is attributing it to a *Kāfir* woman after the severance of marital ties, and there is no *Shar`ī* (legal) offense in this. It is not correct to say that this is an insult to the honour of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وِسَلَّمَ), because the woman exited from this domain with her *Kufr*, after his martyrdom." [315]

And what could qualify more as "…extending their tongues against `Ā'ishah, the *Ṣiddīqah* (رَضِيَ ٱللَّهُ تَعَالَى عَنْهَا) and speaking about her in a way that is not appropriate for her status…" than to make *Takfīr* of her?!

Continuing with the commentary of Ibn `Ābidīn (رَحِمَهُ الله)

What else can be presented to demonstrate the opinion of Ibn `Ābidīn regarding the potential areas for which the *Rāfiḍah* could be considered *Kuffār*?

Ibn `Ābidīn (رَحِمَهُ الله) said:

[314] "*Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A'immah al-Aṭhār*", Vol. 28/150
[315] https://www.alqatrah.net/an17
Again, how can these accusations of treachery, fornication and apostasy against the household of the Messenger of Allāh (ﷺ) still be published, and publicly available on websites of still-living *Rāfiḍī* scholars, after `Alī al-Khamenei reformed the religion of the *Rāfiḍah* and prohibited these insults in 2010? Could it be because it was never genuine in the first place, and that these *Fatāwā* are simply public forms of *Taqiyyah*, which the *Rāfiḍah* and their scholars easily recognize and dismiss?

"وَبِهَذَا ظَهَرَ أَنَّ الرَّافِضِيَّ إنْ كَانَ مِمَّنْ يَعْتَقِدُ الْأُلُوهِيَّةَ فِي عَلِيٍّ أَوْ أَنَّ جِبْرِيلَ غَلِطَ فِي الْوَحْيِ أَوْ كَانَ يُنْكِرُ صُحْبَةَ الصِّدِّيقِ أَوْ يَقْذِفُ السَّيِّدَةَ الصِّدِّيقَةَ فَهُوَ كَافِرٌ لِمُخَالَفَتِهِ الْقَوَاطِعَ الْمَعْلُومَةَ مِنْ الدِّينِ بِالضَّرُورَةِ. بِخِلَافِ مَا إذَا كَانَ يُفَضِّلُ عَلِيًّا أَوْ يَسُبُّ الصَّحَابَةَ فَإِنَّهُ مُبْتَدِعٌ لَا كَافِرٌ كَمَا أَوْضَحْته فِي كِتَابِي تَنْبِيهُ الْوُلَاةِ وَالْحُكَّامِ عَامَّةَ أَحْكَامِ شَاتِمِ خَيْرِ الْأَنَامِ أَوْ أَحَدِ الصَّحَابَةِ الْكِرَامِ عَلَيْهِ وَعَلَيْهِمْ الصَّلَاةُ وَالسَّلَامُ."

"And with this, it became clear that if the *Rāfiḍī* is from those who believes in the divinity of `Alī, or that Jibrīl made a mistake in the Revelation, or denies that Abū Bakr was a *Ṣaḥābī*, or accuses the *Sayyidah* the *Ṣiddīqah* [316] (of fornication), then he is a *Kāfir*, because he is contradicting the decisive principles <u>which are known by necessity in the religion</u>. [317] This is contrary to if he (simply) prefers `Alī (as the first *Khalīfah*) or swears at the *Ṣaḥābah*. In that case, he is an innovator, not a *Kāfir*, as I have explained in my book '*Tanbīh al-Wulāt wal-Ḥukkām `Āmmat Aḥkām Shātim Khāyr al-Anām Aw Aḥad aṣ-Ṣaḥābah al-Kirām `Alayhi wa `Alayhim aṣ-Ṣalāt was-Salām* (Informing The Authorities And Rulers Of All Of The Rulings Of Those Who Insult The Best Of Mankind Or One Of The Noble Companions, May The Blessings And Peace Of Allāh Be Upon Him And Them)'." [318]

So yes, in this quote, Ibn `Ābidīn (رَحِمَهُ الله) differentiated between those who insult the *Ṣaḥābah* vs. the many other forms of *Kufr* that he mentions, which are famously found among the *Rāfiḍah* (many of which their own scholars consider required pillars of being members of their religion). However, as we pointed out previously, other scholars from *Ahl as-Sunnah* did not. Is the opinion of Ibn `Ābidīn (رَحِمَهُ الله) in this topic more valid than those scholars who disagreed with him? If yes, then why?

And it's true that, in this quote, Ibn `Ābidīn <u>does</u> preface his statement by saying "…if the *Rāfiḍī* is from those who…" implying that someone would need to be sure any of these other forms of *Kufr* apply to them, before *Takfīr* is performed. Again, is this opinion of Ibn `Ābidīn (رَحِمَهُ الله) more valid than those scholars from *Ahl as-Sunnah* who differed with him about this? If yes, then why?

On the other hand, Ibn `Ābidīn (رَحِمَهُ الله) also says the following:

"مَطْلَبٌ فِي أَهْلِ الْأَهْوَاءِ إذَا ظَهَرَتْ بِدْعَتُهُمْ:

[316] Referring to `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا)

[317] Notice that Ibn `Ābidīn – who Daniel is invoking to prove his point here – clearly refers to these issues as *'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah' (i.e. Known in the religion by Necessity)*, whereas Daniel stated: ***"…the onus is on my opponents to identify a belief that the Twelvers have that contradicts what's 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'…"*** Does this mean that Daniel would concede that Ibn `Ābidīn (رَحِمَهُ الله) – the one who is he quoting here and relying upon his statements to prove his case – is actually one of his "opponents", since he did exactly that?

[318] "*Ḥāshiyat Radd al-Muḥtār `Alad-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣār*", by Ibn `Ābidīn, Vol. 3/46

وَفِي نُورِ الْعَيْنِ عَنْ التَّمْهِيدِ: أَهْلُ الْأَهْوَاءِ إذَا ظَهَرَتْ بِدْعَتُهُمْ بِحَيْثُ تُوجِبُ الْكُفْرَ فَإِنَّهُ يُبَاحُ قَتْلُهُمْ جَمِيعًا إذَا لَمْ يَرْجِعُوا وَلَمْ يَتُوبُوا، وَإِذَا تَابُوا وَأَسْلَمُوا تُقْبَلُ تَوْبَتُهُمْ جَمِيعًا إلَّا الْإِبَاحِيَّةَ وَالْغَالِيَةَ وَالشِّيعَةَ مِنْ <u>الرَّوَافِضِ</u> وَالْقَرَامِطَةَ وَالزَّنَادِقَةَ مِنْ الْفَلَاسِفَةِ <u>لَا تُقْبَلُ تَوْبَتُهُمْ بِحَالٍ مِنْ الْأَحْوَالِ، وَيُقْتَلُ بَعْدَ التَّوْبَةِ وَقَبْلَهَا لِأَنَّهُمْ لَمْ يَعْتَقِدُوا بِالصَّانِعِ تَعَالَى حَتَّى يَتُوبُوا وَيَرْجِعُوا إلَيْه."</u>

"A section regarding the people of whims when their innovations become apparent:

"In '*Nūr al-`Ayn*', [319] from the preface: The people of whims, when their innovations become apparent to the point that they necessitate disbelief, then it is permissible to execute all of them if they do not return (to *Islām*) and do not repent. And if they repent and re-enter *Islām*, then their repentance is accepted; all of them except for the *Ibāḥiyyah*, [320] the *Ġāliyyah* [321] and the <u>*Rāfiḍīs*</u> from the *Shī`ah*, the Qarmatians and *Zindīqs* from amongst the philosophers. <u>Their repentance is not accepted under any circumstances, and they are (even to be) executed after repentance or before it, because they did not believe in the Maker (تَعَالَى) in order for them to repent and return to Him.</u>" [322]

So, in this quote, Ibn `Ābidīn (رَحِمَهُ الله) discusses those groups whose *Bid`ah* actually constitutes *Kufr*, and he distinguishes between those whose repentance would bring them back into *Islām* vs. those who he says were never Muslims in the first place, in order to re-enter *Islām*. And among those who he said "…did not believe in in the Maker (تَعَالَى) in order for them to repent…" are the "*Rāfiḍīs*." And based on this quote, if it weren't for his other statements which demonstrate that he at least changed his opinion on this issue at some point, or simply held an inconsistent position on this topic, Ibn `Ābidīn could have been listed among those scholars who considered each and every layperson *Rāfiḍī* to be a *Kāfir*.

The point is, look how Daniel presented that the only deviance that the *Rāfiḍah* could be guilty of would be their preference of `Alī (رَضِيَ ٱللَّٰهُ عَنْه) over Abū Bakr and `Umar (رَضِيَ الله عَنْهُمَا) as first *Khalīfah*. And look how Daniel invokes the name of Ibn `Ābidīn to justify what he has claimed. Do these verbatim quotes from Ibn `Ābidīn (رَحِمَهُ الله) suggest anything like this? Obviously not.

Additional Point: Is Ibn `Ābidīn's opinion (i.e. *"…judging someone to be a Kāfir because he insults Abū Bakr and `Umar or some other companion, is a weak view…"*) even something that is agreed upon by *Ahl as-Sunnah*?

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[319] It appears he is referring to the book "*Nūr al-`Ayn Fī Iṣlāḥ Jāmi` al-Fuṣūlayn*", by Muḥyiddīn Muḥammad Ibn Aḥmad ar-Rūmī at-Tawqī`ī (d. 1031 H.)

[320] Literally translated, it is 'those who permit.' It is likely that what is being referred to here are extremist *Ṣūfī* sects that stated that they are incapable of avoiding sins. And Allāh knows best.

[321] Literally translated, it is 'the extremists'. In context, this refers to the most extreme sects of the *Shī`ah*, in general. But look how Ibn `Ābidīn (رَحِمَهُ الله) first mentions 'the extremists' and then immediately the '<u>*Rāfiḍīs*</u> from the *Shī`ah'* to <u>both</u> be those whose repentance is not accepted!

[322] "*Radd al-Muḥtār `Alad-Durr al-Mukhtār*", Vol. 4/243

In the introduction to this section, we pointed out how Daniel created a strawman argument, by pretending that the only basis upon which the *Rāfiḍah* could be accused of *Kufr*, individually and specifically, would be their insulting Abū Bakr and `Umar and others from the *Ṣaḥābah* (رَضِيَ اللَّهُ عَنْهُم) and then he pointed out how Ibn `Ābidīn (رَحِمَهُ الله) considered this a weak view. But was Ibn `Ābidīn (رَحِمَهُ الله) correct about this? What did others from *Ahl as-Sunnah* say about these common – often required – insulting statements towards *Ṣaḥābah* (رَضِيَ اللَّهُ عَنْهُم), uttered by modern-day *Rāfiḍī*/Twelvers?

Al-Awzā`ī [323] (d. 157 H.) said:

"مَنْ شَتَمَ أبا بَكْرٍ الصِدِّيْقَ رَضِيَ اللهُ عَنْهُ فَقَدِ ارْتَدَّ عَنْ دِيْنِهِ وَأَبَاحَ دَمَهُ."

"Whoever swears at Abū Bakr aṣ-Ṣiddiq (رَضِيَ ٱللَّهُ عَنْه) has apostatized from his religion, and permitted his blood." [324]

`Abdur-Raḥmān Ibn Mahdī (d. 198 H.):

وَقَالَ مُحَمَّدُ بْنُ بَشَّارٍ: قُلْتُ لِعَبْدِ الرَّحْمَنِ بْنِ مَهْدِيٍّ: "أَحْضرُ جَنَازَةَ مَنْ سَبَّ أَصْحَابَ رَسُولِ اللَّهِ؟" فَقَالَ: "لَوْ كَانَ مِنْ عَصَبَتِي مَا وَرِثْتُهُ."

And Muḥammad Ibn Bashār said: "I said to `Abdur-Raḥmān Ibn Mahdī: 'Can I attend the funeral of one who swore at the *Ṣaḥābah* of the Messenger of Allāh?' He said: 'If he had been from my clan, I would not have (even permitted) inheritance from him.'" [325]

And, just as the inheritance from a deceased Muslim relative is the right of his descendants, performing the funeral prayer for a deceased Muslim is his *Islāmic* right. Therefore, to deny the right of each of these duties is to very clearly infer the one being asked about was NOT a Muslim.

Muḥammad Ibn Yūsuf al-Firyābī [326] (d. 212 H.):

أَخْبَرَنِي حَرْبُ بْنُ إِسْمَاعِيلَ الْكَرْمَانِيُّ قَالَ: ثَنَا مُوسَى بْنُ هَارُونَ بْنِ زِيَادٍ قَالَ: سَمِعْتُ الْفِرْيَابِيَّ وَرَجُلٌ يَسْأَلُهُ عَمَّنْ شَتَمَ أَبَا بَكْرٍ قَالَ: "كَافِرٌ." قَالَ: "فَيُصَلَّى عَلَيْهِ؟" قَالَ: "لَا." وَسَأَلْتُهُ كَيْفَ يُصْنَعُ بِهِ وَهُو يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: لَا تَمَسُّوهُ بِأَيْدِيكُمْ. ارْفَعُوهُ بِالْخَشَبِ حَتَّى تُوَارُوهُ فِي حُفْرَتِهِ."

"Ḥarb Ibn Ismā`īl al-Karmānī informed me, saying: 'Mūsā Ibn Hārūn Ibn Ziyād told us, saying: 'I heard Al-Firyābī, when a man asked him about someone who swore at Abū Bakr. He said: '(He is

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[323] He was an *Imām* of *Ahl as-Sunnah* in *`Aqīdah* and *Fiqh*, and had a *Mathhab* that was followed in Ash-Shām and Al-Andalus for a period

[324] "*Ash-Sharḥ wal-Ibānah `An Uṣūl as-Sunnah wad-Diyānah wa Mujānabat al-Mukhālifīn wa Mubāyanat Ahl al-Ahwā' al-Māriqīn*", by Ibn Baṭṭah al-`Ukbarī (#208)

[325] "*Ash-Sharḥ wal-Ibānah `An Uṣūl as-Sunnah wad-Diyānah wa Mujānabat al-Mukhālifīn wa Mubāyanat Ahl al-Ahwā' al-Māriqīn*", by Ibn Baṭṭah al-`Ukbarī (#197)

[326] He was an *Imām* of *Ahl as-Sunnah* and a *Shaykh* of Aḥmad Ibn Ḥanbal and Al-Bukhārī

a) *Kāfir*.' He said: 'Should the funeral prayer be offered for him?' He said: 'No.' I asked him: 'Then what should be done with him, since he said: *Lā Ilāha Ill Allāh*?' He said: 'Do not touch him with your hands. Carry him upon (a piece of) wood, until you bury him in his hole.'" [327]

And unlike what Daniel tried to claim, which is that the scholarly statements regarding the impermissibility of performing the funeral prayer upon the *Rāfiḍah* was merely due to their *Bid`ah*, Al-Firyābī (رَحِمَهُ الله) has clarified here that his prohibiting this prayer – despite their uttering '*Lā Ilāha Ill Allāh'* – was due to his *Kufr*. He even says: "Do not touch him with your hands. Carry him upon (a piece of) wood, until you bury him in his hole," clearly showing that he considered the corpse of an apostate to be ritually impure (*Najas*). And although there is a well-known difference of opinion from the scholars of *Fiqh* on this topic, [328] this is clearly what he's alluding to with this statement, as there is no opinion in existence among the jurists that the corpse of a Muslim innovator is considered ritually impure (*Najas*).

Bishr Ibn al-Ḥārith (d. 227 H.) [329] said:

"مَنْ شَتَمَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَهُوَ كَافِرٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مِنَ الْمُسْلِمِينَ."

"Whoever swears at the *Ṣaḥābah* of the Messenger of Allāh (ﷺ) then he is a *Kāfir*, even if he fasts and prays and claims that he is a Muslim." [330]

Aḥmad Ibn Ḥanbal (d. 241 H.) said:

"أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ قَالَ: سَأَلْتُ أَبِي عَنِ رَجُلٍ شَتَمَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. فَقَالَ: مَا أُرَاهُ عَلَى الْإِسْلَامِ."

(As narrated by) `Abdullāh Ibn Aḥmad Ibn Ḥanbal informed us, saying: "I asked my father about a man who swore at an (individual) man from the *Ṣaḥābah* of the Prophet (ﷺ), so he said: "I do not consider him to be upon *Islām*." [331]

And:

"أَخْبَرَنَا أَبُو بَكْرٍ الْمَرُّوذِيُّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ مَنْ يَشْتِمُ أَبَا بَكْرٍ وَعُمَرَ وَعَائِشَةَ؟ قَالَ: مَا أُرَآهُ عَلَى الْإِسْلَامِ، قَالَ: وَسَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: قَالَ مَالِكٌ: الَّذِي يَشْتِمُ أَصْحَابَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ لَهُ سَهْمٌ أَوْ قَالَ: نَصِيبٌ فِي الْإِسْلَامِ."

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[327] "*As-Sunnah*", by Abū Bakr Ibn al-Khallāl (#794)

[328] Concerning the *Ṭahārah* vs. *Najāsah* of the *Kuffār*, there are three opinions: The first is that they are *Najas* while alive and dead. This is an opinion in the *Mālikī Mathhab*, and of Ibn Ḥazm from the *Ṭhāhiriyyah*. The second is that they are *Ṭāhir* while alive and *Najas* when dead. This is also an opinion in the *Mālikī Mathhab*, and of Abū Aḥmad al-Karajī from the *Ṭḥāhiriyyah*. The third is that they are *Ṭāhir* while alive and dead. This is the opinion of the vast majority.

[329] He was an *Imām* praised by Aḥmad Ibn Ḥanbal, Ibrāhīm al-Ḥarbī and others.

[330] "*Ash-Sharḥ wal-Ibānah `An Uṣūl as-Sunnah wad-Diyānah wa Mujānabat al-Mukhālifīn wa Mubāyanat Ahl al-Ahwā' al-Māriqīn*", by Ibn Baṭṭah al-`Ukbarī (#207)

[331] "*As-Sunnah*", by Abū Bakr Ibn al-Khallāl (#782)

Abū Bakr al-Marrūthī informed us, saying: “I asked Abū `Abdillāh about someone who curses Abū Bakr, `Umar and `Ā’ishah?” He said: “I do not consider him to be upon *Islām*.” He said: ‘And I heard Abū `Abdillāh say: ‘Mālik said: ‘The one who insults the *Ṣaḥābah* of the Prophet (ﷺ), has no share…” or he said: “…no portion of *Islām*.” [332]

Al-Marġīnānī al-Ḥanafī (d. 593 H.) [333] said:

"وَالرَّافِضِيُّ إنْ فَضَّلَ عَلِيًّا فَهُوَ مُبْتَدِعٌ. وَإِنْ أَنْكَرَ خِلَافَةَ الصِّدِّيقِ فَهُوَ كَافِرٌ."

“And the *Rāfiḍī*, if he prefers `Alī, then he is an innovator (*Mubtadi`*). But if he denies (the validity of) the *Khilāfah* of Abū Bakr, then he is a *Kāfir*.” [334]

As-Subkī (d. 756 H.) [335] said:

"احْتَجَّ الْمُكَفِّرُونَ لِلشِّيعَةِ وَالْخَوَارِجِ بِتَكْفِيرِهِمْ لِأَعْلَامِ الصَّحَابَةِ رَضِيَ اللَّهُ عَنْهُمْ وَتَكْذِيبِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَطْعِهِ لَهُمْ بِالْجَنَّةِ. وَهَذَا عِنْدِي احْتِجَاجٌ صَحِيحٌ فِيمَنْ ثَبَتَ عَلَيْهِ تَكْفِيرُ أُولَئِكَ. وَأَجَابَ الْآمِدِيُّ بِأَنَّهُ إنَّمَا يَلْزَمُ أَنْ لَوْ كَانَ الْمُكَفِّرُ يَعْلَمُ بِتَزْكِيَةِ مَنْ كَفَّرَهُ قَطْعًا عَلَى الْإِطْلَاقِ إلَى مَمَاتِهِ بِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ وَعُثْمَانُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ إلَى آخِرِهِمْ. وَإِنْ كَانَ هَذَا الْخَبَرُ لَيْسَ مُتَوَاتِرًا لَكِنَّهُ مَشْهُورٌ مُسْتَفِيضٌ وَعَضَّدَهُ إجْمَاعُ الْأُمَّةِ عَلَى إمَامَتِهِمْ وَعُلُوِّ قَدْرِهِمْ وَتَوَاتُرِ مَنَاقِبِهِمْ أَعْظَمَ التَّوَاتُرِ الَّذِي يُفِيدُ تَزْكِيَتَهُمْ فَبِذَلِكَ نَقْطَعُ بِتَزْكِيَتِهِمْ عَلَى الْإِطْلَاقِ إلَى مَمَاتِهِمْ لَا يَخْتَلِجُنَا شَكٌّ فِي ذَلِكَ."

“Those who declare the *Shī`ah* and the *Khawārij* to be *Kuffār* have used as evidence their *Takfīr* of the prominent *Ṣaḥābah* (رَضِيَ اللَّهُ عَنْهُم) and their inner disbelief of the Prophet (ﷺ), in his guarantee that they will enter *Jannah*. <u>And in my opinion, this is a correct argument concerning those who have been proven to declare those ones to be *Kuffār*</u>. And Al-Āmidī responded by saying that it is only necessary if the one who declares someone a *Kāfir* knows of the *Tazkiyah* (approval) of the one he declares a *Kāfir*, without doubt, and unrestrictedly, until his death, based on his statement (ﷺ): *‘Abū Bakr is in Jannah. And `Umar is in Jannah. And `Uthmān is in Jannah. And `Alī is in Jannah…’* [336] – until the end of them. And even though this report is not *Mutawātir* (narrated by multiple transmitters), it is well-known and widespread and supported by the consensus of the *Ummah* regarding (the validity of) their leadership (*Imāmah*), their high status, and their often-narrated virtues, with the greatest of often-narrated (statements), which indicates their being approved of [i.e. by the Messenger of Allāh (ﷺ)]. So, with that, we are certain of their approval absolutely until their death, and we have no doubt about that.” [337]

And he said:

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[332] “*As-Sunnah*”, by Abū Bakr Ibn al-Khallāl (#779)
[333] He was from the major jurists of the *Ḥanafī Mathhab*
[334] “*Majma` al-Anhur Fī Sharḥ Multaqā al-Abḥur*”, Dāmād Afandī `Abdur-Raḥmān Shaykhī Zādah al-Ḥanafī, Vol. 1/108
[335] He was labeled “*Shaykh al-Islām*” by many within the Shāfi`ī Mathhab
[336] Referring to the ‘*Ḥadīth* of the Ten’ who were specifically mentioned as being in *Jannah*, which we narrated earlier.
[337] “*Fatāwā as-Subkī* ”, Vol. 2/569

"وَأَمَّا الرَّافِضِيُّ فَإِنَّهُ يُبْغِضُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا لِمَا اسْتَقَرَّ فِي ذِهْنِهِ بِجَهْلِهِ وَمَا نَشَأَ عَلَيْهِ مِنْ الْفَسَادِ عَنْ اعْتِقَادِهِ ظُلْمَهُمَا لِعَلِيٍّ، وَلَيْسَ كَذَلِكَ وَلَا عَلِيٌّ يَعْتَقِدُ ذَلِكَ فَاعْتِقَادُ الرَّافِضِيِّ ذَلِكَ يَعُودُ عَلَى الدِّينِ بِنَقْصٍ؛ لِأَنَّ أَبَا بَكْرٍ وَعُمَرَ هُمَا أَصْلٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهَذَا مَأْخَذُ التَّكْفِيرِ بِبُغْضِ الرَّافِضَةِ لَهُمَا وَسَبِّهِمْ لَهُمَا."

"As for the *Rāfiḍī*, then indeed, he hates Abū Bakr and `Umar (رَضِيَ اللَّهُ عَنْهُمَا) because of what has settled in his mind (i.e. his presuppositions, based on a fabricated historical narrative), due to his ignorance and the corruption upon which he was raised, from his belief in their oppression of `Alī. But this was not the case, and `Alī (himself) did not even believe this. So, the belief of the *Rāfiḍī* in this (topic) leads to a defect in the religion, because Abū Bakr and `Umar were a fundamental source (of truth) after the Prophet (ﷺ). So, this is the basis for declaring them *Kuffār*, due to the hatred of the *Rāfiḍah* towards them, and their swearing at them." [338]

And he said:

"وَتَحْرِيمُ سَبِّ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ مَعْلُومٌ مِنْ الدِّينِ بِالضَّرُورَةِ بِالنَّقْلِ الْمُتَوَاتِرِ عَلَى حُسْنِ إسْلَامِهِ وَأَفْعَالِهِ الدَّالَّةِ عَلَى إيمَانِهِ وَأَنَّهُ دَامَ عَلَى ذَلِكَ إلَى أَنْ قَبَضَهُ اللَّهُ تَعَالَى هَذَا لَا شَكَّ فِيهِ."

"And the prohibition of swearing at (Abū Bakr) *Aṣ-Ṣiddīq* (رَضِيَ اللَّهُ عَنْهُ) is known in the religion by necessity, [339] based on the multiple transmitted narrations about his excellent *Islām* and deeds that indicate his *Īmān*, and that he continued upon that until Allāh (تَعَالَى) took him. There is no doubt about this." [340]

Ad-Damīrī ash-Shāfi`ī (d. 808 H.) [341] said:

"أَمَّا مَنْ نَفَى إِمَامَةَ أَبِي بَكْرٍ أَوْ قَذَفَ عَائِشَةَ فَقَدْ كَفَرَ."

"As for whoever denies the *Imāmah* of Abū Bakr or accuses `Ā'ishah (of *Zinā*), then he has committed *Kufr*." [342]

And Muḥammad Ibn Muḥammad al-Bazzāzī al-Ḥanafī (d. 827 H.) [343] said:

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[338] "*Fatāwā as-Subkī* ", Vol. 2/576

[339] **Please note:** What was the challenge issued earlier? ***"Given this first principle, the onus is on my opponents to identify a belief that the Twelvers have that contradicts what's 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity)****."*** And what was stated later, when an attempt was made to excuse the *Rāfiḍah*/Twelvers for their insulting Abū Bakr (رَضِيَ اللَّهُ عَنْهُ), based on *Al-`Uthr bil-Jahl* (i.e. the excuse of ignorance)? ***"However, the Twelver Shī`ah does not believe in the prohibition of cursing Abū Bakr, let alone believe that it's known with certainty that the Prophet taught such a prohibition."*** It seems this challenge was accepted and met by *Imām* As-Subkī (رَحِمَهُ الله), nearly 700 years ago!

[340] "*Fatāwā as-Subkī* ", Vol. 2/587

[341] He was a *Shāfi`ī* scholar of *Fiqh*, *Ḥadīth*, *Tafsīr* and language

[342] "*An-Najm al-Wahhāj Fī Sharḥ al-Minhāj* ", Vol. 10/323

[343] He was from the *Muftīs* of the *Ḥanafīs*, and became famous for speaking out against and issuing *Fatāwā* making *Takfīr* of Tamerlane.

"وَمَنْ أَنْكَرَ خِلَافَةَ أَبِي بَكْرٍ فَهُوَ كَافِرٌ فِي الصَّحِيحِ. وَمُنْكِرُ خِلَافَةِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ فَهُوَ كَافِرٌ فِي الْأَصَحِّ. وَيَجِبُ إكْفَارُ الْخَوَارِجِ بِإِكْفَارِ عُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَالزُّبَيْرِ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمْ. وَفِي الْخُلَاصَةِ: الرَّافِضِيُّ إِذَا كَانَ يَسُبُّ الشَّيْخَيْنِ وَيَلْعَنُهُمَا فَهُوَ كَافِرٌ."

"And whoever denies the *Khilāfah* of Abū Bakr is a *Kāfir* according to the correct opinion. And whoever denies the *Khilāfah* of `Umar (رَضِيَ ٱللَّهُ عَنْه) is a *Kāfir* according to the most correct opinion. And it is obligatory to declare the *Khawārij* to be *Kuffār*, due to their declaring `Uthmān, `Alī, Ṭalḥah, Az-Zubayr and `Ā'ishah (رَضِيَ اللَّهُ عَنْهُم) to be *Kuffār*. And in *'Al-Khulāṣah'* [344] (it says): 'If a *Rāfiḍī* swears at and curses the two *Shaykhs* (i.e. Abū Bakr and `Umar), then he is a *Kāfir*." [345]

And Ibn ash-Shiḥnah (d. 882 H.) [346] said:

"الرَّافِضِيُّ إِذَا كَانَ يَسُبُّ الشَّيْخَيْنِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا وَيَلْعَنُهُمَا يَكُونُ كَافِرًا وَإِنْ كَانَ يُفَضِّلُ عَلِيًّا عَلَى أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَجْمَعِينَ لَا يَكُونُ كَافِرًا لَكِنَّهُ يَكُونُ مُبْتَدِعًا."

"If a *Rāfiḍī* insults and curses the two *Shaykhs* (رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا) he is a *Kāfir*. But if he (merely) prefers `Alī over Abū Bakr and `Umar (رَضِيَ اللَّهُ عَنْهُمَا أَجْمَعِين) he is not a *Kāfir*, however, he would be a *Mubtadi`* (i.e. an innovator)." [347]

And Al-Kharashī (d. 1101 H.) [348] said:

"فَإِنَّ مَنْ رَمَى عَائِشَةَ بِمَا بَرَّأَهَا اللَّهُ مِنْهُ بِأَنْ قَالَ: زَنَتْ أَوْ أَنْكَرَ صُحْبَةَ أَبِي بَكْرٍ أَوْ إِسْلَامَ الْعَشْرَةِ أَوْ إِسْلَامَ جَمِيعِ الصَّحَابَةِ أَوْ كَفَّرَ الْأَرْبَعَةَ أَوْ وَاحِدًا مِنْهُمْ كَفَرَ."

"And whoever accuses `Ā'ishah of what Allāh declared her innocent of, such as saying: 'She committed fornication', or denies the (status of) Abū Bakr as a *Ṣaḥābī*, the *Islām* of 'The Ten' (i.e. those who were specifically promised *Jannah*) or the *Islām* of all the *Ṣaḥābah*, or declares the four (i.e. Abū Bakr, `Umar, `Uthmān and `Ā'ishah) to be *Kuffār*, or (even) one of them, then he disbelieves." [349]

Therefore, suffice it to say that Ibn `Ābidīn's opinion that insulting, reviling or cursing the *Ṣaḥābah* is not grounds for *Takfīr* of the *Rāfiḍah* is certainly <u>not</u> a matter of consensus among *Ahl as-Sunnah*. But notice how Daniel stands behind Ibn `Ābidīn's view that performing *Takfīr* on the basis of insulting Abū Bakr and `Umar (رَضِيَ اللَّهُ عَنْهُمَا) or other individuals from the *Ṣaḥābah*, is a weak opinion, without offering any evidence for that conclusion. He simply asserts it, as if stating

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[344] Referring to the encyclopedia of *Ḥanafī* Jurisprudence *"Khulāṣat ad-Dala'il Fī Tanqiḥ al-Masa'il"*, by Ḥusamuddīn ar-Rāzī (d. 598 H.)
[345] *"Al-Fatāwā al-Bazzāziyyah"*, Vol. 6/318
[346] He was a *Ḥanafī* jurist and historian.
[347] *"Lisān al-Ḥukkām Fī Ma`rifat al-Aḥkām"*, Pg. 414
[348] He was from the jurists of the *Mālikī Mathhab* and first *Imām* of the Azhar university.
[349] *"Sharḥ al-Kharashī `Alā Mukhtaṣar Khalīl"*, Vol. 8/74

that opinion is all it takes to be correct. Now contrast that with those who view this swearing and cursing of those whom we know Allāh (تَعَالَىٰ) was pleased with to be *Kufr*, because they say the virtues of these companions reaches the level of 'Known in the Religion by Necessity', and because they were mentioned in the '*Ḥadīth* of the Ten' and because of the Mutawātir reports of their virtues in the texts of the *Sharī'ah*.

- ***These scholars are pointing to the beliefs of Twelvers and saying none of this contradicts what is known with certainty from the Prophet (ﷺ). Therefore, we cannot declare them Kāfir. If my opponents know better than Imām Ġazālī or Ibn `Ābidīn and can point to some widely held well or doctrine that's opposed to 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity)****, please share.***

This is an utterly laughable statement. Not only is this statement something that an *Islāmically* uneducated layperson would say to justify his *Taqlīd* (i.e. blind-following) of any scholar or *Shaykh* [350] it is likewise so easily responded to by reversing the question 180°:

If Daniel believes he knows more about the *Islāmic* ruling upon *Rāfiḍī Shi`ah* layperson individuals than Ṭalḥah Ibn Muṣarrif (d. 112 H.), Abū Yūsuf al-Qāḍī (d. 182 H.), `Abdur-Raḥmān Ibn Mahdī (d. 198 H.), Muḥammad Ibn Yūsuf al-Firyābī (d. 212 H.), Abū `Ubayd al-Qāsim Ibn Sallām (d. 224 H.), Aḥmad Ibn Yūnus (d. 227 H.), Aḥmad Ibn Ḥanbal (d. 241 H.), Muḥammad Ibn Ismā`īl al-Bukhārī (d. 256 H.), Abū Bakr al-Athram (d. 261 H.), Abū Ḥātim ar-Rāzī (d. 277 H.), Abū Manṣūr `Abdul-Qāhir al-Baġdādī (d. 429 H.), Ibn Ḥazm (d. 456 H.), As-Sam`ānī (d. 562 H.), Al-Qarāfī (d. 684 H.), Abū Ḥāmid al-Maqdisī (d. 888 H.), Abuth-Thanā' al-Ālūsī (d. 1270 H.), Muḥammad Ibn Abdil-Wahhāb (d. 1206 H.) or Ṣiddīq Ḥasan Khān (d. 1307 H.) then please let him share!

Honestly, it's an embarrassment to even have to demonstrate how silly this assertion is. Let us move on from this.

- ***That's their first hurdle. The second principle, the second hurdle is `Uthr, or 'excuse'. Even if my opponents find something that's 'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*** *(i.e. Known in the Religion by Necessity)* ***that Twelvers reject, that doesn't mean they're Kāfir. This is because modern Shī`ah have an acceptable excuse. They may be genuinely ignorant. Therefore, they're excused, due to their ignorance. This is known as 'Al-`Uthr bil-Jahl'*** *(i.e. the Excuse of Ignorance)****. 'Al-`Uthr Bil-Jahl' is based on the Qur'ān.***

Response: *"They may be genuinely ignorant. Therefore, they're excused, due to their ignorance."*

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[350] And how many of us, over the decades, have heard this exact statement uttered in defense of practically ANY *Muqallid* (blind-follower) of any *Fiqh* opinion found in any legal school of thought? If someone were to differ with a dominant legal opinion within the *Ḥanafī* school on some topic (for instance), in favour of an alternate legal opinion, how often would someone say in response: "Oh, I suppose you know better than Abū Ḥanīfah!" Does such a reflexively weak response even warrant a reply?

Just before we dive into *'Al-`Uthr bil-Jahl'* (i.e. the Excuse of Ignorance), let's take a quick look at these two separate "hurdles" which Daniel is describing; (1) *'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'* (i.e. Known in the Religion by Necessity) and (2) *Al-`Uthr bil-Jahl* (i.e. the Excuse of Ignorance). Firstly, *'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'* means exactly that. It refers to something that cannot be unknown, which definitionally precludes someone claiming they were ignorant about it. Once something has been defined as *'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*, the excuse of ignorance has effectively been eliminated. Someone simply cannot be ignorant of something, which is impossible not to know. Therefore, if something exists in the religion of the *Rāfiḍāh* which contradicts what is defined as *'Ma`lūm Min ad-Dīn biḍ-Ḍarūrah'*, it is impossible for them to invoke '*Al-`Uthr bil-Jahl'*. Therefore, the linear sequence of "hurdles" 1 and 2 in Daniel's list above are nonsensical, because if hurdle #1 is passed, this would automatically eliminate the existence of hurdle #2. Likewise, if hurdle #2 were substantiated as genuine, that would definitionally preclude the validity of hurdle #1 in the first place.

So now we are back to the subject of the *Fiqh* of *Takfīr*, which is a much more elevated topic than the former section. Specifically, '*Al-`Uthr bil-Jahl'* (the Excuse of Ignorance). As a *Fiqhī* principle, we do agree that this is a preventative factor from the application of *Takfīr* upon individuals, generally speaking. In other words, if it is conceivable that an individual truly was ignorant of the prohibition of the *Kufr* he utters, performs or believes, he is potentially excused from that *Kufr*, and *Takfīr* would not be applied to him. [351]

For instance, it was narrated in a *Ḥadīth* from Abū Hurayrah, that the Messenger of Allāh (ﷺ) said:

قَالَ رَجُلٌ لَمْ يَعْمَل حَسَنَةً قَطُّ لِأَهْلِهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ أَذْرُوا نِصْفَهُ فِي البَرِّ وَنِصْفَهُ فِي البَحْرِ فَوَاللهِ لَئِنْ قَدَرَ اللهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ العَالَمِينَ. فَلَمَّا مَاتَ الرَّجُلُ فَعَلُوا مَا أَمَرَهُمْ بِهِ فَأَمَرَ اللهُ البَرَّ فَجَمَعَ مَا فِيهِ وَأَمَرَ البَحْرَ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ: لِمَ فَعَلْتَ هَذَا؟ قَالَ: مِنْ خَشْيَتِكَ يَا رَبِّ وَأَنْتَ أَعْلَمُ قَالَ: فَغَفَرَ لَهُ."

"A man who never did a good deed said to his family, when he dies, burn him and scatter half of him on land and half of him in the sea. Because, by Allāh, if Allāh has power over him, He will surely punish him with a punishment that He has not punished anyone in the worlds. So, when the man died, they did what he had commanded them to do. Then Allāh commanded the land, so it gathered what was in it, and He commanded the sea, so it gathered what was in it. Then He (i.e. Allāh) said: ***'Why did you do this?'*** *He said: 'Out of fear of You, O Lord, and You know best.' He said: 'So, He forgave him."* [352]

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[351] Again, we do not intend to go into every aspect of the potential preventative factors or conditions for *Takfīr*, the various differences of opinion within the schools of jurisprudence, the establishment of the proofs upon a suspect or the invitation for him to repent, etc. But for the purposes of this section, since Daniel has invoked this rule from the principles of *Takfīr*, it requires us to affirm the rule, explain it and then clarify how it is not applicable for the *Rāfiḍah* in the way he's attempting to apply it.

[352] Collected by Mālik (#645), Al-Bukhārī (#7,506), Muslim (#7,080) and An-Nasā'ī (#11,825) from:

أَبُو الزِّنَادِ عَنِ الأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ.

Abuz-Zinād, from Al-A`raj, from Abū Hurayrah.

In his commentary on this *Ḥadīth*, Ibn Taymiyyah (رَحِمَهُ الله) said:

"فَهَذَا رَجُلٌ شَكَّ فِي قُدْرَةِ اللَّهِ وَفِي إعَادَتِهِ إذَا ذُرِّيَ. بَلْ اعْتَقَدَ أَنَّهُ لَا يُعَادُ وَهَذَا كُفْرٌ بِاتِّفَاقِ الْمُسْلِمِينَ. لَكِنْ كَانَ جَاهِلًا لَا يَعْلَمُ ذَلِكَ وَكَانَ مُؤْمِنًا يَخَافُ اللَّهَ أَنْ يُعَاقِبَهُ فَغَفَرَ لَهُ بِذَلِكَ."

"So, this is a man who doubted Allāh's ability and his return (i.e. resurrection) if he was reduced to ashes. Rather, he believed that he could not be resurrected, and this is *Kufr* according to the consensus of the Muslims. However, he was ignorant (and) did not know that, and he was a believer who feared Allāh would punish him, so He forgave him for that." [353]

And Ibn al-Qayyim (رَحِمَهُ الله) said:

"وَمَعَ هَذَا فَقَدْ غفَرَ اللَّهُ لَهُ وَرَحِمَهُ لِجَهْلِهِ إِذْ كَانَ ذَلِكَ الَّذِي فَعَلَهُ مَبْلَغَ عِلْمِهِ وَلَمْ يَجْحَدْ قُدْرَةَ اللَّهِ عَلَى إِعَادَتِهِ عِنَادًا أَوْ تَكْذِيبًا."

"And despite this (error in belief), Allāh forgave him and had mercy upon him, due to his ignorance. (This is) because what he did was based upon the level of his knowledge, and he did not deny the power of Allāh to resurrect him out of stubbornness or *Takthīb* (i.e. internal rejection)." [354]

The point here is that there is no doubt that ignorance can be an excuse for an individual and it can also be a preventative factor which prevents *Takfīr* from being applied to him, until the *Ḥujjah* (i.e. clarifying evidence) is established upon him, which removes that ignorance.

Ibn Taymiyyah (رَحِمَهُ الله) said:

"فَلَيْسَ لِأَحَدِ أَنْ يُكَفِّرَ أَحَدًا مِنْ الْمُسْلِمِينَ وَإِنْ أَخْطَأَ وَغَلِطَ حَتَّى تُقَامَ عَلَيْهِ الْحُجَّةُ وَتُبَيَّنَ لَهُ الْمَحَجَّةُ. وَمَنْ ثَبَتَ إيمَانُهُ بِيَقِينِ لَمْ يَزُلْ ذَلِكَ عَنْهُ بِالشَّكِّ؛ بَلْ لَا يَزُولُ إلَّا بَعْدَ إقَامَةِ الْحُجَّةِ وَإِزَالَةِ الشُّبْهَةِ."

"So, no one has the right to perform *Takfīr* of anyone from amongst the Muslims, even if he errs and makes a mistake, until proof is established against him and the right path is made clear to him. And whoever's *Īmān* is proven with certainty, that will not be removed from him by doubt; in fact, it will not be removed except after proof is established, and doubt is removed." [355]

But then, once that *Ḥujjah* (i.e. clarifying proof) has been established against him, if he persists in that *Kufr*, there is nothing to prevent the application of *Takfīr* upon him.

As *Imām* Ash-Shāfi`ī (d. 204 H.) said:

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[353] "*Majmū` al-Fatāwā*", Vol. 3/231
[354] "*Madārij as-Sālikīn Bayna Manāzil Iyyāka Na`budu wa Iyyāka Nasta`īn*", Vol. 1/348
[355] "*Majmū` al-Fatāwā*", Vol. 12/501

"فَإِنْ خَالَفَ ذَلِكَ بَعْدَ ثُبُوتِ الْحُجَّةِ عَلَيْهِ فَهُوَ كَافِرٌ. فَأَمَّا قَبْلَ ثُبُوتِ الْحُجَّةِ عَلَيْهِ فَمَعْذُورٌ بِالْجَهْلِ لِأَنَّ عِلْمَ ذَلِكَ لَا يُدْرَكُ بِالْعَقْلِ وَلَا بِالرَّوِيَّةِ وَالْفِكْرِ. وَلَا نُكَفِّرُ بِالْجَهْلِ بِهَا أَحَدًا إِلَّا بَعْدَ انْتِهَاءِ الْخَبَرِ إِلَيْهِ بِهَا."

"So, if he contradicts that after the proof has been established against him, then he is a *Kāfir*. As for before the proof has been established against him, then he is excused due to ignorance, because knowledge of that cannot be attained by reason, nor by contemplation and thought. And we do not declare anyone a *Kāfir*, due to ignorance of it except after the news reaches him about it." [356]

a) Is *Al-`Uthr bil-Jahl* (i.e. the Excuse of Ignorance) applicable to all forms of *Kufr*, and under all circumstances?

Despite this rule being fully acknowledged as a principle of *Takfīr*, there are some exceptions. There are forms of *Kufr* and circumstances in which there is no conceivable excuse of ignorance. [357] And in situations like that, no 'Excuse of Ignorance' is considered, nor is it given any weight as a preventative factor from the application of *Takfīr*.

Among the expressions of *Kufr* which are not subject to 'the Excuse of Ignorance', would be to swear at Allāh (تَعَالَى), as even a non-Muslim – who knows knowing about *Islām* – is aware that something considered a God (*Ilāh*) automatically necessitates reverence and respect.

For instance, Ibn `Uthaymīn (d. 1421 H.) was asked:

"السُّؤَالُ: فَضِيلَةُ الشَّيْخِ مَسْأَلَةُ الْعُذْرِ بِالْجَهْلِ هَلْ تَدْخُلُ فِيهَا مَسْأَلَةُ سَبِّ الدِّينِ وَسَبِّ الرَّبِّ؟
الْجَوَابُ: هَلْ أَحَدٌ يَجْهَلُ أَنَّ الرَّبَّ يَجِبُ تَعْظِيمُهُ؟ قُلْ: نَعَمْ، أَوْ: لَا؟
السَّائِلُ: لَا.
الشَّيْخُ: لَا أَحَدَ يَجْهَلُ أَنَّ الرَّبَّ لَهُ مِنَ التَّعْظِيمِ وَالْإِجْلَالِ مَا لَا يُمْكِنُ أَنْ يَسُبَّهُ أَحَدٌ، وَكَذَلِكَ الشَّرْعُ فَهَذِهِ مَسْأَلَةٌ فَرْضِيَّةٌ فِي الذِّهْنِ لَا وُجُودَ لَهَا فِي الْوَاقِعِ."

"**Question:** Eminent *Shaykh*; the issue of the excuse of ignorance, does it include the issue of swearing at the religion and swearing at the Lord?
Answer: Is anyone ignorant that it is obligatory to glorify the Lord? Say: 'Yes,' or:' No.'
Questioner: No.

[356] *"Ijtimā` al-Juyūsh al-Islāmiyyah `Alā Ḥarb al-Mu`aṭṭilah wal-Jahmiyyah"*, by Ibn al-Qayyim, Pg. 241

[357] For instance, those who adhere to many of the opinions found in the writings of Muḥammad Ibn `Abdil-Wahhāb (رَحِمَهُ الله) and his students and descendants – collectively known as *'Ad-Da`wah Najdiyyah'* – do not accept that the 'Excuse of Ignorance' is ever applicable to cases of Major *Shirk*. And although this is a subject that deserves its own essay to discuss, this is not the place to digress into that particular topic here.

Shaykh: No one is ignorant that the Lord has (the right to) glorification and reverence, that no one can swear at Him, and likewise the *Sharī`ah*. Therefore, this is a hypothetical issue in the mind that does not exist in reality." [358]

Another exception to 'the Excuse of Ignorance' are those cases wherein individuals or groups are negligent in seeking the truth and accepting it, despite it being easily accessed by them. And although they have full access to the truth, they turn away from it in favour of something else, maintaining their ignorance. So, if a *Rāfiḍī* layperson lives in mixed societies where *Ahl as-Sunnah* are surrounding them, or among them, and those truthful teachings are easily accessible to them, can this *Rāfiḍī* be compared to a new Muslim who lives in an isolated area without any access to learn and acquire knowledge, in order to avoid falling into *Kufr*?

Al-Qarāfī (d. 684 H.) said:

"لِأَنَّ الْقَاعِدَةَ الشَّرْعِيَّةَ دَلَّتْ عَلَى أَنَّ كُلَّ جَهْلٍ يُمْكِنُ الْمُكَلَّفَ دَفْعُهُ لَا يَكُونُ حُجَّةً لِلْجَاهِلِ فَإِنَّ اللَّهَ تَعَالَى بَعَثَ رُسُلَهُ إِلَى خَلْقِهِ بِرَسَائِلِهِ وَأَوْجَبَ عَلَيْهِمْ كَافَّةً أَنْ يَعْلَمُوهَا ثُمَّ يَعْمَلُوا بِهَا فَالْعِلْمُ وَالْعَمَلُ بِهَا وَاجِبَانِ فَمَنْ تَرَكَ التَّعَلُّمَ وَالْعَمَلَ وَبَقِيَ جَاهِلًا فَقَدْ عَصَى مَعْصِيَتَيْنِ لِتَرْكِهِ وَاجِبَيْنِ وَإِنْ عَلِمَ وَلَمْ يَعْمَلْ فَقَدْ عَصَى مَعْصِيَةً وَاحِدَةً بِتَرْكِ الْعَمَلِ وَمَنْ عَلِمَ وَعَمِلَ فَقَدْ نَجَا."

"Because the legal (*Shar`ī*) principle indicates that any ignorance which the accountable one (i.e. adult, sound mind, etc.) is capable of repelling, <u>cannot</u> be an (excusing) argument (i.e. for the ignorant one). Because Allāh (تَعَالَى) sent His Messengers to His creation with His Messages and made it obligatory upon all of them to know [359] and then act upon them. Thus, knowledge and acting upon them are two obligations. So, whoever abandons learning and acting upon them, and remains ignorant, has committed two (separate) sins for leaving two (separate) obligations. And if he knew, but did not act, then he has committed one sin by leaving the action, and whoever knew and acted has been saved." [360]

Ibn Taymiyyah (رَحِمَهُ اللَّه) said:

"وَإِذَا أَخْبَرَ بِوُقُوعِ الْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنْ الْمُنْكَرِ مِنْهَا لَمْ يَكُنْ مِنْ شَرْطِ ذَلِكَ أَنْ يَصِلَ أَمْرُ الْآمِرِ وَنَهْيُ النَّاهِي مِنْهَا إلَى كُلِّ مُكَلَّفٍ فِي الْعَالَمِ؛ إذْ لَيْسَ هَذَا مِنْ شَرْطِ تَبْلِيغِ الرِّسَالَةِ: فَكَيْفَ يُشْتَرَطُ فِيمَا هُوَ مِنْ تَوَابِعِهَا؟ بَلْ الشَّرْطُ أَنْ يَتَمَكَّنَ الْمُكَلَّفُونَ مِنْ وُصُولِ ذَلِكَ إلَيْهِمْ. ثُمَّ إذَا فَرَّطُوا فَلَمْ يَسْعَوْا فِي وُصُولِهِ إلَيْهِمْ مَعَ قِيَامِ فَاعِلِهِ بِمَا يَجِبُ عَلَيْهِ كَانَ التَّفْرِيطُ مِنْهُمْ لَا مِنْهُ."

"And when He (i.e. Allāh) conveys the obligation for commanding the good and prohibiting the evil, it was never made conditional that for the command of he who commands, or for the prohibition of he who prohibits, to reach every accountable person on Earth, as this is not a condition for conveying the Message (of *Islām* itself) so how can it be a condition for what is related to it (i.e. the commands and prohibitions)? Rather, the condition is that those

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[358] "*Liqā' al-Bāb al-Maftūḥ*", Vol. 9/228

[359] **Note:** In the Arabic, the diacritical marks (*Tashkīl*) were written in a manner that would make the meaning be "to teach" instead of "to know." It was modified here as this meaning matches the rest of the excerpt.

[360] "*Anwār al-Burūq Fī Anwā` al-Furūq*", Vol. 4/264

accountable are able to be reached by them (i.e. the commands and prohibitions). Then if they are negligent and do not strive to acquire them, so long as the one who is doing it (i.e. commanding and prohibiting) does what is required of him, then the negligence is on their part, not his.” [361]

And he (رَحِمَهُ الله) said:

"وَالْحُجَّةُ عَلَى الْعِبَادِ إِنَّمَا تَقُومُ بِشَيْئَيْنِ: بِشَرْطِ التَّمَكُّنِ مِنْ الْعِلْمِ بِمَا أَنْزَلَ اللَّهُ وَالْقُدْرَةِ عَلَى الْعَمَلِ بِهِ"

“And the proof against the slaves is only established by two things: the condition of ability to learn what Allāh has revealed, and the ability to act upon it.” [362]

And Ibn al-Qayyim (رَحِمَهُ الله) said:

"فَإِنَّ حُجَّةَ اللَّهِ قَامَتْ عَلَى الْعَبْدِ بِإِرْسَالِ الرَّسُولِ وَإِنْزَالِ الْكِتَابِ وَبُلُوغِ ذَلِكَ إِلَيْهِ وَتَمَكُّنِهِ مِنْ الْعِلْمِ بِهِ سَوَاءٌ عَلِمَ أَوْ جَهِلَ. فَكُلُّ مَنْ تَمَكَّنَ مِنْ مَعْرِفَةِ مَا أُمِرَ بِهِ وَنُهِيَ عَنْهُ فَقَصَرَ عَنْهُ وَلَمْ يَعْرِفْهُ فَقَدْ قَامَتْ عَلَيْهِ الْحُجَّةُ."

“Then the proof of Allāh was established against the slave by sending the Messenger, by the revelation of the Book, by it reaching him, and by his ability to learn it, regardless of whether he knew it, or was ignorant of it. So, anyone who is able to know what he was commanded with and forbidden from, but fell short of it and did not know it, then the proof has been established against him.” [363]

And As-Suyūṭī (d. 911 H.) said:

"كُلُّ مَنْ جَهِلَ تَحْرِيمَ شَيْءٍ مِمَّا يَشْتَرِكُ فِيهِ غَالِبُ النَّاسِ. لَمْ يُقْبَلْ إِلَّا أَنْ يَكُونَ قَرِيبَ عَهْدٍ بِالْإِسْلَامِ أَوْ نَشَأَ بِبَادِيَةٍ بَعِيدَةٍ يَخْفَى فِيهَا مِثْلُ ذَلِكَ: كَتَحْرِيمِ الزِّنَا وَالْقَتْلِ وَالسَّرِقَةِ وَالْخَمْرِ وَالْكَلَامِ فِي الصَّلَاةِ وَالْأَكْلِ فِي الصَّوْمِ..."

“Whoever is ignorant about the prohibition of something in which most people share (i.e. it is something most people deal with), then that (excuse of ignorance) is not accepted, unless he has recently converted to *Islām*, or he grew up in a remote desert where such things are hidden: such as the prohibition of adultery, murder, theft, alcohol, speaking during prayer, eating while fasting…” [364]

And Ash-Shinqīṭī said:

"أَمَّا الْقَادِرُ عَلَى التَّعَلُّمِ الْمُفْرَطِ فِيهِ وَالْمُقَدِّمُ آرَاءَ الرِّجَالِ عَلَى مَا عَلِمَ مِنْ الْوَحْيِ فَهَذَا الَّذِي لَيْسَ بِمَعْذُورٍ."

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[361] “*Majmū` al-Fatāwā*”, Vol. 28/125
[362] “*Majmū` al-Fatāwā*”, Vol. 20/59
[363] “*Madārij as-Sālikīn Bayna Manāzil Iyyāka Na`budu wa Iyyāka Nasta`īn*”, Vol. 1/340
[364] “*Al-Ashbāh wan-Naṭḥā’ir Fī Qawā`id wa Furū` Fiqh ash-Shāfi`iyyah*”, Pg. 200

“As for the one who is capable of learning, but who is negligent in that, and who gives precedence to the opinions of men over what he knows from revelation, then this is the one who is not excused.” [365]

The point is that, although ignorance <u>is</u> a valid excuse from *Kufr*, and a genuine preventative factor from *Takfīr*, it is <u>not</u> an unrestricted excuse. There are some whose ignorance is due to a genuine inability to learn what would have prevented them from falling into *Kufr*. But there are also those who willfully turn away from what is readily available to learn, and instead choose to avoid the accessible knowledge, which is well within reach.

Additionally, as Daniel himself pointed out, something which is ‘*Ma`lūm Min ad-Dīn biḍ-Ḍarūrah*’ (i.e. Known in the Religion by Necessity), is not possible to claim ignorance of.

As *Imām* An-Nawawī (d. 676 H.) said:

"وَاعْلَمْ أَنَّ مَذْهَبَ أَهْلِ الْحَقِّ أَنَّهُ لَا يُكَفَّرُ أَحَدٌ مِنْ أَهْلِ الْقِبْلَةِ بِذَنْبٍ وَلَا يُكَفَّرُ أَهْلُ الْأَهْوَاءِ وَالْبِدَعِ <u>وَأَنَّ مَنْ جَحَدَ مَا يُعْلَمُ مِنْ دِينِ الْإِسْلَامِ ضَرُورَةً</u> حُكِمَ بِرِدَّتِهِ وَكُفْرِهِ إِلَّا أَنْ يَكُونَ قَرِيبَ عَهْدٍ بِالْإِسْلَامِ أَوْ نَشَأَ بِبَادِيَةٍ بَعِيدَةٍ وَنَحْوِهِ مِمَّنْ يَخْفَى عَلَيْهِ فَيُعَرَّفُ ذَلِكَ فَإِنِ اسْتَمَرَّ حُكِمَ بِكُفْرِهِ."

“And know that the school of thought (*Mathhab*) of the people of truth is that no one from the people of the *Qiblah* is made *Takfīr* to for a (mere) sin, and the people of whims and innovations (i.e. sins less than *Kufr*) are not made *Takfīr* to. <u>And that whoever rejects what is known in the religion of *Islām* by necessity</u> is judged to be an apostate and a *Kāfir*, unless he recently entered *Islām*, or grew up in a remote desert, and the likes, from those from whom these (matters) could be hidden. (In this case), he is to be informed of that (correction). But then if he persists, he is judged to be a *Kāfir*.” [366]

As for circumstances in which no consideration is given for the ‘Excuse of Ignorance’, this would include situations where individuals or groups are at war with *Ahl as-Sunnah*, due to the very *Kufr* they persist in. From a practical point-of-view, this is because it’s not conceivable for a dispute between individuals or groups to escalate to a full-scale war, and then for one side to claim they were unaware that their opponents’ position differs from their own. For a dispute to occur in the first place, both parties would have to know they are opposed to each other’s position. Once you take a group as your enemy and are willing to fight for your position against theirs, this necessitates that you are aware of their position and that it differs from your own. Otherwise, how could the dispute have occurred in the first place? Therefore, when it comes to fighting for *Kufr* against the very group which opposes this *Kufr*, this can’t be excused due to ignorance. Rather, this can only occur due to informed, stubborn, persistence. [367]

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[365] *“Aḍwā’ al-Bayān Fī Īḍāḥ al-Qur’āni Bil-Qur’ān”*, Vol. 7/588
[366] *“Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj ”*, Vol. 1/150
[367] This is a prelude to another topic which we intend to discuss shortly. What is the ruling upon a group which claims *Islām*, but refuses to comply with one or more requirements of the *Sharī`ah*, and then <u>adds</u> military resistance

b) *Al-`Uthr bil-Jahl* (i.e. the excuse of ignorance) is not a blanket-excuse for the *Rāfiḍah*, for a number of reasons

Pay attention to what Daniel asserted in the above quote: ***"They may be genuinely ignorant. Therefore, they're excused, due to their ignorance."*** So, for Daniel, the mere possibility of genuine ignorance, automatically excuses them from *Kufr*. However, *Al-`Uthr bil-Jahl* (i.e. the excuse of ignorance) is not a blanket-excuse for the *Rāfiḍah*, for a number of reasons.

From them is that they DO actually contradict elements of what is '*Ma`lūm Min ad-Dīn biḍ-Ḍarūrah*' (i.e. Known in the Religion by Necessity). Numerous scholars of *Ahl as-Sunnah* mentioned this, including some who Daniel himself quoted previously, such as what we mentioned what was stated by Ibn `Ābidīn (رَحِمَهُ الله):

"وَبِهَذَا ظَهَرَ أَنَّ الرَّافِضِيَّ إنْ كَانَ مِمَّنْ يَعْتَقِدُ الْأُلُوهِيَّةَ فِي عَلِيٍّ أَوْ أَنَّ جِبْرِيلَ غَلِطَ فِي الْوَحْيِ أَوْ كَانَ يُنْكِرُ صُحْبَةَ الصِّدِّيقِ أَوْ يَقْذِفُ السَّيِّدَةَ الصِّدِّيقَةَ فَهُوَ كَافِرٌ لِمُخَالَفَتِهِ الْقَوَاطِعَ الْمَعْلُومَةَ مِنْ الدِّينِ بِالضَّرُورَةِ" .

"And with this, it became clear that if the *Rāfiḍī* is from those who believes in the divinity of `Alī, or that Jibrīl made a mistake in the Revelation, or denies that Abū Bakr was a *Ṣaḥābī*, or accuses the *Sayyidah* the *Ṣiddīqah* [368] (of fornication), then he is a *Kāfir*, because he is contradicting the decisive principles which are known by necessity in the religion." [369]

And Ṣiddīq Ḥasan Khān (d. 1307 H.) said:

وَقَدْ نَصَّ جَمْعٌ جَمٌّ مِنْ أَهْلِ السُّنَّةِ وَالْعِلْمِ بِالْحَدِيثِ وَالْقُرْآنِ أَنَّ الرَّافِضَةَ كُفَّارٌ لِإِنْكَارِهِمْ ضَرُورِيَّاتِ الدِّينِ وَمَا عُلِمَ مِنْ شَرْعِ الرَّسُولِ بِالْقَطْعِ وَالْيَقِينِ وَتَكْفِيرِهِمْ لِلصَّحَابَةِ السَّابِقِينَ وَالْآخِرِينَ وَهُمْ أَفْضَلُ الْأُمَّةِ وَأَبَرُّهَا وَأَكْرَمُهَا عَلَى اللهِ بِأَدِلَّةٍ مِنَ الْكِتَابِ وَالسُّنَّةِ فَمَنْ خَالَفَ اللَّهَ وَرَسُولَهُ فِي إِخْبَارِهِمَا وَعَصَاهُمَا بِسُوءِ الْعَقِيدَةِ فِي خُلَّصِ عِبَادِهِ وَنُخْبَةِ عِبَادِهِ فَكُفْرُهُ بَوَاحٌ لَا سُتْرَةَ عَلَيْهِ.

"A large group of the people of the *Sunnah* and knowledge of the *Ḥadīth* and the *Qur'ān* have stated that the *Rāfiḍah* are disbelievers because they deny the essentials of religion and what is known of the law of the Messenger with certainty and conviction, and (due to their) *Takfīr* of the *Ṣaḥābah*, the early and late ones, to be *Kuffār*, while they are the best of the *Ummah*, the most pious and the most honorable with Allāh, based on the evidence from the Book and the *Sunnah*. So, whoever contradicts Allāh and His Messenger in what they inform of (i.e. such as His being pleased with the *Ṣaḥābah*) and disobeys them both through evil *`Aqīdah* regarding the best of His servants and the elite of His servants, his *Kufr* is clear and completely uncovered." [370]

And likewise, Sulaymān Ibn Saḥmān (d. 1349 H.) said:

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against those who order them to comply? This group is known as *Aṭ-Ṭā'ifah al-Mumtani`ah* (The Armed Resisting Group), and we will discuss it, and the rulings upon it, in Part 2 of this essay, *In Shā' Allāh.*

[368] Referring to `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا)

[369] "*Ḥāshiyat Radd al-Muḥtār `Alad-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣār*", Vol. 3/46

[370] "*Ad-Dīn al-Khāliṣ*", Vol. 3/260

"وَبِهَذَا تَعْلَمُ غَلَطَ هَذَا الْعِرَاقِيِّ وَكَذِبَهُ عَلَى شَيْخِ الْإِسْلَامِ وَعَلَى الصَّحَابَةِ وَالتَّابِعِينَ فِي عَدَمِ <u>تَكْفِيرِ</u> غُلَاةِ الْقَدَرِيَّةِ وَغُلَاةِ الْمُعْتَزِلَةِ وَغُلَاةِ الْمُرْجِئَةِ وَغُلَاةِ الْجَهْمِيَّةِ <u>وَالرَّافِضَةِ</u>. فَإِنَّ الصَّادِرَ مِنْ هَؤُلَاءِ كَانَ فِي مَسَائِلَ ظَاهِرَةٍ جَلِيَّةٍ <u>وَفِيمَا يُعْلَمُ بِالضَّرُورَةِ مِنَ الدِّينِ</u>. وَأَمَّا مَنْ دَخَلَ عَلَيْهِ مِنْ أَهْلِ السُّنَّةِ بَعْضُ أَقْوَالِ هَؤُلَاءِ وَخَاضَ فِيمَا خَاضُوا فِيهِ مِنَ الْمَسَائِلِ الَّتِي قَدْ يَخْفَى دَلِيلُهَا عَلَى بَعْضِ النَّاسِ أَوْ مَنْ كَانَ مِنْ أَهْلِ الْأَهْوَاءِ مِنْ غَيْرِ غُلَاتِهِمْ بَلْ مَنْ قَلَّدَهُمْ وَحَسُنَ الظَّنَّ بِأَقْوَالِهِمْ مِنْ غَيْرِ نَظَرٍ وَلَا بَحْثٍ فَهَؤُلَاءِ هُمُ الَّذِينَ تَوَقَّفَ السَّلَفُ وَالْأَئِمَّةُ فِي تَكْفِيرِهِمْ لِاحْتِمَالِ وُجُودِ مَانِعٍ بِالْجَهْلِ وَعَدَمِ الْعِلْمِ بِنَفْسِ النَّصِّ أَوْ بِدَلَالَتِهِ قَبْلَ قِيَامِ الْحُجَّةِ عَلَيْهِمْ. وَأَمَّا إِذَا قَامَتْ الْحُجَّةُ عَلَيْهِمْ فَهَذَا لَا يُتَوَقَّفُ فِي كُفْرِ قَائِلِهِ."

"And with this, you know the error of this Iraqi [371] and his lying about *Shaykh al-Islām* [372], and about the *Ṣaḥābah* and the *Tābi`īn* in not declaring the extremists of the *Qadariyyah*, the extremists of the *Mu`tazilah*, the extremists of the *Murji'ah*, the extremists of the *Jahmiyyah*, <u>and the *Rāfiḍah* to be *Kuffār*</u>. [373] Because what came from these people was regarding clear and obvious issues, <u>and in what is known by necessity from the religion</u>. And as for those from *Ahl as-Sunnah* who were affected by some of the opinions of these people, and who have delved into what they (i.e. these groups) delved into, the evidence of which may be hidden from some people, or those who were from the people of whims other than their extremists, or even those who blindly followed them and had a good opinion of their statements, without investigating or researching, then these are the ones about whom the *Salaf* and the *Imāms* hesitated regarding their *Takfīr*. And this was due to the possibility of the existence of a barrier of ignorance and lack of knowledge of the text itself, or what it indicates, before the proof was established against them. However, if the proof is established against them, then there is no hesitation regarding the *Kufr* of he who utters it." [374]

And Ibn al-Qayyim (رَحِمَهُ الله) said:

"وَفِسْقُ الِاعْتِقَادِ كَفِسْقِ أَهْلِ الْبِدَعِ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَالْيَوْمِ الْآخِرِ وَيُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَيُوجِبُونَ مَا أَوْجَبَ اللَّهُ وَلَكِنْ يَنْفُونَ كَثِيرًا مِمَّا أَثْبَتَ اللَّهُ وَرَسُولُهُ جَهْلًا وَتَأْوِيلًا وَتَقْلِيدًا لِلشُّيُوخِ وَيُثْبِتُونَ مَا لَمْ يُثْبِتْهُ اللَّهُ وَرَسُولُهُ كَذَلِكَ. وَهَؤُلَاءِ كَالْخَوَارِجِ الْمَارِقَةِ وَكَثِيرٍ مِنَ الرَّوَافِضِ وَالْقَدَرِيَّةِ وَالْمُعْتَزِلَةِ وَكَثِيرٍ مِنَ الْجَهْمِيَّةِ الَّذِينَ لَيْسُوا غُلَاةً فِي التَّجَهُّمِ. وَأَمَّا غَالِيَةُ الْجَهْمِيَّةِ فَكَغُلَاةِ الرَّافِضَةِ لَيْسَ لِلطَّائِفَتَيْنِ فِي الْإِسْلَامِ نَصِيبٌ. وَلِذَلِكَ أَخْرَجَهُمْ جَمَاعَةٌ مِنَ السَّلَفِ مِنَ الثِّنْتَيْنِ وَالسَّبْعِينَ فِرْقَةً وَقَالُوا هُمْ مُبَايِنُونَ لِلْمِلَّةِ."

"And the immorality (*Fisq*) of belief, like the immorality of the people of innovation who believe in Allāh, His Messenger, and the Last Day, and they forbid what Allāh has forbidden, and they make obligatory what Allāh has made obligatory, but they negate much of what Allāh and His

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[371] Referring to Jamīl Ṣidqī az-Zahāwī (d. 1354 H.) who was being refuted in the essay of the author

[372] Although the phrase "*Shaykh al-Islām*" is often associated with Ibn Taymiyyah (رَحِمَهُ الله), here it seems he is referring to *Imām* Muḥammad Ibn 'Abd al-Wahhāb (رَحِمَهُ الله).

[373] Notice that despite referring to "…the extremists of…" the *Qadariyyah,* the *Mu`tazilah,* the *Murji'ah* and the *Jahmiyyah,* this prefix (i.e. "…the extremists of…") was <u>not</u> added to *"…the Rāfiḍah…",* which indicates that Sulaymān Ibn Saḥmān (رَحِمَهُ الله) is holding even their non-extremists upon this classification.

[374] "*Aḍ-Ḍiyā' Ash-Shāriq Fī Radd Shubuhāt al-Māthiq al-Māriq*", Pg. 383

Messenger have confirmed, out of ignorance (*Jahl*), misinterpretation (*Ta'wīl*) and blind following (*Taqlīd*) of the *Shaykhs*. And likewise, they affirm what Allāh and His Messenger have not affirmed. And these are like the renegade *Khawārij*, many of the *Rāfidīs*, the *Qadariyyah*, the *Mu`tazilah* and many of the *Jahmiyyah* who are not extremists in their *Jahmism*. As for the extremists of the *Jahmiyyah*, they are like the extremists of the *Rāfiḍah*; the two sects have no share in *Islām*. For this reason, a group of the *Salaf* excluded them from the seventy-two sects, and they said they are parallel to the religion." [375]

So, these are some of the statements of the scholars, among the various classical juristic schools, affirming circumstances where a claim of ignorance would not excuse individuals or groups from their *Kufr* and would not be a preventative factor from their *Takfīr*. In some cases, this is due to the fact that what they claimed ignorance of was '*Ma`lūm Min ad-Dīn biḍ-Ḍarūrah*' (i.e. Known in the Religion by Necessity). And in other cases, they even concede a claim of ignorance might actually be genuine, but would not be considered an excuse, due to the ability of those individuals or groups to easily acquire this knowledge and to repel that ignorance, had they even bothered to try.

- ***For example, verse 22:86. Ibn Ḥajar al-Haytamī and Ibn `Ābidīn apply this principle to the Shī`ah. Ibn Taymiyyah says the same thing: "The Twelvers, despite their ignorance and misguidance, have among them a group of people who are Muslims inwardly and outwardly and are not hypocrite Zindīqs." Ignorance is not the only legitimate excuse. However, another valid excuse is Ta'wīl, or specious argument.***

Response: *"However, another valid excuse is Ta'wīl, or specious argument."*

Again, as we affirmed in the discussion of the 'Excuse of Ignorance', *Ta'wīl* [376] can be a genuine excuse from *Kufr* and a preventative factor from the application of *Takfīr*. [377]

A classic example of this comes from the story of Qudāmah Ibn Maṭḥ`ūn (رَضِيَ ٱللَّٰهُ عَنْهُ) who drank alcohol after its prohibition had been established, and even considered it *Ḥalāl* to do so, due to his mistaken interpretation of the statement of Allāh (تَعَالَىٰ):

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[375] "*Madārij as-Sālikīn Bayna Manāzil Iyyāka Na`budu wa Iyyāka Nasta`īn*", Vol. 1/370

[376] Although the literal meaning of the word *Ta'wīl* is "interpretation", in this context, it means "misinterpretation" – specifically of a text (i.e. from the *Qur'ān* or the *Sunnah*).

[377] Another point to mention is that although *Ta'wīl* (misinterpretation) is a more specific type of excuse from *Kufr* than some others, it is also basically a form of *Jahl* and could easily be considered as one expression of *Al-`Uthr bil-Jahl* (the excuse of ignorance). This is because the one who misinterprets a text which leads him to perform, utter or believe *Kufr*, only does so out of ignorance of that text's true meaning. And had he not been ignorant of that true meaning, he would have avoided the *Kufr* he fell into. Due to this, some scholars used examples of *Ta'wīl* within the greater discussion of *Al-`Uthr bil-Jahl* without specifying it as a separate excuse from *Kufr*, or preventative factor from *Takfīr*.

﴿ لَّيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟ إِذَا مَا ٱتَّقَوا۟ وَّءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ ثُمَّ ٱتَّقَوا۟ وَّءَامَنُوا۟ ثُمَّ ٱتَّقَوا۟ وَّأَحْسَنُوا۟ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴾

﴿ There is not upon those who believe and do righteousness** [any] **blame concerning what they have eaten** [in the past] **if they** [now] **fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good. ﴾ [378]

So, having been a *Ṣaḥābī*, who was a participant in the Battle of Badr, and one who frequently performed good deeds, while believing deeply in all of what was required of a Muslim, Qudāmah (رَضِيَ ٱللَّهُ عَنْه) mistakenly interpreted, from this verse, that alcohol was permissible for him. So not only did he drink the alcohol, but he even considered doing so to be *Ḥalāl*, which elevates this major sin to one of *Kufr*. Yet, when it was discovered and the news of Qudāmah's misinterpretation was reported to the *Khalīfah*, `Umar Ibn al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْه), he and the surviving *Ṣaḥābah* at that time, formed consensus that *Takfīr* would NOT apply to him specifically, due to his *Ta'wīl* (misinterpretation) of this text, which led to his misunderstanding. [379]

Ibn Taymiyyah (رَحِمَهُ الله) said about this:

"وَلِهَذَا لَمَّا اسْتَحَلَّ طَائِفَةٌ مِنْ الصَّحَابَةِ وَالتَّابِعِينَ كَقُدَامَةَ بْنِ مَظْعُونٍ وَأَصْحَابِهِ شُرْبَ الْخَمْرِ وَظَنُّوا أَنَّهَا تُبَاحُ لِمَنْ عَمِلَ صَالِحًا عَلَى مَا فَهِمُوهُ مِنْ آيَةِ الْمَائِدَةِ اتَّفَقَ عُلَمَاءُ الصَّحَابَةِ كَعُمَرِ وَعَلِيٍّ وَغَيْرِهِمَا عَلَى أَنَّهُمْ يُسْتَتَابُونَ فَإِنْ أَصَرُّوا عَلَى الِاسْتِحْلَالِ كَفَرُوا وَإِنْ أَقَرُّوا بِهِ جُلِدُوا. فَلَمْ يُكَفِّرُوهُمْ بِالِاسْتِحْلَالِ ابْتِدَاءً لِأَجْلِ الشُّبْهَةِ الَّتِي عَرَضَتْ لَهُمْ حَتَّى يَتَبَيَّنَ لَهُمْ الْحَقُّ، فَإِنْ أَصَرُّوا عَلَى الْجُحُودِ كَفَرُوا."

"And due to this, when a group of the *Ṣaḥābah* and *Tābi`īn*, such as Qudāmah Ibn Maṭḥ`ūn and his companions drank alcohol, and they assumed it was *Ḥalāl* for whoever has done good deeds, based on what they understood from the verse in *Al-Mā'idah*, the scholars of the *Ṣaḥābah*, such as `Umar and `Alī and others agreed that they should be given a chance to repent. Then if they insisted on permitting it, they would disbelieve, but if they acknowledged it (i.e. its forbiddance), they would (only) be flogged (for the alcohol consumption itself). So, they did not declare them *Kuffār* for permitting it initially, because of the *Shubhah* (misunderstanding) that occurred to them, until the truth was clarified to them. However, had they persisted in rejecting it (after that clarification), they would have disbelieved." [380]

a) Is *Ta'wīl* (i.e. misinterpretation) applicable to <u>all</u> forms of *Kufr*, and under <u>all</u> circumstances?

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[378] *Sūrat al-Mā'idah*, 93
[379] Look to "*Siyar A`lām an-Nubalā'* ", by Ath-Thahabī, Vol. 1/161
[380] "*Ar-Radd `Alal-Bakrī* ", Pg. 252-253

Just as *Al-`Uthr bil-Jahl* (the excuse of ignorance) is not unrestricted, *Ta'wīl* (misinterpretation) isn't an automatically accepted excuse from *Kufr*, nor is it automatically accepted as a preventative factor from the application of *Takfīr*.

As we see in the example of Qudāmah Ibn Maṭḥ`ūn (رَضِيَ ٱللَّٰهُ عَنْهُ), there is a conceivability in this *Ta'wīl* (misinterpretation) of the text, which <u>could</u> lead someone to conclude that it meant what he and his companions mistakenly thought it permitted. This was what the remaining *Ṣaḥābah* in that time formed consensus upon concerning him, when excusing his *Kufr* in permitting what Allāh had prohibited.

However, are <u>all</u> claims of *Ta'wīl* like this? For instance, can anyone mistakenly believe that Allāh (تَعَالَىٰ) is a created being in the form of a man, or that he has children or parents, due to his misinterpretation of *Sūrat al-Fātiḥah* or from the famous *Ḥadīth* of *Jibrīl* [381] for instance? The point here is that not only do most texts of the *Qur'ān* and *Sunnah* preclude these types of misinterpretations by their very nature, even those cases where it <u>is</u> conceivable that certain texts <u>could</u> be misinterpreted in this way, other texts – found in the same sources (i.e. the *Qur'ān* and *Sunnah*) – clarify their true meaning. Therefore, despite the fact that the excuse of *Taw'īl* in matters of *Kufr*, and it being a preventative factor from the application of *Takfīr* <u>is</u> a genuine concept, legitimate cases of it occurring are far less common than the broader case of *Al-`Uthr bil-Jahl* (the excuse of ignorance).

And we see that the scholars commented on this when explaining how circumstances can preclude *Ta'wīl* (misinterpretation) being used as a preventative factor from *Takfīr*.

For instance, Ḥabīb Ibn ar-Rabī` al-Mālikī [382] (d. 339 H.) said:

"لِأَنَّ ادِّعَاءَ التَّأْوِيلِ فِي لَفْظٍ صُرَاحٍ لَا يُقْبَلُ."

"Because the claim of *Ta'wīl* regarding an unambiguous phrase, is not acceptable." [383]

So, we see here that Ḥabīb Ibn ar-Rabī` (رَحِمَهُ ٱللَّٰهُ) differentiated between texts which are ambiguous or vague vs. texts which are clear and precise.

And Abū Sulaymān al-Khaṭṭābī ash-Shāfi`ī (d. 388 H.) [384] said:

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[381] As narrated by `Umar Ibn al-Khaṭṭāb (رَضِيَ ٱللَّٰهُ عَنْهُ) as collected by Ibn Abī Shaybah (#38,713), Aḥmad (#191), Muslim (#1), Ibn Mājah (#63), Abū Dāwūd (#4,695), An-Nasā'ī (8/97) and Abū Ya`lā (#242). And Abū Hurayrah (رَضِيَ ٱللَّٰهُ عَنْهُ) as collected by Ibn Abī Shaybah (#30,945), Isḥāq Ibn Rāhwayh (#166), Aḥmad (#9497), Al-Bukhārī (#50), Muslim (#5) and Ibn Mājah (#64), in which Jibrīl (عَلَيهِ السَّلام) comes to the Prophet (ﷺ) in the form of a man and asks: "Inform me about *Islām*", "Inform me about *Īmān*" and "Inform me about *Iḥsān* (excellence)," etc.

[382] He was from the major jurists of the *Mālikī Mathhab* who was praised by Abul-Walīd al-Bājī, Abū `Alī al-Baṣrī and others.

[383] *"Ash-Shifā Bi-Ta`rīf Ḥuqūq al-Muṣṭafā"*, by *Al-Qāḍī* `Iyāḍ, Vol. 2/217

[384] Ath-Thahabī referred to him as: "The *Imām*, the *`Allāmah*, the *Ḥāfiṭh*, the linguist…" *"Siyar A`lām an-Nubalā'"*, Vol. 17/23

"قُلْتُ: فِي هَذَا الْحَدِيثِ مِنْ الْفِقْهِ أَنَّ حُكْمَ الْمُتَأَوِّلِ فِي اسْتِبَاحَةِ الْمَحْظُورِ عَلَيْهِ خِلَافُ حُكْمِ الْمُتَعَمِّدِ لِاسْتِحْلَالِهِ مِنْ غَيْرِ تَأْوِيلٍ. وَفِيهِ أَنَّهُ إِذَا تَعَاطَى شَيْئًا مِنْ الْمَحْظُورِ وَادَّعَى أَمْرًا مِمَّا يَحْتَمِلُهُ التَّأْوِيلُ كَانَ الْقَوْلُ قَوْلَهُ فِي ذَلِكَ وَإِنْ كَانَ غَالِبُ الظَّنِّ بِخِلَافِهِ. أَلَا تَرَى أَنَّ الْأَمْرَ لَمَّا احْتُمِلَ وَأَمْكَنَ أَنْ يَكُونَ كَمَا قَالَ حَاطِبٌ وَأَمْكَنَ أَنْ يَكُونَ كَمَا قَالَهُ عُمَرُ رَضِيَ اللَّهُ عَنْهُ اسْتَعْمَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُسْنَ الظَّنِّ فِي أَمْرِهِ وَقَبِلَ مَا ادَّعَاهُ فِي قَوْلِهِ؟"

"I say: From the *Fiqh* found within this *Ḥadīth* [385] is that the ruling of the one who performs *Ta'wīl,* regarding his permitting what was prohibited to him, is different from the ruling on the one who purposefully makes it permissible, without *Ta'wīl*. And in it (i.e. the *Fiqh* of the *Ḥadīth* under discussion) is that if he engages in something prohibited, but makes claims (about it being permissible), due to a conceivable *Ta'wīl*, then his word is to be given consideration in that, even if the most likely assumption is contrary to that. Do you not see that when the matter was conceivable and it was possible that it was as Ḥaṭib said and it was possible that it was as `Umar (رَضِيَ اللهُ عَنْه) said, the Messenger of Allāh (ﷺ) applied a positive assumption (*Ḥuṣn aṭḥ-Ṭḥann*) in his matter, and he accepted what he claimed through his statement?" [386]

So, look at how Al-Khaṭṭābī distinguished between a misinterpretation (*Ta'wīl*) which is conceivable vs. one which is inconceivable. In other words, "possible and believable" vs. "impossible and unbelievable".

And Abul-Faraj Ibn al-Jawzī al-Ḥanbalī (d. 587 H.) [387] said, which discussing the same *Ḥadīth*:

[385] Referring to the lengthy *Ḥadīth* in which the companion, Ḥāṭib (رَضِيَ اللهُ عَنْه) sent a letter to Quraysh, informing them that the Messenger of Allāh (ﷺ) was planning to invade Makkah. And when caught and confronted with this evident betrayal, he said:

"يَا رَسُولَ اللَّهِ مَالِي أَنْ لاَ أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ يَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ، يُدْفَعُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ مِنْ أَصْحَابِكَ أَحَدٌ إِلاَّ لَهُ هُنَالِكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ."

"O Messenger of Allāh, why would I not believe in Allāh and His Messenger (i.e. why would I disbelieve)? Rather, I intended to do the (Makkan) people a favour, by virtue of which my family and property would be protected (i.e. spared from retaliatory attack), as (unlike myself) there are none of your companions, except that he has some of his people (relatives), through whom Allāh protects his family and property (due to their blood relation with Quraysh)." And upon hearing that Ḥāṭib misinterpreted a concession of necessity to offer Quraysh this favour, due to his family's vulnerability in these circumstances, the Messenger of Allāh (ﷺ) told `Umar (رَضِيَ اللهُ عَنْه) – who had asked permission to behead Ḥāṭib for this betrayal:

"إِنَّهُ قَدْ صَدَقَكُمْ."

"Indeed, he has been truthful with you." [Collected by Al-Ḥumaydī (#49), Ibn Abī Shaybah (#33,012), Al-Bukhārī (#3,007), Muslim (#6,485), Abū Dāwūd (#2650), At-Tirmithī (#3,305), An-Nasā'ī (#11,521) and Abū Ya`lā (#394), from Sufyān: `Amr Ibn Dīnār told us: Al-Ḥasan Ibn Muḥammad Ibn `Alī informed me that he heard `Ubaydullāh Ibn Abī Rāfi` saying: I heard `Alī Ibn Abī Ṭālib…]

[386] *"Ma`ālim as-Sunan"*, Vol. 2/274

[387] He was a jurist and scholar of *Tafsīr* who was highly praised by Ibn Kathīr, Ath-Thahabī, Ibn Rajab and others.

"وَهَذَا الَّذِي فَعَلَهُ أَمْرٌ يَحْتَمِلُ التَّأْوِيلَ وَلِذَلِكَ اسْتَعْمَلَ رَسُولُ اللَّهِ حُسْنَ الظَّنِّ. وَقَالَ فِي بَعْضِ الْأَلْفَاظِ: إِنَّهُ قَدْ صَدَّقَكُمْ. وَقَدْ دَلَّ هَذَا الْحَدِيثُ عَلَى أَنَّ حُكْمَ الْمُتَأَوِّلِ فِي اسْتِبَاحَةِ الْمَحْظُورِ خِلَافُ حُكْمِ الْمُتَعَمِّدِ لِاسْتِحْلَالِهِ مِنْ غَيْرِ تَأْوِيلٍ وَدَلَّ عَلَى أَنَّ مَنْ أَتَى مَحْظُورًا أَوْ ادَّعَى فِي ذَلِكَ مَا يَحْتَمِلُ التَّأْوِيلَ كَانَ الْقَوْلُ قَوْلَهُ فِي ذَلِكَ وَإِنْ كَانَ غَالِبُ الظَّنِّ بِخِلَافِهِ."

"And what he did was something about which *Ta'wīl* was possible. And due to that, the Messenger of Allāh applied a positive assumption (*Ḥuṣn aṭḥ-Ṭḥann*). And he said in some of the phrasings (of this *Ḥadīth*): '*Indeed, he has been truthful with you.*' And this *Ḥadīth* indicates that the ruling on the one who performs *Ta'wīl* in permitting the forbidden is different from the ruling of the one who deliberately makes it permissible without *Ta'wīl*. And it indicates that whoever does something prohibited or makes a claim in its regard, in which *Ta'wīl* is possible, then his words are given consideration, even if the strongest assumption is contrary to that." [388]

Similarly, Ibn al-Jawzī (رَحِمَهُ ٱللَّهُ) distinguished between a misinterpretation (*Ta'wīl*) which is possible vs. one which is impossible. In other words, "believable and acceptable" vs. "unbelievable and unacceptable".

And Ibn Ḥajar al-`Asqalānī ash-Shāfi`ī (d. 852 H.) [389] said:

"قَالَ الْعُلَمَاءُ: كُلُّ مُتَأَوِّلٍ مَعْذُورٌ بِتَأْوِيلِهِ لَيْسَ بِآثِمٍ إِذَا كَانَ تَأْوِيلُهُ سَائِغًا فِي لِسَانِ الْعَرَبِ وَكَانَ لَهُ وَجْهٌ فِي الْعِلْمِ."

"The scholars said: 'Everyone who performs *Ta'wīl* is excused for his misinterpretation and is not sinful, so long as his *Ta'wīl* is permissible (i.e. possible) in the Arabic language, and has a basis in knowledge." [390]

So, Ibn Ḥajar (رَحِمَهُ ٱللَّهُ) distinguished between *Ta'wīl* which is linguistically possible vs. linguistically impossible, meaning that if the misunderstanding of the text were possible with what the Arabic language could include, then this would be an acceptable excuse. But if not, then it would not be.

Similarly, Badr ad-Dīn al-`Aynī al-Ḥanafī (d. 855 H.) [391] said:

"وَلَا خِلَافَ بَيْنَ الْعُلَمَاءِ أَنَّ كُلَّ مُتَأَوِّلٍ مَعْذُورٍ بِتَأْوِيلِهِ غَيْرُ مَلُومٍ فِيهِ إِذَا كَانَ تَأْوِيلُهُ ذَلِكَ سَائِغًا فِي لِسَانِ الْعَرَبِ أَوْ كَانَ لَهُ وَجْهٌ فِي الْعِلْمِ."

"And there is no disagreement amongst the scholars that everyone who performs *Ta'wīl* is excused for his misinterpretation (and) not blameworthy for it, so long as his *Ta'wīl* is permissible in the Arabic language, or if it has a basis in knowledge." [392]

And `Abdullāh Ibn Ibrāhīm al-`Alawī ash-Shinqīṭī (d. 1235 H.) [393] said:

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[388] "*Kashf al-Mushkil Min Ḥadīth aṣ-Ṣaḥīḥayn*", Vol. 1/141

[389] He is the famous *Imām* who was praised by *Al-Ḥāfiṭḥ* al-`Irāqī, As-Sakhāwī, Ash-Shawkānī and many others.

[390] "*Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī* ", Vol. 12/304

[391] He was a scholar of *Fiqh*, *Tafsīr*, *Ḥadīth*, *Uṣūl*, history and language.

[392] "*`Umdat al-Qārī Fī Sharḥ Ṣaḥīḥ al-Bukhārī* ", Vol. 24/90

[393] He was a scholar of *Mālikī Fiqh* and of *Uṣūl*

"قُلْتُ: مِنْ اللَّعِبِ حَمْلُ بَعْضِ الْمُبْتَدِعَةِ آيَاتٍ مِنْ كِتَابِ اللَّهِ تَعَالَى وَأَحَادِيثَ مِنْ أَحَادِيثِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَعَانٍ بَعِيدَةٍ بِلَا دَلِيلٍ، وَذَلِكَ كُفْرٌ لِأَنَّهُ لَعِبٌ بِجَانِبِ الرُّبُوبِيَّةِ وَالنُّبُوءَةِ وَمَدَارِ الرِّدَّةِ عَلَى انْتِهَاكِ حُرْمَةِ الرُّبُوبِيَّةِ وَالرِّسَالِيَّةِ وَالْمَلَكِيَّةِ مَعَ أَنَّ الْأَخِيرَيْنِ دَاخِلَانِ فِي الْأَوَّلِ."

"I say: From the games played by some of the innovators (are their) holding verses from the Book of Allāh (تعَالَى) and from his (ﷺ) *Ḥadīths*, upon far-fetched meanings, without evidence. And that is *Kufr*, because it plays with (the concepts of) Lordship (*Rubūbiyyah*) and Prophecy. And apostasy revolves around the violation of the sanctity of Lordship (*Rubūbiyyah*), Messengership and Sovereignty, although the last two are included in the first." [394]

So, look to how Ash-Shinqīṭī (رَحِمَهُ ٱللَّهُ) distinguished between *Ta'wīl* which is plausible vs. "far-fetched meanings, without evidence" – in other words, "implausible". And pay particular attention to how he labels these claims of *Ta'wīl*, which are used by the people to support their *Bid`ah*, as *Kufr*! So not only are these implausible claims of *Ta'wīl* invalid – meaning they would not be acceptable to defend someone from *Takfīr* – according to Ash-Shinqīṭī (رَحِمَهُ ٱللَّهُ), using them to support your *Bid`ah* is *Kufr* in the first place!

b) The excuse of *Ta'wīl* (i.e. misinterpretation) is not a blanket-excuse for the *Rāfiḍah*, for a number of reasons

Even if it <u>is</u> conceivable that particular texts of the *Qur'ān* and *Sunnah* could possibly be misunderstood, let's look at some of the most common texts from the Book of Allāh, relied upon by the *Rāfiḍah* to justify their *Kufr*. [395]

Essential Note: *The Ta'wīl of the Rāfiḍah/Twelvers to substantiate their "Wilāyah"*

To illustrate how particular *Kufr* and *Shirk* claims of the contemporary *Rāfiḍah* are <u>not</u> excused by *Ta'wīl*, let's choose a topic that is as basic and fundamental as Allāh's Lordship (*Rubūbiyyah*). Although we have defined the term "*Wilāyah*" previously in an earlier section, it's essential to contemplate what the *Rāfiḍah* mean by *"Wilāyah"* in this next section.

As we said, according to *Rāfiḍī* terminology, the term "*Wilāyah*" refers to the claimed sovereignty their "*Imāms*" have over creation from the point-of-view of control and legislation. In other words, the ability to control all of the atoms of creation, or legislate what is lawful or unlawful for them.

As *Rāfiḍī* scholar, As-Sayyid Muḥammad Alī al-Ḥilū (d. 1440 H.) said:

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[394] *"Nashr al-Bunūd `Alā Marāqī as-Su`ūd "*, Vol. 1/270-271

[395] Keep in mind, the following quotes from *Rāfiḍī* scholars expressing their *Kufr* beliefs and statements are found in some of their most widespread books of "*Tafsīr*". Those references are included for the readers to verify themselves.

"تَنْقَسِمُ الْوِلَايَةُ إِلَى وِلَايَتَيْنِ أَحَدُهُمَا تَتَعَلَّقُ بِعَالَمِ الْمُلْكِ وَالْمَلَكُوتِ وَالتَّكْوِينِ، وَالْأُخْرَى تَرْتَبِطُ بِالْوَضْعِ التَّشْرِيعِيِّ أَيْ بِعَالَمِ التَّشْرِيعِ. فَالْأُولَى: تُسَمَّى بِالْوِلَايَةِ التَّكْوِينِيَّةِ. وَالثَّانِيَةُ: يُطْلَقُ عَلَيْهَا بِالْوِلَايَةِ التَّشْرِيعِيَّةِ."

"*Wilāyah* is divided into two *Wilāyahs*; one of which relates to the world of kingship, dominion, and creation, and the other is related to the legislative situation, in other words, the world of legislation. The first is called *Al-Wilāyah at-Takwīniyyah*. The second is called *Al-Wilāyah at-Tashrīiyyah*." [396]

And regarding this *Wilāyah, Rāfiḍī* scholars, Muḥammad Ibn Mas`ūd al-`Ayyāshī (d. 320 H.), Muḥsin Ibn Murtaḍā al-Kāshānī (d. 1091 H.), Hāshim Ibn Sulaymān al-Baḥrānī (d. 1107 H.) and `Abd `Alī al-Ḥuwayzī (d. 1112 H.) mentioned:

"مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا بِوِلَايَتِنَا وَالْبَرَاءَةِ مِنْ عَدُوِّنَا وَذَلِكَ قَوْلُ اللَّهِ فِي كِتَابِهِ: ﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ﴾ النَّحل: 36"

"Allāh has never sent a Prophet except with our *Wilāyah* [397] and disavowal from our enemy, and that is the statement of Allāh in His Book: ﴾ ***And We certainly sent into every nation a Messenger,*** *[saying]*: ***"Worship Allāh and avoid Tāġūt."*** ﴿ [*An-Naḥl*, 36] [398]

So, to these *Rāfiḍī* scholars, "*Ṭāġūt*" here in this verse, doesn't mean anything that is worshipped or taken as a god besides Allāh. Rather, it refers to all those who oppose their *Imāms*, exclusively. Can anyone see this as a legitimate and conceivable *Ta'wīl* (misinterpretation)?

And they also said:

﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَٰهٌ وَاحِدٌ ﴾ [النَّحل:51] "يَعْنِي بِذَلِكَ لَا تَتَّخِذُوا إِمَامَيْنِ إِنَّمَا هُوَ إِمَامٌ وَاحِدٌ."

﴾ ***And Allāh has said: "Do not take for yourselves two deities. He*** *[i.e., Allāh]* ***is but one God."*** ﴿ [*An- Naḥl*, 51] "He means by that, do not take two *Imāms*, but He is only one *Imām*." [399]

Likewise, according to these *Rāfiḍī* scholars, the order in this noble verse is not to preserve *Tawḥīd* by making Allāh one. Rather, it commands the taking of a single *Imām*. Can anyone see this as a legitimate and conceivable *Ta'wīl* (misinterpretation)?

And *Rāfiḍī* scholar, Muḥsin al-Kāshānī (d. 1091 H.) said:

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[396] "*Al-Wilaytān at-Takwīniyyah wat-Tashrī`iyyah `Ind ash-Shī`ah wa Ahl as-Sunnah Muqārabāt Fil-Manhaj wal-Mafhūm*", by As-Sayyid Muḥammad Alī al-Ḥilū, Pg. 21; "*Tafsīr al-`Ayyāshī*", Vol. 2/258; "*Al-Burhān Fī Tafsīr al-Qur'ān*", Vol. 2/368; "*Aṣ-Ṣāfī Fī Tafsīr Kalām Allāh al-Wāfī*", Vol. 1/923; and "*Tafsīr Nūr ath-Thaqalayn*", Vol. 3/53; "*Tafsīr al-`Ayyāshī*", Vol. 2/261; "*Al-Burhān Fī Tafsīr al-Qur'ān*", Vol. 2/373; and "*Tafsīr Nūr ath-Thaqalayn*", Vol. 3/60

[397] Refer to footnote #192 for an explanation of *Wilāyah* according to the *Rāfiḍah*

[398] "*Tafsīr al-`Ayyāshī*", Vol. 2/258; "*Al-Burhān Fī Tafsīr al-Qur'ān*", Vol. 2/368; "*Aṣ-Ṣāfī Fī Tafsīr Kalām Allāh al-Wāfī*", Vol. 1/923; and "*Tafsīr Nūr ath-Thaqalayn*", Vol. 3/53

[399] "*Tafsīr al-`Ayyāshī* ", Vol. 2/261; "*Al-Burhān Fī Tafsīr al-Qur'ān*", Vol. 2/373; and "*Tafsīr Nūr ath-Thaqalayn*", Vol. 3/60

﴿ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾ [الزُّمَر:65] "لَئِنْ أَمَرْتَ بِوِلَايَةِ أَحَدٍ مَعَ وِلَايَةِ عَلِيٍّ عَلَيْهِ السَّلَامُ لَيُحْبِطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ الْخَاسِرِينَ."

﴾ ***If you should associate** [anything] **with Allāh, your work would surely become worthless, and you would surely be among the losers.*** ﴿ [*Az-Zumar*, 65] "If you were to command the *Wilāyah* of someone along with the *Wilāyah* of `Alī (عَلَيْهِ السَّلَام) your work would surely become worthless, and you would surely be among the losers." [400]

So, according to this *Rāfiḍī* scholar, this noble verse isn't a warning about how *Shirk* renders someone's good deeds invalid. Rather, it means that if someone were obligate a form of loyalty to someone higher than that of `Alī (رَضِيَ ٱللَّهُ عَنْه), this would cancel one's good deeds. Can anyone see this as a legitimate and conceivable *Ta'wīl* (misinterpretation)?

And *Rāfiḍī* scholar, Muḥammad Ibn Mas`ūd al-`Ayyāshī (d. 320 H.) mentioned:

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾ [الْبَقَرَة:238] "الصَّلَاةُ: رَسُولُ اللهِ وَأَمِيرُ الْمُؤْمِنِينَ وَالْحَسَنُ وَالْحُسَيْنُ وَالْوُسْطَى: أَمِيرُ الْمُؤْمِنِينَ. ﴿ وَقُومُوا لِلَّهِ قَانِتِينَ ﴾ طَائِعِينَ لِلْأَئِمَّةِ."

﴾ ***Maintain with care the*** *[obligatory]* ***prayers and*** *[in particular]* ***the middle*** *[i.e. `Aṣr]* ***prayer and stand before Allāh, devoutly obedient.*** ﴿ [*Al-Baqarah*, 238] Prayers: the Messenger of Allāh, the Commander of the Faithful, Al-Ḥasan and Al-Ḥusayn, and the middle prayer: the Commander of the Faithful, ﴾ ***...and stand before Allāh, devoutly obedient.*** ﴿ (meaning) obedient to the *Imāms*." [401]

And *Rāfiḍī* scholars, Muḥammad Ibn Mas`ūd al-`Ayyāshī (d. 320 H.), Muḥsin Ibn Murtaḍā al-Kāshānī (d. 1091 H.), Hāshim Ibn Sulaymān al-Baḥrānī (d. 1107 H.) and `Abd `Alī al-Ḥuwayzī (d. 1112 H.) mentioned:

﴿ وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا ﴾ [الْإِسْرَاءِ:110] "وَلَا تَجْهَرْ بِوِلَايَةِ عَلِيٍّ وَلَا بِمَا أَكْرَمْتُهُ بِهَا حَتَّى آمُرَكَ بِذَلِكَ ﴿ وَلَا تُخَافِتْ بِهَا ﴾ يَعْنِي وَلَا تَكْتُمْهَا عَلِيًّا وَاعْلَمْ مَا كَرَّمْتُهُ بِهِ."

﴾ ***And do not recite** (too) **loudly in your prayer nor** (too) **quietly*** ﴿ [*Al-Isrā'*, 110] "And do not recite loudly the *Wilāyah* of `Alī or what I have honored him with until I command you to do so, ﴾ ***nor (too) quietly*** ﴿ meaning, and do not conceal it from `Alī, and know what I have honored him with. [402]

So, according to these *Rāfiḍah* scholars, this command was not to be moderate when reciting in the *Ṣalāt*; neither being too loud nor too quiet. Rather this noble verse is actually about keeping

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[400] *"Aṣ-Ṣāfī Fī Tafsīr Kalām Allāh al-Wāfī "*, Vol. 2/472
[401] *"Tafsīr al-`Ayyāshī "*, Vol. 1/128
[402] *"Tafsīr al-`Ayyāshī"*, Vol. 2/319; *"Aṣ-Ṣāfī Fī Tafsīr Kalām Allāh al-Wāfī "*, Vol. 1/999; *"Al-Burhān Fī Tafsīr al-Qur'ān"*, Vol. 2/452; and *"Tafsīr Nūr ath-Thaqalayn"*, Vol. 3/235

one's loyalty to `Alī (رَضِيَ ٱللَّٰهُ عَنْه) secret from others, while openly declaring it to him in private. Can anyone see this as a legitimate and conceivable *Ta'wīl* (misinterpretation)?

And *Rāfiḍī* scholars, Muḥammad Ibn Mas`ūd al-`Ayyāshī (d. 320 H.) and Hāshim Ibn Sulaymān al-Baḥrānī (d. 1107 H.) mentioned:

﴿ لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴾ [الحِجْر: ٤٤] "رَوَى الْعَيَّاشِيُّ عَنْ أَبِي بَصِيرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ قَالَ: "يُؤْتَى بِجَهَنَّمَ لَهَا سَبْعَةُ أَبْوَابٍ. بَابُهَا الْأَوَّلُ لِلظَّالِمِ وَهُوَ زُرَيْقٌ. وَبَابُهَا الثَّانِي لِحَبْتَرَ. وَالْبَابُ الثَّالِثُ لِلثَّالِثِ. وَالرَّابِعُ لِمُعَاوِيَةَ. وَالْبَابُ الْخَامِسُ لِعَبْدِ الْمَلِكِ. وَالْبَابُ السَّادِسُ لِعَسْكَرِ بْنِ هَوْسَرَ. وَالْبَابُ السَّابِعُ لِأَبِي سَلَامَةَ. فَهُمْ أَبْوَابٌ لِمَنْ اتَّبَعَهُمْ."

﴾ ***It has seven gates; for every gate is of them*** *[i.e. Satan's followers]* ***a portion designated.*** ﴿ [*Al-Ḥijr*, 44] Al-`Ayyāshī narrated from Abū Baṣīr from Ja`far Ibn Muḥammad (عَلَيْهِ السَّلَام) who said: "*Jahannam* will be brought with seven gates, its first gate is for the oppressor, which is *Zurayq*. **[403]** Its second gate is for *Ḥabtar*. **[404]** The third gate is for the third. The fourth is for Mu`āwiyah. The fifth gate is for `Abdul-Malik. The sixth gate for `Askar Ibn Hawsar. The seventh gate is for Abū Salāmah. So, they are gates for those who followed them." **[405]**

Rāfiḍī scholar, Al-Majlisī (d. 1111 H.) said in his *Tafsīr* of this text:

"الزُّرَيْقُ كِنَايَةٌ عَنْ أَبِي بَكْرٍ لِأَنَّ الْعَرَبَ تَتَشَاءَمُ بِزُرْقَةِ الْعَيْنِ. وَالْحَبْتَرُ هُوَ عُمَرُ وَالْحَبْتَرُ هُوَ الثَّعْلَبُ وَلَعَلَّهُ إِنَّمَا كُنِّيَ عَنْهُ لِحِيلَتِهِ وَمَكْرِهِ وَفِي غَيْرِهِ مِنَ الْأَخْبَارِ وَقَعَ بِالْعَكْسِ وَهُوَ أَظْهَرُ إِذِ الْحَبْتَرُ بِالْأَوَّلِ أَنْسَبُ وَيُمْكِنُ أَنْ يَكُونَ هُنَا أَيْضًا الْمُرَادُ ذَلِكَ وَإِنَّمَا قَدَّمَ الثَّانِي لِأَنَّهُ أَشْقَى وَأَفَظُّ وَأَغْلَظُ. وَعَسْكَرُ بْنُ هَوْسَرَ كِنَايَةٌ عَنْ بَعْضِ خُلَفَاءِ بَنِي أُمَيَّةَ أَوْ بَنِي الْعَبَّاسِ وَكَذَا أَبِي سَلَامَةَ وَلَا يَبْعُدُ أَنْ يَكُونَ أَبُو سَلَامَةَ كِنَايَةً عَنْ أَبِي جَعْفَرٍ الدَّوَانِيقِيِّ. وَيُحْتَمَلُ أَنْ يَكُونَ عَسْكَرٌ كِنَايَةً عَنْ عَائِشَةَ وَسَائِرِ أَهْلِ الْجَمَلِ إِذْ كَانَ اسْمُ جَمَلِ عَائِشَةَ عَسْكَرًا وَرُوِيَ أَنَّهُ كَانَ شَيْطَانًا."

"Az-Zurayq is a metaphor for Abū Bakr, because the Arabs consider blue eyes to be a bad omen. Al-Ḥabtar is `Umar, and Al-Ḥabtar is a fox. Perhaps he was only referred to as such because of his cunning and deceit. In other reports, the opposite occurred, which is more apparent. Because the first is more appropriate, and it is possible that this is also what is meant here, but the second was mentioned first because he is more miserable, ruder and harsher. **[406]** `Askar Ibn Hawsar is a metaphor for some of the Umayyad or Abbasid *Khulafā'*, and so is Abū Salāmah. It is not far-fetched that Abū Salāmah is a metaphor for Abū Ja`far ad-Dawānīqī. **[407]** It is possible that `Askar

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403 "*Zurayq*" is a form of the word "*Azraq*", which means blue. The significance of this will be demonstrated in the next paragraph, *In Shā' Allāh*.
404 "*Ḥabtar*" is another word for "*Tha`lab*", which is a fox. The significance of this will be demonstrated in the next paragraph, *In Shā' Allāh*.
405 "*Tafsīr al-`Ayyāshī*", Vol. 2/243 and "*Al-Burhān Fī Tafsīr al-Qur'ān*", Vol. 2/345
406 He is saying that the word fox was used to describe `Umar, due to his cunning and deceit, according to their lies. Then he says that some reports have the *Ḥabtar* as a description of Abū Bakr, and that this makes more sense. He then says that it could also be that here, it also refers to Abū Bakr, but he was mentioned second (i.e. after `Umar), since he was more miserable, ruder and harsher.
407 This is referring to the *`Abbāsid Khalīfah* Abū Ja`far al-Manṣūr (d. 158 H.). Ad-Dawānīqī means "the miser."

is a metaphor for `Ā'ishah and the rest of the people of (the Battle of) Al-Jamal (i.e. The Camel), since the name of `Ā'ishah's camel was `Askar, and it was narrated that it was a devil." [408]

So, these are just a brief sampling of the texts from the Book of Allāh which the *Rāfiḍah* use to justify their beliefs in the divinity of their *Imāms*, their worship of them and their hatred and *Takfīr* of many of the *Ṣaḥābah*.

Can someone with a rational and functional brain look at these interpretations of these texts and say these are conceivable misunderstandings, or misinterpretations?

- ***A Shī'ī scholar may not be ignorant, but he may have some incorrect argument to justify his false belief.***

Response: *"A Shī`ī scholar may not be ignorant, but he may have some incorrect argument to justify his false belief."*

Notice how Daniel is shifting this discussion away from the *Rāfiḍī* layperson, or even their military personnel, such as the members of Hezbollah, the Houthis and the Iranian armed forces (with whom he advocates this alliance). Here, he is suddenly throwing the scholars of the *Rāfiḍah* into his discussion, including them in his broader scope of those to whom he claims *Takfīr* does not apply, because they are somehow eligible for the excuse of ignorance (*Jahl*) and misinterpretation (*Ta'wīl*)! This is honestly the first time we can say that we've seen *Al-`Uthr bil-Jahl* (the excuse of ignorance) being applied to a group, whose very name (i.e. *`Ulamā'*) literally means they are NOT ignorant. Also, are the scholars of the *Rāfiḍah* even fighting militarily against the Israeli genocide of the Palestinian Muslims? If not, then what would be the purpose of allying with them in the first place? Is this even a necessary category of the *Rāfiḍah* to attempt to defend from accusations of *Kufr* and the application of *Takfīr*, from Daniel's point-of-view, considering the stated objective? These are the kinds of statements that contribute to those who perceive a greater conspiracy behind the agenda of Daniel than simply falling into the 'The-Enemy-of-my-Enemy-is-my-Friend' doctrine. Excusing the *Kufr* of *Rāfiḍī* scholars, which aren't even a classification of *Rāfiḍah* with whom he is advocating *Ahl as-Sunnah* ally, for the sake of Muslims in Palestine, is not even necessary for him to get into in this debate. Yet here he is defending *Rāfiḍī* scholars, of all people – those who teach the *Rāfiḍī* laypeople the *`Aqīdah* of their religion, which we have been describing throughout this essay!

- ***That incorrect argument means he's not deliberately disbelieving in something the Prophet taught. Rather, he's confused and delusional, yet he's not a Kāfir.* [409] *He's***

[408] *"Biḥār al-Anwār al-Jāmi`ah Li-Durar Akhbār al-A'immah al-Aṭhār"*, Vol. 4/378 and 8/220

[409] We have already responded to how *Kufr* can take forms other than denying what the Prophet (ﷺ) taught, so it would be redundant to repeat that here.

excused because of this Ta'wīl. [410] ***The only way to declare him a Kāfir, is by first refuting this Shubhah** (misconception), **or Ta'wīl and presenting him with evidence as to why he's wrong.*** [411] ***Ibn Taymiyyah says: "Declaring a specific individual from among these ignorant people to be a disbeliever…" […] "…is not permissible unless evidence from the Messenger has been established for him, making it clear that his view contradicts the divine Messengers – even if it's indisputable that his view is Kufr."***

Response: *"Ibn Taymiyyah says declaring a specific individual from among these ignorant people to be a disbeliever is not permissible unless evidence from the Messenger has been established for him..."*

Attributing these conditions to the views of Ibn Taymiyyah (رَحِمَهُ الله), in the context of the *Takfīr* of the *Rāfiḍah,* is not only sloppy research from Daniel, but it is misleading as well.

Firstly, it is not necessary to delve deeply into the general *Fiqh* of *Takfīr* of Ibn Taymiyyah in the subject of the *Rāfiḍah*, as he has acknowledged that within his own *Ḥanbalī* school there are two well-known opposing opinions on the topic.

As he (رَحِمَهُ الله) said:

"وَأَمَّا تَكْفِيرُهُمْ وَتَخْلِيدُهُمْ فَفِيهِ أَيْضًا لِلْعُلَمَاءِ قَوْلَانِ مَشْهُورَانِ وَهُمَا رِوَايَتَانِ عَنْ أَحْمَد. وَالْقَوْلَانِ فِي الْخَوَارِجِ وَالْمَارِقِينَ مِنَ الحرورية وَالرَّافِضَةِ وَنَحْوِهِمْ. وَالصَّحِيحُ أَنَّ هَذِهِ الْأَقْوَالَ الَّتِي يَقُولُونَهَا الَّتِي يُعْلَمُ أَنَّهَا مُخَالِفَةٌ لِمَا جَاءَ بِهِ الرَّسُولُ كُفْرٌ وَكَذَلِكَ أَفْعَالُهُمْ الَّتِي هِيَ مِنْ جِنْسِ أَفْعَالِ الْكُفَّارِ بِالْمُسْلِمِينَ هِيَ كُفْرٌ أَيْضًا. وَقَدْ ذَكَرْت دَلَائِلَ ذَلِكَ فِي غَيْرِ هَذَا الْمَوْضِعِ؛ لَكِنْ تَكْفِيرُ الْوَاحِدِ الْمُعَيَّنِ مِنْهُمْ وَالْحُكْمُ بِتَخْلِيدِهِ فِي النَّارِ مَوْقُوفٌ عَلَى ثُبُوتِ شُرُوطِ التَّكْفِيرِ وَانْتِفَاءِ مَوَانِعِهِ."

"As for declaring them *Kuffār* and that they are eternally (in Hell), the scholars also have two well-known opinions on this matter, and they are two narrations from Aḥmad. The two opinions are about the *Khawārij* and the renegades from the *Ḥarūriyyah* [412] and the *Rāfiḍah* and the like. The correct view is that these statements that they say, which are known to contradict what the Messenger brought, are *Kufr*. Likewise, their actions, which are of the same type as the actions of the disbelievers towards the Muslims, are also *Kufr*. I have mentioned the evidence for that in other places. However, declaring a specific individual among them a *Kāfir* and ruling that he will

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[410] We have already spoken about how the *Ta'wīl* (misinterpretation) needs to be conceivable from the text being misinterpreted, in order for that to excuse an individual from *Kufr* and prevent the application of *Takfīr*. So, repeating that here would be redundant.

[411] This would be correct, provided the person accepted the second of the two well-known positions within the discussions of *Ahl as-Sunnah* regarding the *Rāfiḍah*. And even if a person took the more lenient view, which is that prior to *Takfīr*, *Rāfiḍī* individuals need to be tested to see if they have apostatized from *Islām* – due to their statements, actions or beliefs – not every claim of *Ta'wīl* (misinterpretation) or *Jahl* (ignorance) is automatically an excuse from *Kufr*, or a preventative factor from *Takfīr*, as we have discussed previously.

[412] A sub-sect of the *Khawārij*, which emerged during the *Khilāfah* of `Alī (رَضِيَ ٱللَّهُ عَنْهُ) and we referred to their founder, Najdah al-Ḥanafī in an earlier reference.

remain in the Fire forever depends on the conditions of *Takfīr* and the absence of its preventative factors." [413]

So, Ibn Taymiyyah (رَحِمَهُ الله) – despite inclining towards the more lenient view of the *Rāfiḍah* in his time [414] and referring to that position as "the correct view" – neither condemned the opposing view, nor did he refute it, or deny its validity within the *Sunnī* tradition. Therefore, quoting some general statements about the overall subject of *Takfīr* itself from Ibn Taymiyyah, while he has explicitly addressed the *Rāfiḍah* and the well-known difference of opinion within *Ahl as-Sunnah* (not-to-mention within his own *Ḥanbalī* school) is an academically dishonest presentation of his view on this topic.

Secondly, although Ibn Taymiyyah stipulated these conditions for *Takfīr* of the potentially ignorant Muslim, he did not apply these general conditions to all forms of *Kufr*, or in all cases. And we will address this in an upcoming section, *In Shā' Allāh*.

- ***Abū Qāsim al-Aṣbahānī says (quote): "Whoever deliberately opposes a fundamental Islāmic belief and is ignorant, not intending opposition to have stubbornness, does not become a disbeliever. This is because they did not intend to choose disbelief, nor did they approve of it. They exerted their utmost effort and arrived at this (false) conclusion."***

Response: *"Abul-Qāsim al-Aṣbahānī says (quote): "Whoever deliberately opposes a fundamental Islāmic belief and is ignorant, not intending opposition to have stubbornness, does not become a disbeliever."*

Not only is this particular quote from Abul-Qāsim al-Aṣbahānī (d. 535 H.) incomplete, but because of what was selectively omitted in its presentation, it is extremely misleading. Based on the single sentence presented, the impression of the one who hears it is that Al-Aṣbahānī (رَحِمَهُ الله) would automatically excuse someone who claims ignorance and that he didn't intend to perform, utter or believe *Kufr*.

Is this really the position of Abul-Qāsim al-Aṣbahānī (رَحِمَهُ الله) in the topic of excusing the *Kufr* of someone who pleads ignorance? Let's zoom out to see what he said in the full quote, selectively cropped by Daniel.

The full quote is as follows:

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[413] "*Majmū` al-Fatāwā*", Vol. 28/501

[414] And we mention "…in his time…" because the *Rāfiḍah* have become increasingly more extreme in the last 700+ years since the era in which Ibn Taymiyyah lived, which is something we have demonstrated throughout this essay, contrary to Daniel's assertion that their "reforms" are largely an evolution towards improvement.

"الْمُتَأَوِّلُ إِذَا أَخْطَأَ وَكَانَ مِنْ أَهْلِ عَقْدِ الْإِيمَانِ نُظِرَ فِي تَأْوِيلِهِ. فَإِنْ كَانَ قَدْ تَعَلَّقَ بِأَمْرٍ يُفْضِي بِهِ إِلَى خِلَافِ بَعْضِ كِتَابِ اللَّهِ أَوْ سُنَّةٍ يَقْطَعُ بِهَا الْعُذْرَ أَوْ إِجْمَاعٍ فَإِنَّهُ يُكَفَّرُ وَلَا يُعْذَرُ. لِأَنَّ الشُّبْهَةَ الَّتِي يَتَعَلَّقُ بِهَا مِنْ هَذَا ضَعِيفَةٌ لَا يُقَوِّي قُوَّةً يُعْذَرُ بِهَا لِأَنَّ مَا شَهِدَ لَهُ أَصْلٌ مِنْ هَذَا الْأُصُولِ فَإِنَّهُ فِي غَايَةِ الْوُضُوحِ وَالْبَيَانِ فَلَمَّا كَانَ صَاحِبُ هَذِهِ الْمَقَالَةِ لَا يَصْعُبُ عَلَيْهِ دَرَكُ الْحَقِّ، وَلَا يَغْمُضُ عِنْدَهُ بَعْضُ مَوْضِعِ الْحُجَّةِ لَمْ يُعْذَرْ فِي الذَّهَابِ عَنِ الْحَقِّ بَلْ عَمِلَ خِلَافِهِ فِي ذَلِكَ عَلَى أَنَّهُ عِنَادٌ وَإِصْرَارٌ، وَمَنْ تَعَمَّدَ خِلَافَ أَصْلٍ مِنْ هَذِهِ الْأُصُولِ وَكَانَ جَاهِلًا لَمْ يَقْصِدْ إِلَيْهِ مِنْ طَرِيقِ الْعِنَادِ فَإِنَّهُ لَا يَكْفُرُ لِأَنَّهُ لَمْ يَقْصِدِ اخْتِيَارَ الْكُفْرِ وَلَا رَضِيَ بِهِ وَقَدْ بَلَغَ جُهْدُهُ فَلَمْ يَقَعْ لَهُ غَيْرُ ذَلِكَ وَقَدْ أَعْلَمَ اللَّهُ سُبْحَانَهُ أَنَّهُ لَا يُؤَاخِذُ إِلَّا بَعْدَ الْبَيَانِ وَلَا يُعَاقِبُ إِلَّا بَعْدَ الْإِنْذَارِ فَقَالَ تَعَالَى: ﴿ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ ﴾ فَكُلُّ مَنْ هَدَاهُ اللَّهُ عَزَّ وَجَلَّ وَدَخَلَ فِي عَقْدِ الْإِسْلَامِ فَإِنَّهُ لَا يَخْرُجُ إِلَى الْكُفْرِ إِلَّا بَعْدَ الْبَيَانِ."

"If the one performing *Ta'wīl* makes a mistake, and he is one of the people of the covenant of faith (i.e. a Muslim), his *Ta'wīl* is to be examined. If he is attached to a matter that leads him to contradict some of the Book of Allāh or a *Sunnah*, which cuts off the excuse, or a consensus, then he disbelieves and is not excused. (This is) because the misunderstanding (*Shubhah*) which he is clinging to is weak and cannot be strengthened to the point that he can be excused for it, because whatever is testified to by any principle of these principles, is extremely clear and explicit. So, since the one making this statement does not find it difficult to grasp the truth, and no part of the argument is obscure to him, he is not excused for separating from the truth. In fact, he acted contrary to it in that, which is stubbornness and persistence. [415] And whoever deliberately contradicts a principle of these principles and is ignorant and did not intend it by way of stubbornness, then he does not disbelieve, because he did not intend to choose *Kufr*, nor was he pleased with it, and he did his best but nothing other than that (conclusion) came to him. [416] And Allāh (سُبْحَانَهُ) has made it known that He does not hold (anyone) accountable except after clarification, and He does not punish except after warning. As He (تَعَالَى) said:

﴿ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ ﴾

﴾ ***And Allāh would not let a people stray after He has guided them.*** ﴿ [417]

So, whoever Allāh (عَزَّ وَجَلَّ) guides and he enters into the covenant of *Islām*, then he will not go out to *Kufr,* except after clarification." [418]

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[415] This is the complete statement that was omitted from Daniel's presentation of this quote from Abul-Qāsim al-Aṣbahānī (رَحِمَهُ اللَّهُ). Look at these three sentences that were omitted from just before the single sentence he quoted! And consider how different the meaning of this full quote is to an objective person with the full context!

[416] So, this is the sentence that Daniel presented, while omitting the sentences that preceded it, completely changing the understanding of how this would be applied in the case of a suspect who is claiming some type of *Ta'wīl* which would not be accepted.

[417] It appears the rest of what the author intended to include was missing from this publication, as the verse continues:

﴿ حَتَّىٰ يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ﴾

﴾***...until He makes clear to them what they should avoid.*** ﴿ [*Sūrat at-Tawbah*, 115]

[418] "*Al-Ḥujjah Fī Bayān al-Maḥajjah wa Sharḥ `Aqīdat Ahl as-Sunnah*", Vol. 2/550-551

In other words, what Abul-Qāsim al-Aṣbahānī (رَحِمَهُ ٱللَّٰهُ) is saying is that if a person is looking for a text from the *Qur'ān* or *Sunnah* to interpret it in a way that justifies his conclusion, out of his bias and predisposition, this is not a *Ta'wīl* that excuses his *Kufr*. On the contrary, this is a case of someone forming a conclusion and then seeking to leverage the texts from the *Qur'ān* and *Sunnah* to validate his *Kufr*. Furthermore, he says that someone doing this, "...is stubbornness and persistence." So, what Al-Aṣbahānī (رَحِمَهُ ٱللَّٰهُ) is demonstrating is that not every claim of *Ta'wīl* is excused as an honest error, and this is determined by looking at the text of the claimant to evaluate the conceivability of the conclusion, based on the text. [419]

- ***Ibn `Ābidīn agrees. "...the correct view regarding the Mu`tazilah, the Rafiḍīs, and other innovators is that they're not judged as disbelievers, even if they insult the companions or deem it permissible to kill us based on a specious argument (Ta'wīl)."*** [420] ***Al-Haytamī says: "(Regarding) the conditions for becoming a disbeliever, it's that the person who is denying, himself knows with certainty that the Prophet communicated the teaching, but still denies it, such that this person's denial thereby deems the Prophet (ﷺ) a liar. However, the Twelver Shī`ah does not believe in the prohibition of cursing Abū Bakr, let alone believe that it's known with certainty that the Prophet taught such a prohibition..." [...] "It can be argued that the prohibition of such acts has been transmitted among all people by Tawātur*** [421] ***and this negates the specious argument..." "This is a matter of debate and examination, and the heart leans towards invalidating this excuse..." [...] "...but the principles of the (Shāfi`ī) school judge this excuse acceptable, particularly with regard to not making Takfīr, because the Twelver/Shī`ī curses or insults based on an interpretation, even if that interpretation stems from ignorance, fanaticism, and bias for one's (Shī`ī) group. The matter of Takfīr requires caution..."***

Response: *Al-Haytamī says, "(Regarding) the conditions for becoming a disbeliever..."*

There are a number of points to make about this statement and quote from Al-Haytamī (رَحِمَهُ ٱللَّٰهُ):

a) The *Irjā'* [422] of the Jurists (*Murji'at al-Fuqahā'*)

[419] We have referenced some of the *Ta'wīl* of the *Rāfiḍī* scholars concerning *Āyāt* from the Book of Allāh, in an earlier portion of this section. An objective Muslim needs only to compare the texts themselves to what these *Rāfiḍī* scholars claim they mean, in order to evaluate how conceivable their excuses are.

[420] We have already responded to the quotes and opinion of Ibn `Ābidīn (رَحِمَهُ ٱللَّٰهُ) so it would be redundant to repeat that here.

[421] ***Tawātur***: Something narrated through so many separate chains of narration, that it becomes undeniably true.

[422] "***Irjā'***" (literally: "postpone" or "push off") is to "*Al-Murji'ah*", what "***Rafḍ***" (literally: "rejection" or "refusal") is to the *Rāfiḍah* – in other words, it is the basis of the name of the group and their core principle. So, know that when *Irjā'* is mentioned, it refers to some form of "pushing off" actions from being included in *Īmān*. And, by definition, if actions are not included within *Īmān*, this means that actions would likewise be omitted from *Kufr*.

It is important to mention that some of the jurists within the spectrum of legal schools among *Ahl as-Sunnah*, were affected, to some degree, by the innovations of the *Murji'ah*. This was mostly due to the influence of the *Ash`ariyah*, which was historically widespread during the era of the classical jurists. And because the *Ash`ariyah* had elements of *Irjā'* within their *`Aqīdah*, the effect was that many of those *Sunnī* jurists incorporated this concept of separating actions from both *Īmān* and *Kufr*, to some limited extent. With regards to *Takfīr*, this minor form of *Irjā'* meant that although an action of *Kufr* would be considered a factor in the *Takfīr* of an individual, they believed that it wasn't due to the action itself, but rather what the action showed about what was in the heart at the time it was committed. [423]

For instance, Ibn Taymiyyah (رَحِمَهُ اللهُ), when quoting Abul-Ḥasan al-Ash`arī in listing the groups of the *Murji'ah*:

"الْفِرْقَةُ الْعَاشِرَةُ مِنْ الْمُرْجِئَةِ أَصْحَابُ أَبِي مُعَاذٍ التُّومَنِيِّ...وَكَانَ أَبُو مُعَاذٍ يَقُولُ: مَنْ قَتَلَ نَبِيًّا أَوْ لَطَمَهُ كَفَرَ وَلَيْسَ مِنْ أَجْلِ اللَّطْمَةِ كَفَرَ وَلَكِنْ مِنْ أَجْلِ الِاسْتِخْفَافِ وَالْعَدَاوَةِ وَالْبُغْضِ لَهُ...وَكَانَ يَزْعُمُ أَنَّ السُّجُودَ لِلشَّمْسِ لَيْسَ بِكُفْرِ وَلَا السُّجُودَ لِغَيْرِ اللَّهِ كُفْرٌ وَلَكِنَّهُ عَلَمٌ عَلَى الْكُفْرِ لِأَنَّ اللَّهَ بَيَّنَ أَنَّهُ لَا يَسْجُدُ لِلشَّمْسِ إلَّا كَافِرٌ."

"The tenth sect from the *Murji'ah* are the companions of Abū Mu`āth at-Tūmanī…" [424] (Then he mentioned their opinions and continued, saying): "And Abū Mu`āth used to say: Whoever kills a Prophet or slaps him has disbelieved. Yet, he does not disbelieve due to the slap (itself), but rather due to the belittlement, enmity and hatred for him." He then went on to list the followers of Bishr al-Marīsī, of whom was Ibn ar-Rāwandī. [425] "And he used to claim that prostrating to the sun is not *Kufr*, nor is prostrating to other than Allāh *Kufr*. However, it is a sign of *Kufr*, because Allāh clarified that no one prostrates to the sun except a *Kāfir*." [426]

However, as we pointed out in the previous sections, the *`Aqīdah* of *Ahl as-Sunnah wal-Jamā`ah* is that, just as *Īmān* consists of actions and statements, *Kufr* consists of actions and statements. The jurists who fell under this influence are called *Murji'at al-Fuqahā'* (the *Murji'ah* of the Jurists) – meaning, although not being full-blown extremists of the *Murji'ah*, these jurists did have this lesser form of *Irjā'* within their *`Aqīdah*. Consequently, this did have an effect upon their views when it came to the subject of *Kufr* and *Takfīr*.

It is important to point out that Ibn Ḥajar al-Haytamī, among many other jurists, was from those influenced by this lesser form of *Irjā'*. And for this reason, he wrote what Daniel quoted from him, indicating that someone only leaves *Islām* through what occurs in his heart (i.e. denying or rejecting, etc.):

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[423] For instance, if a person deliberately threw the *Qur'ān* (*Muṣḥaf*) into the garbage, they would say that this person disbelieved, but not due to the action itself. Rather, because of what they concluded his heart contained (i.e. hatred towards Allāh's Book, etc.) when he threw it. In other words, they don't make *Takfīr* because of an action or statement, but rather because of what they assume motivated that action or statement, within the heart of whoever performed or uttered it.

[424] Refer to footnote #36

[425] Refer to footnote #37

[426] "*Majmū` al-Fatāwā*", Vol. 7/547-548

“(Regarding) the conditions for becoming a disbeliever, it’s that the person who is denying, himself knows with certainty that the Prophet communicated the teaching, but still denies it, such that this person’s denial thereby deems the Prophet (ﷺ) a liar.”

To demonstrate this even more clearly, Ibn Ḥajar al-Haytamī (رَحِمَهُ الله) said about *Īmān*:

"الْإِيمَانُ: التَّصْدِيقُ مِمَّا عُلِمَ مِنْ الدِّينِ ضَرُورَةً إِجْمَالًا فِي الْإِجْمَالِيّ، وَتَفْصِيلًا فِي التَّفْصِيلِيّ وَشَرْطُ خُرُوجِ الْقَادِرِ عَنْ عُهْدَةِ التَّكْلِيفِ بِهِ تَلَفُّظُهُ وَإِلَّا خُلِّدَ فِي النَّارِ بِإِجْمَاعِ أَهْلِ السُّنَّةِ قَالَهُ الْإِمَامُ النَّوَوِيُّ لَكِنْ مَالَ جَمْعٌ مُحَقِّقُونَ إِلَى نَجَاتِهِ نَظَرًا لِإِيمَانِ قَلْبِهِ، وَالنُّطْقِ بِهِمَا الْإِسْلَامُ، وَطَاعَةُ الْجَوَارِحِ غَيْرُ دَاخِلَةٍ بَلْ هِيَ شَرْطٌ لِكَمَالِ الْإِيمَانِ، وَشَرْطُ الْخُرُوجِ عَنْ عُهْدَةِ اللُّزُومِ بِهِ الْإِيمَانُ فَلَا يُعْتَدُّ بِأَحَدِهِمَا بِدُونِ الْآخَرِ."

“*Īmān* is the *Taṣdīq* (internal affirmation) of what is known of the religion by necessity, in general terms when it is generalized and in detail when it is detailed. And the condition for the one who is able to fulfill the obligation of it is to pronounce it, otherwise he will remain in the Fire eternally, according to the consensus of *Ahl Sunnah*. This was stated by *Imām* an-Nawawī. However, a group of investigators leaned towards him being saved, based on the *Īmān* of his heart, and (they believed that) pronouncing them (i.e. the *Shahādatayn*) is (outward) *Islām*. <u>And the obedience of the limbs is not included (in *Īmān*)</u>, but rather it is (only) a condition for the perfection of one’s *Īmān*, while the condition for fulfilling the obligation is *Īmān*, so one of them (i.e. the tongue and the heart) is not considered without the other.” **[427]**

So, we see that Al-Haytamī (رَحِمَهُ الله) was indeed influenced by this lessor form of *Irjā’*, which “pushes away” actions as essential components of *Īmān.* And although he does <u>not</u> deny that *Īmān* increases with good deeds and decreases with evil deeds (which is the *`Aqīdah* of the extremist *Murji’ah*) he nonetheless <u>did</u> profess this influence from the *Murji’at al-Fuqahā’*. Yet, as it is well-known, this is <u>not</u> the correct definition of *Īmān*, according to *Ahl as-Sunnah wal-Jamā`ah*. Rather, the definition of *Īmān* includes statements and actions as essential components of *Īmān,* in addition to what is affirmed (or intended) in the heart.

And *Imām* Ash-Shāfi`ī narrated this *Ijmā`* (consensus) from the *Ṣaḥābah* and those who followed them, when he said:

"وَكَانَ الْإِجْمَاعُ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ مِنْ بَعْدِهِمْ مِمَّنْ أَدْرَكْنَاهُمْ أَنَّ الْإِيمَانَ قَوْلٌ وَعَمَلٌ وَنِيَّةٌ لَا يُجْزِئُ وَاحِدٌ مِنَ الثَّلَاثَةِ إِلَّا بِالْآخَرِ."

“And the *Ijmā`* (consensus) from the *Ṣaḥābah* and the *Tābi`īn* after them from those whom we reached, is that *Īmān* is <u>actions</u>, <u>statements</u> and intention; not one of them is sufficient without the other.” **[428]**

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[427] *“At-Ta`arruf Fil-Aṣlayn wat-Taṣawwuf”*, Pg. 117-118
[428] *“Sharḥ Uṣūl I`tiqād Ahl as-Sunnah Wal-Jamā`ah”*, by Al-Lālakā’ī, (#1,593)

Yet, just as many of our scholars – particularly the jurists among the legal schools – were influenced by this type of minor *Irjā'*, Al-Haytamī (رَحِمَهُ الله) benefitted the *Ummah* and contributed enormously in many of the sciences of the *Dīn*, especially within the legal school of the *Shāfi`iyyah*. [429]

b) The full, unedited quote of Al-Haytamī (رَحِمَهُ الله)

As he did with the quote from Al-Aṣbahānī (رَحِمَهُ الله), Daniel selectively omitted a couple of key sentences that are contained within Al-Haytamī's <u>full</u> quote, which is as follows (see the underlined sentences, which were omitted [430]):

Al-Haytamī says:

"نَعَمْ شَرْطُ الْكُفْرِ بِجَحْدِ الضَّرُورِيِّ أَنْ يَكُونَ ضَرُورِيًّا عِنْدَ الْجَاحِدِ حَتَّى يَسْتَلْزِمَ جَحْدُهُ حِينَئِذٍ تَكْذِيبَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَيْسَ الرَّافِضِيُّ يَعْتَقِدُ تَحْرِيمَ لَعْنِ أَبِي بَكْرٍ فَضْلًا عَنْ كَوْنِهِ يَعْتَقِدُ أَنَّ تَحْرِيمَهُ ضَرُورِيٌّ وَقَدْ يَنْفَصِلُ عَنْهُ بِأَنَّ تَوَاتُرَ تَحْرِيمِ ذَلِكَ عِنْدَ جَمِيعِ الْخَلْقِ يُلْغِي <u>شُبْهَةَ الرَّافِضِيِّ الَّتِي غَلُظَتْ عَلَى قَلْبِهِ حَتَّى لَمْ يَعْلَمْ ذَلِكَ</u> وَهَذَا مَحَلُّ نَظَرٍ وَجَدَلٍ وَمَيْلُ الْقَلْبِ إِلَى بُطْلَانِ هَذَا الْعُذْرِ <u>أَيْ بِاعْتِبَارِ مَا ظَهَرَ لِلسُّبْكِيِّ</u> وَإِلَّا فَقَوَاعِدُ الْمَذْهَبِ قَاضِيهِ بِقَبُولِ هَذَا الْعَذَرُ بِالنِّسْبَةِ لِعَدَمِ التَّكْفِيرِ لِأَنَّهُ إِنَّمَا يَسُبُّ أَوْ يُلْعَنُ مُتَأَوِّلًا وَإِنْ كَانَ تَأْوِيلُهُ جَهْلًا وَعَصَبِيَّةً وَحَمِيَّةً لَكِنَّ بَابَ الْكُفْرِ يُحْتَاطُ فِيهِ كَمَا هُوَ مُقَرَّرٌ فِي مَحَلِّهِ."

"(Regarding) the conditions for becoming a disbeliever, it's that the person who is denying, himself knows with certainty that the Prophet communicated the teaching, but still denies it, such that this person's denial thereby deems the Prophet (ﷺ) a liar. However, the Twelver *Shī`ah* does not believe in the prohibition of cursing Abū Bakr, let alone believe that it's known with certainty that the Prophet taught such a prohibition..." […] "It can be argued that the prohibition of such acts has been transmitted among all people by *Tawātur* [431] and this negates the specious argument…" <u>The *Shubhah* (misconception) of the *Rāfiḍī* that hardened his heart until he did not know that</u>… "This is a matter of debate and examination, and the heart leans towards invalidating this excuse..." <u>In other words, by taking into consideration what As-Subkī arrived at…</u> "…but the principles of the (*Shāfi`ī*) school judge this excuse acceptable, particularly with regard to not making *Takfīr*, because the Twelver/*Shī`ī* curses or insults based on an interpretation, even if that interpretation stems from ignorance, fanaticism, and bias for one's (*Shī`ī*) group. The matter of *Takfīr* requires caution…" [432]

So, look to these two omitted sentences, which we have restored into Al-Haytamī's <u>full</u> quote:

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[429] For more details on the issues of *`Aqīdah* in which Al-Haytamī contradicted the *`Aqīdah* of the *Salaf*, refer to the book: *"Ārā' Ibn Ḥajar al-Haytamī al-I`tiqādiyyah `Arḍ wa Taqwīm Fi Ḍaw' `Aqīdat as-Salaf"* (The *`Aqīdah* Opinions of Ibn Ḥajar al-Haytamī: Presentation and Evaluation In Light of the *`Aqīdah* of the *Salaf*) by Muḥammad Ibn `Abdil-`Azīz ash-Shāya`

[430] We are using the translation provided in the debate and not translating it to our own standard, as the point is to highlight what was omitted.

[431] ***Tawātur***: Something narrated through so many separate chains of narration, that it becomes undeniably true

[432] *"Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāl waz-Zandqah"*, Vol. 1/137

i) **“The *Shubhah*** (misconception) **of the *Rāfiḍī* that hardened his heart until he did not know that…”**

In other words, according to Al-Haytamī, this is not the case of a *Rāfiḍī* who’s *Kufr* resulted from innocent ignorance. This is the case of a *Rāfiḍī* with a “hardened” heart – meaning his ignorance resulted from his own stubbornness. And we have already discussed whether ignorance is an excuse when motivated by, or resulting from, stubbornness.

ii) **“In other words, by taking into consideration what As-Subkī arrived at…”**

Imām As-Subkī (رَحِمَهُ الله) dissented from the formal position of the *Shāfi`ī* school on this topic. In other words, he did not accept that the cursing of the *Rāfiḍī*/Twelver towards the *Ṣaḥābah* could be excused by *Ta’wīl*. In fact, neither did Al-Haytamī (رَحِمَهُ الله) himself! And this becomes clear, even by examining the quote which Daniel did include, where he said: **“…and the heart leans towards invalidating this excuse...”** In other words, Al-Haytamī (رَحِمَهُ الله) is saying is that, in his own heart, he doesn’t accept this excuse of *Ta’wīl* to be valid! Yet, for some reason, Daniel used him and his quotation above as a reference to establish that the *Rāfiḍah* are excused by their *Ta’wīl*!

This is either a case of sloppy research, not understanding a reference being presented, or incompetent cropping and omitting sentences from full quotes.

c) The statement of Al-Haytamī, specifically about the *Rāfiḍah*/Twelvers and their cursing of the Abū Bakr (رَضِيَ ٱللَّهُ عَنْهُ) and others from the *Ṣaḥābah*

Ibn Ḥajar al-Haytamī (d. 974 H.) said:

"وَأَمَّا تَكْفِيرُ أَبِي بَكْرٍ وَنُظَرَائِهِ مِمَّنْ شَهِدَ لَهُمْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ فَلَمْ يَتَكَلَّمْ فِيهَا أَصْحَابُ الشَّافِعِيِّ وَالَّذِي أَرَاهُ الْكُفْرُ فِيهَا قَطْعًا مُوَافَقَةً لِمَنْ مَرَّ."

“As for their making *Takfīr* of Abū Bakr and his peers, whom the Prophet (ﷺ) testified to be in *Jannah*; the companions of Ash-Shāfi`ī did not speak about it. But what I see is that this is definitely a case of *Kufr*, in agreement with those who have been mentioned.” [433]

So, despite being from the *Shāfi`ī* legal school, it would seem that, like As-Subkī (رَحِمَهُ الله) before him, Al-Haytamī dissented from their formal view concerning those *Rāfiḍah* who curse Abū Bakr (رَضِيَ ٱللَّهُ عَنْهُ) and make *Takfīr* of him. And it would appear that his view was more in line with that of the *Ḥanafī* school’s formal view on the subject.

As Al-Haytamī (رَحِمَهُ الله) said:

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[433] “*Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāl waz-Zandqah*”, Vol. 1/146

″ فَمَذْهَبُ أَبِي حَنِيفَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ مَنْ أَنْكَرَ خِلَافَةَ الصِّدّيقِ أَوْ عُمَرَ فَهُوَ كَافِرٌ عَلَى خِلَافٍ حَكَاهُ بَعْضُهُمْ وَقَالَ الصَّحِيحُ أَنَّهُ كَافِرٌ وَالْمَسَالَةُ مَذْكُورَةٌ فِي كُتُبِهِمْ فِي الْغَايَةِ لِلسَّرُوجِيّ وَالْفَتَاوَى الظَّهِيرِيَّةِ وَالْأَصْلِ لِمُحَمَّدِ بْنِ الْحَسَنِ وَفِي الْفَتَاوَى الْبَدِيعِيَّةِ فَإِنَّهُ قَسَّمَ الرَّافِضَةَ إِلَى كُفَّارٍ وَغَيْرِهِمْ وَذَكَرَ الْخِلَافَ فِي بَعْضِ طَوَائِفِهِمْ وَفِيمَنْ أَنْكَرَ إِمَامَةَ أَبِي بَكْرٍ وَزَعَمَ انْ الصَّحِيحَ أَنَّهُ يَكْفُرُ وَفِي الْمُحِيطِ أَنَّ مُحَمَّدًا لَا يُجَوِّزُ الصَّلَاةَ خَلْفَ الرَّافِضَةِ ثُمَّ قَالَ لِأَنَّهُمْ أَنْكَرُوا خِلَافَةَ ابِي بَكْرٍ وَقَدْ اجْتَمَعَتْ الصَّحَابَةُ عَلَى خِلَافَتِهِ وَفِي الْخُلَاصَةِ مِنْ كُتُبِهِمْ أَنَّ مَنْ أَنْكَرَ خِلَافَةَ الصِّدّيقِ فَهُوَ كَافِرٌ وَفِي تَتِمَّةِ الْفَتَاوَى وَالرَّافِضِيّ الْمُتَغَالِي الَّذِي يُنْكِرُ خِلَافَةَ أَبِي بَكْرٍ يَعْنِي لَا تَجُوزُ الصَّلَاةُ خَلْفَهُ وَفِي الْمَرْغِينَانِيّ وَتُكْرَهُ الصَّلَاةُ خَلْفَ صَاحِبِ هَوًى أَوْ بِدْعَةٍ وَلَا تَجُوزُ خَلْفَ الرَّافِضِيّ ثُمَّ قَالَ وَحَاصِلُهُ إِنْ كَانَ هَوًى يُكَفَّرُ بِهِ لَا يَجُوزُ وَإِلَّا يَجُوزُ وَيُكْرَهُ.″

"So, the *Mathhab* of Abū Ḥanīfah (رَضِيَ اللَّهُ عَنْه) is that whoever denies the *Khilāfah* of Abū Bakr or `Umar is a *Kāfir*, with some dispute (among them), which some of them have narrated. And he [i.e. Abū Ḥanīfah (رَحِمَهُ الله)] said that the correct view is that he is a *Kāfir*. And the issue is mentioned in their books, in '*Al-Ġāyah*' [434] by As-Sarūjī, [435] '*Al-Fatāwā ath-Thahīriyyah*,' [436] '*Al-Aṣl* ' [437] by Muḥammad Ibn al-Ḥasan, [438] and in '*Al-Fatāwā Al-Badī`iyyah*,' [439] as he (i.e. its author) divided the *Rāfiḍah* into *Kuffār* and others (i.e. merely *Ahl al-Bid`ah*), and he (i.e. its author) mentioned the disagreement regarding some of their sects and about those who denied the *Imāmah* of Abū Bakr, and he (i.e. its author) claimed that the correct view is that he disbelieves. And in '*Al-Muḥiṭ*,' [440] (it's mentioned) that Muḥammad (Ibn al-Ḥasan ash-Shāybānī) did not permit praying behind the *Rāfiḍah*, then he said (that this is) because they denied the *Khilāfah* of Abū Bakr, while the *Ṣaḥābah* agreed upon his *Khilāfah*. And in '*Al-Khulāṣhah*', [441] from their books, it is stated that whoever denies the *Khilāfah* of Abū Bakr is a *Kāfir*. In '*Tatimmat al-Fatāwā*,' [442] (it was mentioned that) the extremist *Rāfiḍī* who denies the *Khilāfah* of Abū Bakr, meaning that prayer is not permissible behind him. And in '*Al-Marġīnānī*,' [443] prayer is disliked behind a follower of whims or innovation, but it is not permissible behind a *Rāfiḍī*. Then he said, and the gist of it is that if they are whims by which one is made Takfīr to, it is not permissible (to pray behind him). Otherwise, it is permissible but disliked." [444]

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[434] This book is called "*Al-Ġāyah Fī Sharḥ al-Hidāyah*"

[435] He is Shams ad-Din Abul-`Abbās Aḥmad Ibn Ibrāhīm as-Sarūjī (d. 710 H.)

[436] This was a book of *Fatāwā* by Ṭḥahīr ad-Dīn Abū Bakr Muḥammad Ibn Aḥmad al-Bukhārī (d. 619 H.)

[437] This is the book most commonly known by the name "*Al-Mabsūṭ* "

[438] He is Muḥammad Ibn al-Ḥasan ash-Shāybānī (d. 189 H.). He was one of the two main companions of Abū Ḥanīfah. He was also a student of *Imām* Mālik Ibn Anas and one of the narrators of his "*Muwaṭṭa*""

[439] These are the *Fatāwā* of Badī ad-Dīn Aḥmad Ibn Abī Bakr Ibn `Abdil-Wahhāb al-Qizwīnī (d. 717 H.)

[440] This appears to be referring to "*Al-Muḥiṭ al-Burhānī Fil-Fiqh an-Nu`mānī* ", by Burhān ad-Dīn Maḥmūd Ibn Aḥmad Ibn Māzah al-Bukhārī (d. 616 H.)

[441] It appears what is being referred to here is the book "*Khulāṣat al-Fatāwā*" by Ṭāhir Ibn Aḥmad Ibn `Abdir-Rashīd al-Bukhārī al-Ḥanafī (d. 542 H.)

[442] This is also by Burhānuddīn Maḥmūd Ibn Aḥmad Ibn Māzah al-Bukhārī (d. 616 H.)

[443] This appears to be "*Al-Hidāyah Fī Sharḥ Bidāyat al-Mubtadī*", by Abul-Ḥasan `Alī Ibn Abī Bakr al-Marġīnānī (d. 593 H.)

[444] "*Aṣ-Ṣawā`iq al-Muḥriqah `Alā Ahl ar-Rafḍ waḍ-Ḍalāli waz-Zandaqah*", Vol. 1/138

In closing this section, it becomes evident that Ibn Ḥajar al-Haytamī (رَحِمَهُ ٱللَّٰه) had elements of *Irjā'* in his *`Aqīdah*, and this did affect his understanding of *Kufr* and *Takfīr*, specifically. However, despite this *Irjā'* – which was common among many of the jurists – he nonetheless considered the ignorance of the *Rāfiḍah* to be based on their own stubbornness, and he agreed with the view of As-Subkī that the *Ta'wīl* of the *Rāfiḍah* was not excused, and he even uttered explicit statements to the contrary of what Daniel was quoting him to prove!

- ***According to Al-Haytamī, if the Twelver believes something, due to an interpretation based on ignorance, or even bias, then he can't be declared Kāfir.*** [445] ***So this is the second hurdle. Even if my opponents can clear the Ma`lūm min ad-Dīn biḍ-Ḍurūrah*** *(i.e. known*

[445] *Subḥān Allāh*, not only does Al-Haytamī (رَحِمَهُ ٱللَّٰه) say the exact opposite of what Danial is claiming he said, but even the quote that Daniel included, without cropping out his words, demonstrates that Al-Haytamī's heart rejects *Ta'wīl* being a valid excuse, as we have demonstrated above!

in the religion by necessity) ***hurdle,*** [446] ***they still have to clear the `Uthr bil-Jahl*** *(i.e. excuse of ignorance)****,*** [447] ***and Ta'wīl*** *(misinterpretation)* ***hurdle.*** [448]

Response: *"...my opponents...", "...clearing...", "...the first hurdle...", "...the second hurdle..." and "... the third hurdle..."*

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[446] Refer to the earlier commentary we previously quoted from the scholars – some of whom Daniel himself invoked to advance his arguments – where they listed the various tenants of the *Rāfiḍī* religion and say that if he believes, says or does those things…

"...فَهُوَ كَافِرٌ لِمُخَالَفَتِهِ الْقَوَاطِعَ الْمَعْلُومَةَ مِنْ الدِّينِ بِالضَّرُورَةِ."

"...then he is a *Kāfir*, because he is contradicting the decisive principles which are known by necessity in the religion." ["*Ḥāshiyat Radd al-Muḥtār `Alad-Durr al-Mukhtār Sharḥ Tanwīr al-Abṣār*", by Ibn `Ābidīn, Vol. 3/46]

"وَتَحْرِيمُ سَبِّ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ مَعْلُومٌ مِنْ الدِّينِ بِالضَّرُورَةِ بِالنَّقْلِ الْمُتَوَاتِرِ عَلَى حُسْنِ إسْلَامِهِ وَأَفْعَالِهِ الدَّالَّةِ عَلَى إيمَانِهِ وَأَنَّهُ دَامَ عَلَى ذَلِكَ إلَى أَنْ قَبَضَهُ اللَّهُ تَعَالَى هَذَا لَا شَكَّ فِيهِ."

"And the prohibition of swearing at (Abū Bakr) *Aṣ-Ṣiddīq* (رَضِيَ ٱللَّهُ عَنْه) is known in the religion by necessity, based on the multiple transmitted narrations about his excellent *Islām* and deeds that indicate his *Īmān*, and that he continued upon that until Allāh (تَعَالَى) took him. There is no doubt about this." ["*Fatāwā as-Subkī* ", Vol. 2/587]

"وَقَدْ نَصَّ جَمْعُ جَمٍّ مِنْ أَهْلِ السُّنَّةِ وَالْعِلْمِ بِالْحَدِيثِ وَالْقُرْآنِ أَنَّ الرَّافِضَةَ كُفَّارٌ لِإِنْكَارِهِمْ ضَرُورِيَّاتِ الدِّينِ وَمَا عُلِمَ مِنْ شَرْعِ الرَّسُولِ بِالْقَطْعِ وَالْيَقِينِ وَتَكْفِيرِهِمْ لِلصَّحَابَةِ السَّابِقِينَ وَالْآخِرِينَ وَهُمْ أَفْضَلُ الْأُمَّةِ وَأَبَرُّهَا وَأَكْرَمُهَا عَلَى اللَّهِ بِأَدِلَّةٍ مِنْ الْكِتَابِ وَالسُّنَّةِ."

"A large group of the people of the *Sunnah* and knowledge of the *Ḥadīth* and the *Qur'ān* have stated that the *Rāfiḍah* are disbelievers because they deny the essentials of religion and what is known of the law of the Messenger with certainty and conviction, and (due to their) *Takfīr* of the *Ṣaḥābah*, the early and late ones, to be *Kuffār*, while they are the best of the *Ummah*, the most pious and the most honorable with Allāh, based on the evidence from the Book and the *Sunnah*." ["*Ad-Dīn al-Khāliṣ*", by Ṣiddīq Ḥasan Khān, Vol. 3/260]

"...وَالرَّافِضَةِ. فَإِنَّ الصَّادِرَ مِنْ هَؤُلَاءِ كَانَ فِي مَسَائِلَ ظَاهِرَةٍ جَلِيَّةٍ وَفِيمَا يُعْلَمُ بِالضَّرُورَةِ مِنْ الدِّينِ."

"...and the *Rāfiḍah* to be *Kuffār*. Because what came from these people was regarding clear and obvious issues, and in what is known by necessity from the religion." ["*Aḍ-Ḍiyā' ash-Shāriq Fī Radd Shubuhāt al-Māthiq al-Māriq*", by Sulaymān Ibn Saḥmān, Pg. 383]

[447] Refer to the previous section called **"Al-`Uthr bil-Jahl (i.e. the excuse of ignorance) is not applicable to the *Rāfiḍah*, for a number of reasons"** and take note that once something is considered 'Known in the Religion by Necessity", this means that no Muslim can claim ignorance of it, by definition. And yes, we quoted from Ibn Taymiyyah and Ibn al-Qayyim previously, that those things can change from time-to-time and place-to-place, based on the circumstances of the era, or the geography. However, if the prohibition of a belief, statement or action is considered 'Known in the Religion by Necessity' for that time or place, this automatically eliminates *Al-`Uthr bil-Jahl* ('The Excuse of Ignorance'), as we have discussed.

[448] Refer to the previous section called **"The excuse of *Ta'wīl* (i.e. misinterpretation) is not applicable to the *Rāfiḍah*, for a number of reasons"** and look at the examples of the *Ta'wīl* of the *Rāfiḍī* scholars about the Book of Allāh (تَعَالَى). Then, let any rational Muslim ask himself if their claims about the statements of Allāh (تَعَالَى) are conceivably excused as innocent misinterpretations!

In his thesis statement to open his debate, Daniel has clearly built up what he calls “hurdles” – meaning obstacles or preventative factors – for his opponents to overcome. There is nothing wrong with this, per se, and this is a typical debate strategy. And while we do agree that *Al-`Uthr bil-Jahl* (the excuse of ignorance) and *Ta’wīl* (misinterpretation) <u>are</u> considerations that can be preventative factors of *Takfīr* – provided they are conceivable as genuine and valid – it’s clear that Daniel has attempted to leverage them as “hurdles” for his opponents to overcome, for the purposes of the debate itself.

So, then let’s examine how well Daniel himself manages these “hurdles” within the back-and-forth portion of the debate:

> **Dr. Wissam Azma:** “You’re still trying to run away from this question; is Al-Khumaynī (i.e. Ayatollah Khomeini) a *Kāfir*, or not? Do you agree with Al-Albānī’s *Fatwā*? [449] Al-Albānī’s *Fatwā* was very clear what he quoted (from) what Al-Khumaynī said in *‘Al-Ḥukūmah al-Islāmiyyah’* and he (i.e. Al-Albānī) said that this is clear *Kufr*. Do you agree, at least... at least, do you agree in the principle what.. uh... Waliyyuddīn ad-Dihlawī what he said about what he said about *Imāmah*?”

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[449] Referring to the *Takfīr* of Al-Albānī (رَحِمَهُ الله) towards Al-Khumaynī, from his public *Fatwā* (published 12/26/1407 H.) in which he says:

"فَقَدْ وَقَفْتُ عَلَى الْأَقْوَالِ الْخَمْسَةِ الَّتِي نَقَلْتُمُوهَا عَنْ كُتُبِ الْمُسَمَّى رُوحِ اللهِ الْخُمَيْنِيِّ رَاغِبِينَ مِنِّي بَيَانَ حُكْمِي فِيهَا <u>وَفِي قَائِلِهَا</u>. فَأَقُولُ وَبِاللَّهِ تَعَالَى وَحْدَهُ أَسْتَعِينُ: إِنَّ كُلَّ قَوْلٍ مِنْ تِلْكَ الْأَقْوَالِ الْخَمْسَةِ كُفْرٌ بُوَّاحٌ وَشِرْكٌ صُرَاحٌ لِمُخَالَفَتِهِ لِلْقُرْآنِ الْكَرِيمِ وَالسُّنَّةِ الْمُطَهَّرَةِ وَإِجْمَاعِ الْأُمَّةِ <u>وَمَا هُوَ مَعْلُومٌ مِنَ الدِّينِ بِالضَّرُورَةِ</u>. وَلِذَلِكَ فَكُلُّ مَنْ قَالَ بِهَا مُعْتَقِدًا وَلَوْ بِبَعْضِ مَا فِيهِ فَهُوَ مُشْرِكٌ كَافِرٌ وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ...."

“I have come across the five statements that you have quoted from the books of the one called ‘Ruḥullāh Al-Khumaynī’, and you asked me to declare my ruling on them <u>and on the one who said them</u>. So, I say, and I seek help from Allāh alone: Indeed, every statement of those five statements is clear *Kufr* and blatant *Shirk*, because it contradicts the Noble *Qur’ān*, the pure *Sunnah*, the *Ijmā`* (consensus) of the *Ummah*, <u>and what is known of the religion by necessity</u>. Therefore, whoever says them, believing in even some of what is in them, is a *Mushrik* (and a) *Kāfir*, even if he fasts, prays and claims he is a Muslim.”

Until he said:

"إِنَّ عَجَبِي لَا يَكَادُ يَنْتَهِي مِنْ أُنَاسٍ يَدَّعُونَ أَنَّهُمْ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ يَتَعَاوَنُونَ مَعَ (الْخُمَيْنِيِّينَ) فِي الدَّعْوَةِ إِلَى إِقَامَةِ دَوْلَتِهِمْ وَالتَّمْكِينِ لَهَا فِي أَرْضِ الْمُسْلِمِينَ جَاهِلِينَ أَوْ مُتَجَاهِلِينَ عَمَّا فِيهَا مِنَ الْكُفْرِ وَالضَّلَالِ وَالْفَسَادِ فِي الْأَرْضِ: ﴿ وَاللَّهُ لَا يُحِبُّ الْفَسَادَ ﴾."

“I never cease to be amazed by people who claim to be from *Ahl as-Sunnah wal-Jamā`ah*, cooperating with the ‘*Khumaynīs*’ in calling for the establishment of their state and its empowerment in the land of Muslims, ignorant of, or ignoring the *Kufr*, misguidance, and corruption in the land that it contains: ﴾ ***And Allāh does not love corruption.*** ﴿” [“*Ḥiṣān Ṭarwādah: Al-Ġārah al-Fikriyyah `Alā ad-Diyār as-Sunniyyah*”, Pg. 557]

Essential Point: And keep in mind, this was Al-Albānī (رَحِمَهُ الله) – himself known to have been <u>very</u> influenced by *Irjā’* – and being generally opposed to performing *Takfīr* based on actions or statements, to the extent that several of his contemporaries published harsh refutations of him in the subject of *Īmān*, *Kufr* and *Takfīr*! Yet even he was unable to conceive of an excuse of ignorance (*Jahl*) or misinterpretation (*Ta’wīl*) for Al-Khumaynī, and he even confirms that those statements contradict what is ‘known in the religion by necessity’!

Daniel: "Like I said... you want me to say Al-Khumaynī is a 5-Star *Kāfir*...? I have already said... Sure, I can say that! Is that all you have for this debate? You want me to say Al-Khumaynī is a *Kāfir*? There, I said it!"

But what about the "hurdles"? Did Daniel or Al-Albānī investigate and clarify that Al-Khumaynī rejected something '*known in the religion by necessity*' **[Hurdle 1]**? [450] Did Daniel or Al-Albānī investigate and rule out the possibility that Al-Khumaynī might have been excused due to ignorance **[Hurdle 2]**? [451] And did Daniel or Al-Albānī investigate and eliminate the chance that Al-Khumaynī could have been excused due to a misinterpretation (*Ta'wīl*) **[Hurdle 3]**? [452]

Or did Al-Albānī (رَحِمَهُ الله) read the statements of *Kufr* and *Shirk* by Al-Khumaynī in his book '*Al-Ḥukūmah al-Islāmiyyah*', and reasonably conclude that this individual could not be conceivably excused due to any ignorance or misinterpretation? And when Daniel is confronted with the *Takfīr* of Al-Albānī (رَحِمَهُ الله) upon Al-Khumaynī, does he maintain his commitment to investigating these preventative factors ("hurdles") before agreeing with that *Takfīr*? No, as soon as he is challenged by his debate opponent, he immediately applies *Takfīr* himself, with no investigation and no analysis. So, it seems that although Daniel is adept at assembling "hurdles" for *Takfīr* by his debate opponents, he easily clears these "hurdles" himself without any difficulty!

The point here is that the preventative factors of *Takfīr* <u>do</u> exist, when evaluating individuals on a one-by-one basis. And if they are conceivable and valid, they are to be applied. Like many other things in legal theory (*Fiqh*), there is a spectrum of acceptable differences of opinion and subjectivity among *Ahl as-Sunnah* when applying how conceivable or valid they are, for groups or individuals. [453] However, those preventative factors of *Takfīr* are <u>not</u> established for the purpose of winning debates, only to be cast aside when they become an obstacle to your debate performance.

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[450] Daniel: ***"...you can't declare someone who recites the Shahādah a Kāfir, unless he affirms a belief that contradicts a teaching which is known with certainty to have been communicated by the Prophet (ﷺ)."***

[451] Daniel: ***"This is because modern Shī`ah have an acceptable excuse. They may be genuinely ignorant. Therefore, they're excused, due to their ignorance."***

[452] Daniel: ***"A Shī'ī scholar may not be ignorant, but he may have some incorrect argument to justify his false belief. That incorrect argument means he's not deliberately disbelieving in something the Prophet taught. Rather, he's confused and delusional, yet he's not a Kāfir. He's excused because of this Ta'wīl. The only way to declare him a Kāfir is by first refuting this Shubhah*** *(misconception)* ***or Ta'wīl*** *(misinterpretation)* ***and presenting him with evidence as to why he's wrong."***

[453] A recent reference to this subjectivity and difference of opinion was what Daniel, himself, quoted from Al-Haytamī (رَحِمَهُ الله), when he said: "This is a matter of debate and examination, and the heart leans towards invalidating this excuse..." This is precisely why Al-Haytamī dissented with the formal position of the *Shāfi`ī* school, along with As-Subkī (رَحِمَهُ الله) before him. They didn't consider it conceivable that the *Rāfiḍah* insulting and cursing the *Ṣaḥābah* could be excused based on *Ta'wīl*. The conceivability of the application of this excuse <u>can</u> reasonably differ from person-to-person, even those within the same legal school.

And it is clear that the way Daniel presents these "hurdles", when they are convenient for his portion of the debate, in a way that would make *Takfīr* of anyone practically impossible, whereas as soon as he is confronted with those same preventative factors, he easily maneuvers around them and makes individual, specific *Takfīr*, in order to undercut the point of his opponent.

- ***I predict that my opponents will produce statements from premodern scholars declaring the Twelvers to be Kāfir, but there will be two big problems with these statements. The first problem is just because some scholars declared Twelvers Kāfir in general terms, that doesn't mean that they actually believe that all Twelvers are Kāfir.***

Response: *"...just because some scholars declared Twelvers Kāfir in general terms, that doesn't mean that they actually believe that all Twelvers are Kāfir."*

While it's true that we have a concept of *Takfīr `Ām* (General *Takfīr*) and a concept of *Takfīr Mu`ayyin* (Specific *Takfīr*), this is less applicable when we talk about groups with distinct names, known for aspects of *Kufr* and *Shirk*, which make them distinct from *Ahl as-Sunnah*, relative to the individual members of those groups.

For example, we can say: "Whoever does such-and-such is a *Kāfir*", or "Whoever says such-and-such is a *Kāfir*." This is *Takfīr `Ām* (General *Takfīr*) and as long as what is being described from actions or statements is actually *Kufr* to say or do, there is nothing wrong with making these statements. No specific individual is being discussed, nor is a ruling being applied to anyone in particular. On the other hand, suppose a person is actually witnessed performing an action of *Kufr*, or uttering a statement of *Kufr*, and then he is taken before an *Islāmic* court for judgment. Does the judge automatically apply the ruling of apostasy upon that individual, due to their *Kufr* being witnessed or heard? No, the judge makes inquiries in order to rule out whether this individual has any conceivable preventative factors to defend him from the ruling of apostasy. If the judge determines that this person has no conceivable excuse for what he did or said, the resulting rulings within the process of *Takfīr* would apply specifically to him, based on having the conditions established and the preventative factors of his *Takfīr* eliminated from him, as an individual. This is *Takfīr Mu`ayyin* (Specific *Takfīr*).

As Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"أَنَّ التَّكْفِيرَ الْعَامَّ كَالْوَعِيدِ الْعَامِّ يَجِبُ الْقَوْلُ بِإِطْلَاقِهِ وَعُمُومِهِ. وَأَمَّا الْحُكْمُ عَلَى الْمُعَيَّنِ بِأَنَّهُ كَافِرٌ أَوْ مَشْهُودٌ لَهُ بِالنَّارِ: فَهَذَا يَقِفُ عَلَى الدَّلِيلِ الْمُعَيَّنِ فَإِنَّ الْحُكْمَ يَقِفُ عَلَى ثُبُوتِ شُرُوطِهِ وَانْتِفَاءِ مَوَانِعِهِ."

"Indeed, *Takfīr `Ām* (General *Takfīr*) – like the general threat – must be stated in its absolute and general terms. As for ruling on a specific person as a *Kāfir*, or testifying that he will be in the Fire,

then this is contingent upon specific evidence, as the ruling is contingent upon the confirmation of its conditions and the absence of its preventative factors.” [454]

This is essentially what Daniel is trying to convince us of by claiming the *Takfīr* of all of the *Sunnī* scholars towards the *Rāfiḍah*/Twelvers is general, but that it doesn’t mean that each individual member of their sect is a specific apostate *Kāfir*.

Let’s put that theory to the test with some of the statements we presented in an earlier section. For instance:

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ الثَّقَفِيُّ النَّيْسَابُورِيُّ أَنَّ أَبَا عَبْدِ اللَّهِ سُئِلَ عَنْ رَجُلٍ لَهُ جَارٌ رَافِضِيٌّ يُسَلِّمُ عَلَيْهِ؟ قَالَ: "لَا وَإِذَا سَلَّمَ عَلَيْهِ لَا يَرُدُّ عَلَيْهِ."

Ismā`īl Ibn Isḥāq ath-Thaqafī an-Naysābūrī informed us that Abū `Abdillāh (i.e. Aḥmad Ibn Ḥanbal) was asked about a man who has a *Rāfiḍī* neighbor; does he greet him with *Salām*? He said: “No, and if he (i.e. the *Rāfiḍī*) greets him with *Salām*, he does not respond to him.” [455]

Can this statement of *Imām* Aḥmad (رَحِمَهُ الله) about a specific, individual *Rāfiḍī* neighbour and denying him the rights of a Muslim (i.e. returning the *Salām*), be considered general in this way?

Or even when a hypothetical, individual *Rāfiḍī* is mentioned, such as:

"مَا أُبَالِي صَلَّيتُ خَلْف الجَهْمِيّ وَالرَّافِضِيّ أَمْ صَلَّيتُ خَلْفَ الْيَهُودِيّ وَالنَّصْرَانِيّ."

Abū `Ubayd al-Qāsim Ibn Sallām saying: “I do not care whether I pray behind a *Jahmī* and a *Rāfiḍī* or that I pray behind a Jew and a Christian.” [456]

Or:

"لَوْ أَنَّ يَهُودِيًّا ذَبَحَ شَاةً وَذَبَحَ رافِضيٌّ لِأَكَلْتُ ذَبيحَةَ اليَهوديّ وَلَمْ آكُلْ ذَبِيحَةَ الرّافِضِيّ لِأَنَّهُ مُرْتَدٌّ عَنْ الإِسْلامِ."

Aḥmad Ibn Yūnus saying: “If a Jew slaughtered a sheep, and a *Rāfiḍī* slaughtered (another), I would eat the slaughter of the Jew, but I would not eat the slaughter of the *Rāfiḍī*, because he is an apostate from *Islām*.” [457]

Can these statements making a hypothetical, individual *Rāfiḍī* equal to a hypothetical, individual Jew or Christian be interpreted in this same general way? Or can this hypothetical, individual *Rāfiḍī* butcher, instantly being labelled “an apostate from *Islām*”, be considered a form of general *Takfīr,* simply describing the danger of *Kufr*, for the purpose of warning others? Obviously not.

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[454] “*Majmū` al-Fatāwā*”, Vol. 12/22
[455] “*As-Sunnah*” by Abū Bakr al-Khallāl, Vol. 1/494
[456] “*Masā’il Ḥarb al-Kirmānī* ” (#1,129)
[457] “*Aṣ-Ṣārim Al-Maslūl `Alā Shātim ar-Rasūl* ”, Pg. 570

[458] And Daniel's efforts to sweep all the statements from the scholars of *Ahl as-Sunnah* who obviously did consider each *Rāfiḍī* individual to be an apostate *Kāfir*, into this *Takfīr `Ām* category is, at best, intellectually dishonest, or at worst, an obvious lie.

- ***This is something that Ibn Taymiyyah explains well in a long quote. He says: "The person who makes an interpretation (Ta'wīl) with the intention of following the Prophet (ﷺ) is not declared a disbeliever if he performed Ijtihād and made a mistake. This is well known with regards to actions. However, when it comes to beliefs (`Aqīdah) many people declare those who make mistakes to be disbelievers. However, this is not known to have been said by any of the Ṣaḥābah or the Tābi`īn or from any of the Imāms. In fact, it originates from the statements of Ahl al-Bid`ah, who innovate new beliefs and declare those who oppose to be disbelievers, such as the Khawārij, the Mu`tazilah, and the Jahmiyyah. This has also occurred among many followers of the Imāms, such as the followers of Mālik, Shāfi`ī, Aḥmad and others. Some of them follow this path declaring others as disbelievers. Some declare all the people of innovation as disbelievers and declare everyone who deviates from their beliefs, as part of the people of innovation. This is exactly the view of the Khawārij, Mu`tazilites, and Jahmites. This view is also found among some of the followers of the four Imāms, but it's not the view of the four Imāms themselves, or others. None of them declared every innovator a disbeliever. In fact, the explicit statements from them contradict this. However, it may be narrated from one of them that he declared the one who makes a particular statement to be a disbeliever, and the Imām's intent in saying a statement is Kufr is to warn against it. The fact that a statement is disbelief or Kufr does not necessarily mean that every person who says it should be declared a disbeliever given the possibility that a person may be ignorant (Jahl) or [relying on an incorrect] interpretation (Ta'wīl)."***

Response: *"…Ibn Taymiyyah explains (this) well in a long quote."*

There is nothing at all to refute in this quote from Ibn Taymiyyah (رَحِمَهُ ٱللَّٰه). Not only do we affirm what he says here, in general, we have explained more-or-less these same principles throughout this response. However, there is a refutation towards Daniel in how he is attempting to present it.

Firstly, Ibn Taymiyyah doesn't even mention the *Rāfiḍah,* or the rulings upon their individual members, in this quote.

Secondly, when it comes to this discussion regarding the individual members of the *Rāfiḍah,* Ibn Taymiyyah confirmed that there is a difference of opinion among the scholars, including within his own *Ḥanbalī* school, as he said:

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[458] Review the section from earlier, entitled: **Scholars from *Ahl as-Sunnah wal-Jamā`ah* who viewed the *Rāfiḍah* – as a whole - as apostates and *Kuffār***

"وَأَمَّا تَكْفِيرُهُمْ وَتَخْلِيدُهُمْ فَفِيهِ أَيْضًا لِلْعُلَمَاءِ قَوْلَانِ مَشْهُورَانِ وَهُمَا رِوَايَتَانِ عَنْ أَحْمَد. وَالْقَوْلَانِ فِي الْخَوَارِجِ وَالْمَارِقِينَ مِنْ الحرورية وَالرَّافِضَةِ وَنَحْوِهِمْ. وَالصَّحِيحُ أَنَّ هَذِهِ الْأَقْوَالَ الَّتِي يَقُولُونَهَا الَّتِي يُعْلَمُ أَنَّهَا مُخَالِفَةٌ لِمَا جَاءَ بِهِ الرَّسُولُ كُفْرٌ وَكَذَلِكَ أَفْعَالُهُمْ الَّتِي هِيَ مِنْ جِنْسِ أَفْعَالِ الْكُفَّارِ بِالْمُسْلِمِينَ هِيَ كُفْرٌ أَيْضًا. وَقَدْ ذَكَرْت دَلَائِلَ ذَلِكَ فِي غَيْرِ هَذَا الْمَوْضِعِ؛ لَكِنْ تَكْفِيرُ الْوَاحِدِ الْمُعَيَّنِ مِنْهُمْ وَالْحُكْمُ بِتَخْلِيدِهِ فِي النَّارِ مَوْقُوفٌ عَلَى ثُبُوتِ شُرُوطِ التَّكْفِيرِ وَانْتِفَاءِ مَوَانِعِهِ."

"As for declaring them *Kuffār* and that they are eternally (in Hell), the scholars also have two well-known opinions on this matter, and they are two narrations from Aḥmad. The two opinions are about the *Khawārij* and the renegades from the *Ḥarūriyyah* [459] and the *Rāfiḍah* and the like. The correct view is that these statements that they say, which are known to contradict what the Messenger brought, are *Kufr*. Likewise, their actions, which are of the same type as the actions of the disbelievers towards the Muslims, are also *Kufr*. I have mentioned the evidence for that in other places. However, declaring a specific individual among them a *Kāfir* and ruling that he will remain in the Fire forever depends on the conditions of *Takfīr* and the absence of its preventative factors." [460]

Therefore, among the scholars of *Ahl as-Sunnah*, and even within the *Ḥanbalī* school itself, there are two opinions. One group took the view that each individual *Rāfiḍī* is considered an apostate *Kāfir*, while the other group took the view that the ruling upon each individual *Rāfiḍī* is subject to the conditions and preventative factors from *Takfīr*. Ibn Taymiyyah (رَحِمَهُ ٱللَّه) clearly says the second of these opinions is the more correct one, while neither demonizing the first opinion by calling it an extremist view, or suggesting that it was influenced by the astray sects, such as the *Khawārij* or the *Mu`tazilah*.

Thirdly, in his presentation of this quote from Ibn Taymiyyah, Daniel has attempted to present this standard as being universally applicable to the members of any deviant sect which has *Kufr* in its teachings, because of the possibility that those members can be excused due to ignorance (*Jahl*) and misinterpretation (*Ta'wīl*), etc. This is not true, nor is that the position of Ibn Taymiyyah (رَحِمَهُ ٱللَّه) himself.

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[459] A sub-sect of the *Khawārij*, which emerged during the *Khilāfah* of `Alī (رَضِيَ ٱللَّهُ عَنْهُ) and we referred to their founder, Najdah al-Ḥanafī in an earlier reference.

[460] "*Majmū` al-Fatāwā*", Vol. 28/501

For instance, when asked about the *Durūz* [461] and the *Nuṣayriyyah* [462] and their ruling, Ibn Taymiyyah (رَحِمَهُ الله) responded:

"هَؤُلَاءِ الدُّرْزِيَّةُ وَالْنُصَيْرِيَّةُ كُفَّارٌ بِاتِّفَاقِ الْمُسْلِمِينَ لَا يَحِلُّ أَكْلُ ذَبَائِحِهِمْ وَلَا نِكَاحُ نِسَائِهِمْ؛ بَلْ وَلَا يُقَرُّونَ بِالْجِزْيَةِ؛ فَإِنَّهُمْ مُرْتَدُّونَ عَنْ دِينِ الْإِسْلَامِ لَيْسُوا مُسْلِمِينَ؛ وَلَا يَهُودَ وَلَا نَصَارَى لَا يُقِرُّونَ بِوُجُوبِ الصَّلَوَاتِ الْخَمْسِ وَلَا وُجُوبِ صَوْمِ رَمَضَانَ وَلَا وُجُوبِ الْحَجِّ؛ وَلَا تَحْرِيمِ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ مِنْ الْمَيْتَةِ وَالْخَمْرِ وَغَيْرِهِمَا. وَإِنْ أَظْهَرُوا الشَّهَادَتَيْنِ مَعَ هَذِهِ الْعَقَائِدِ فَهُمْ كُفَّارٌ بِاتِّفَاقِ الْمُسْلِمِينَ."

"These *Durūz* or *Nuṣayrīs* are *Kuffār* according to the agreement of the Muslims. It is not permissible to eat their slaughtered animals, nor to marry their women. In fact, they do not qualify to pay the *Jizyah*, as they are apostates from the religion of *Islām*. They are not Muslims, nor Jews, nor Christians. They do not acknowledge the obligation of the five prayers, nor the obligation of fasting *Ramaḍān*, nor the obligation of *Ḥajj*, nor the prohibition of what Allāh and His Messenger have prohibited, such as dead meat, intoxicants, and other things. And even if they openly profess the *Shahādatayn* along with these beliefs, they are *Kuffār* according to the agreement of the Muslims." [463]

So look at this statement of Ibn Taymiyyah (رَحِمَهُ الله), which not only confirms that these sects have *Kufr* in their teachings, he even goes on to say that a hypothetical, individual *Durūz* or *Nuṣayrī* woman cannot be married to a Muslim, nor can the meat slaughtered by one of their hypothetical, individual butchers be eaten, "...as they are apostates from the religion of *Islām*."

Now compare this statement by Ibn Taymiyyah about the *Durūz* and *Nuṣayrīs* to what Aḥmad Ibn Yūnus (d. 227 H.) [464] said about the *Rāfiḍah*/Twelvers, which we quoted earlier:

"لَوْ أَنَّ يَهُودِيًّا ذَبَحَ شَاةً وَذَبَحَ رافِضيٌّ لِأَكَلْتُ ذَبِيحَةَ اليَهودِيِّ وَلَمْ آكُلْ ذَبِيحَةَ الرّافِضِيِّ لِأَنَّهُ مُرْتَدٌّ عَنْ الإِسْلامِ."

"If a Jew slaughtered a sheep, and a *Rāfiḍī* slaughtered (another), I would eat the slaughter of the Jew, but I would not eat the slaughter of the *Rāfiḍī*, because he is an apostate from *Islām*." [465]

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[461] The *Durūz* take their name from the founder of their sect, Abū `Abdillāh Muḥammad Ibn Ismā`īl ad-Darazī (d. 410 H.), who began as a member of the *Ismā`īlī* sect of the *Shī`ah*, as a follower of Muḥammad Ibn Ismā`īl Ibn Ja`far aṣ-Ṣādiq. Later, Ad-Darazī formed an affiliation with *Al-Ḥākim Bi-Amrillāh* (d. 411 H.), the 6th Fātimid ruler of Egypt, who claimed divinity for himself and called upon people to worship him alone, claiming that `Alī (رَضِيَ ٱللَّهُ عَنْه) was the physical manifestation of Allāh Himself and that after his death, his soul was transferred into his children and descended among his lineage, until it reached *Al-Ḥākim Bi-Amrillāh*. [For more about the *Durūz* sub-sect of the *Ismā'īlīs*, look to https://islamqa.info/en/answers/26139/a-brief-look-at-the-beliefs-of-the-druze]

[462] Look to the description, along with Ibn Taymiyyah's description of them, as the most extreme sub-sect of the *Shī`ah* in this essay's Introduction: **"The Term "*Shī`ah*" in the Debate, and the General Classification of *Shī`ah* Sects"** sub-section: **"3. *An-Nuṣayriyyah*, or *Al-Bāṭiniyyah*, or *Al-`Alawiyyah*"**

[463] "*Majmū` al-Fatāwā*", Vol. 35/149

[464] Aḥmad Ibn Ḥanbal (رَحِمَهُ الله) called him "*Shaykh al-Islām*".

[465] "*Aṣ-Ṣārim al-Maslūl `Alā Shātim ar-Rasūl* ", Pg. 570

Now, consider the claim of Daniel: ***"The first problem is just because some scholars declared Twelvers Kāfir in general terms, that doesn't mean that they actually believe that all Twelvers are Kāfir."***

Clearly, there is no difference between the statement of Ibn Taymiyyah about the *Durūz* and *Nuṣayrīs* and that of Aḥmad Ibn Yūnus about the *Rāfiḍah*, despite Daniel's efforts to claim that these types of statements don't suggest that each individual member of that sect is being referred to as a *Kāfir*.

The only difference is that when it comes to the *Durūz* and *Nuṣayrīs*, despite their declaration of the *Shahādatayn*, Ibn Taymiyyah (رَحِمَهُ الله) says that, unlike the legitimate difference of opinion among the scholars about the *Rāfiḍah*, when it comes to the *Durūz* and the *Nuṣayrīs*, "...they are *Kuffār* according to the agreement of the Muslims." Meaning this is a case about which there is a consensus (*Ijmā`*).

Can any rational Muslim read these words of Ibn Taymiyyah (رَحِمَهُ الله) about the *Durūz* and the *Nuṣayrīs* and assume he applies the standards from the quote which Daniel presented from him to every single deviant sect with *Kufr* in its teachings? Of course not. If that were the case, then this would have to apply to the *Durūz* and the *Nuṣayrīs*, which it clearly does not.

- ***Ibn Taymiyyah is saying yes, there are statements of general Takfīr from Sunnī scholars, but the correct understanding of those statements is that they're not Takfīring everyone who holds those beliefs because those people may have acceptable excuses. In fact, it's an innovation contrary to the Salaf and the four Imāms to just mass-Takfīr people with deviant beliefs. Rather, this is the way of the Khawārij. And if you do find a statement from the four Imāms that sounds like mass-Takfīr, it's actually just a warning, not true mass-Takfīr.*** [466]

Response: *"Ibn Taymiyyah is saying yes, there are statements of general Takfīr from Sunnī scholars..."*

As we stated previously, Ibn Taymiyyah (رَحِمَهُ الله) doesn't even make reference to the *Rāfiḍah* sect at all in the lengthy quote being presented by Daniel. And as we also pointed out, Ibn Taymiyyah also clearly did not apply this standard to every deviant sect with *Kufr* in its teachings, as it is clear that – despite their uttering the *Shahādatayn* – he held every single individual *Durzī* and *Nuṣayrī* to be a *Kāfir*, without any consideration given to the excuse of ignorance (*Jahl*) or misinterpretation (*Ta'wīl*), in their case.

And Daniel's attempt to paraphrase Ibn Taymiyyah's intent and then to project that meaning upon the *Rāfiḍī*/Twelvers is likewise a misrepresentation at best, or a malicious falsification at

[466] We have addressed this in the section entitled: **Response:** ***"...just because some scholars declared Twelvers Kāfir in general terms, that doesn't mean that they actually believe that all Twelvers are Kāfir."***

worst. As we have pointed out, after stating the difference of opinion among the *Sunnī* scholars (and even the scholars within his own *Ḥanbalī* school), Ibn Taymiyyah (رَحِمَهُ الله) clarified his position about the individual members of the *Rāfiḍī*/Twelver sect. Yet, at no place did Ibn Taymiyyah say that those who held each *Rāfiḍī* individual to be a *Kāfir* were misapplying general *Takfīr* statements – merely intended to warn about the dangers of those beliefs – upon the individual *Rāfiḍī* members. And he certainly did <u>not</u> say that the opposing opinion was "***...the way of the Khawārij.***"

- ***That's the first point, but let's even concede this. Let's say fine, there are Sunnī scholars who mass-Takfīr the Shī`ah, and there are other scholars who don't. My opponents want to point this out and then say, "See? It's a stalemate. The Sunnī tradition is split on this question." But this is incorrect.***

Response: *"My opponents want to point this out and then say, 'See? It's a stalemate. The Sunnī tradition is split on this question.' But this is incorrect."*

At the risk of sounding redundant, no this is not incorrect. In fact, it is very much correct to state that the position of *Ahl as-Sunnah wal-Jamā`ah* is divided on the question of each individual member of the *Rāfiḍī* sect; are they subject to investigation on a one-by-one basis to establish each one as a *Kāfir* vs. a mere *Mubtadi`* (deviant innovator), or are they automatically considered apostates specifically and individually as members of that sect? In the beginning of this response essay, we referenced multiple quotes from the scholars of *Ahl as-Sunnah*, demonstrating that individual members (often even <u>hypothetical</u>, individual members) of the *Rāfiḍī* sect, are not to be prayed behind, nor are they to be married to a Muslim, nor is their slaughter to be eaten, nor is their *Salām* to be returned, nor is their funeral prayer to be performed. In some cases, we even pointed to those scholars outright saying that this is because: "They are not Muslims" or "They are apostates." [467] We have even quoted Ibn Taymiyyah himself explicitly mentioning this difference of opinion, despite what Daniel has attempted to project upon his words.

On the other hand, we have acknowledged that Ibn Taymiyyah and others, including Ibn `Ābidīn, Al-Ġazālī and Al-Haytāmī took the view that each *Rāfiḍī* is subject to the examination for the eligibility of establishing the conditions and removing the preventative factors of *Takfīr*. And because, unlike Daniel, we are not attempting to prove that there is some kind of *Sunnī* consensus

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[467] Unlike what Daniel attempted to claim, without evidence, that these rights were only stripped from them due to their status as innovators. In fact, the statements we quoted in that section are <u>virtually identical</u> to the statement of Ibn Taymiyyah about the *Durūz* and the *Nuṣayriyyah*:

"لَا يَحِلُّ أَكْلُ ذَبَائِحِهِمْ وَلَا نِكَاحُ نِسَائِهِمْ؛ بَلْ وَلَا يُقَرُّونَ بِالْجِزْيَةِ؛ فَإِنَّهُمْ مُرْتَدُّونَ عَنْ دِينِ الْإِسْلَامِ لَيْسُوا مُسْلِمِينَ؛ وَلَا يَهُودَ وَلَا نَصَارَى."

"It is not permissible to eat their slaughtered animals, nor to marry their women. In fact, they do not qualify to pay the *Jizyah*, as they are apostates from the religion of *Islām*. They are not Muslims, nor Jews, nor Christians." ["*Majmū` al-Fatāwā*", Vol. 35/149]

on this issue, we can freely quote those scholars and objectively analyze their statements without compulsively twisting and misrepresenting their commentary, by omitting portions of their full statements, or projecting distorted interpretations onto those quotes.

It would be one thing for Daniel to take the position – as Ibn Taymiyyah (رَحِمَهُ الله) did – that despite the well-known difference of opinion among *Ahl as-Sunnah*, the more correct view on the subject of the individual layman *Rāfiḍī*/Twelver is that they are subject to establishing the conditions and removing the preventative factors of *Takfīr*, on a one-by-one basis. He could have still presented much of what he presented in his debate, accurately and fully and this would have been fine. This is something advanced scholars and students of knowledge have done for over a thousand years. In fact, if Daniel simply chose to do that, there would have been no need to debate his opponents, to twist and misrepresent and crop quotations from scholars, or otherwise project his own understandings upon the statements of others. And ultimately, if he only did that instead, there would have been no need for this response essay at all.

But it is not the goal of Daniel to merely convince his readers and viewers that this is the more correct scholarly opinion of *Ahl as-Sunnah*. He has a more specific goal in mind than simply persuading his audience that the opinion of Ibn Taymiyyah (رَحِمَهُ الله) and others is the more correct one. Remember, his entire argument is a means to an end. And that end is to convince *Ahl as-Sunnah* that they must unite with the *Rāfiḍah*/Twelvers for the purpose of defending the Muslims in Palestine. This is the end goal for him. Therefore, the view of some of *Ahl as-Sunnah*, that the *Rāfiḍah* are considered individual apostates, is a major obstacle (hurdle?) for him, because he is fully aware that Muslims are not permitted to form alliances with *Kuffār*. And, evidently that obstacle has led to the misrepresentations, projections and quotation omissions!

- ***If we're going to just find statements of Takfīr from Sunnī scholars and call it a day, you can find many scholars in Sunnī history who Takfīr other Sunnī groups. For example, Al-Haytamī says: "Know that Al-Qarāfī and others reported from Ash-Shafi`ī, Mālik, Aḥmad and Abū Ḥanīfah that those who claim Allāh has a direction or body are disbelievers, and they are correct in this."***

Response: *"You can find many scholars in Sunnī history who Takfīr other Sunnī groups."*

This is where it becomes apparent that Daniel does not understand the terminological difference between the *Islāmic* vs. layperson usage of the term "*Sunnī*". And this was one of the reasons we devoted a detailed section of this difference in the Introduction of this essay. [468] Clearly, Daniel is including <u>any</u> non-*Shī`ah* group beneath his umbrella usage of the term "*Sunnī*", and this becomes even more obvious later, when he refers to the *Ash`arīs* and *Māturīdīs* as examples of "*Sunnī* groups".

[468] Refer to the sections within the Introduction: "**The Term: "*Sunnī*" Used Among Laypeople**" and "**The *Islāmic* Terminological Meaning of the Word "*Sunnī*" and its Origins**"

Daniel's point here seems to be this: If all it takes to be accepted as legitimate, within the canon of *Sunnī* positions towards groups, is that scholars from *Ahl as-Sunnah* have made mass-*Takfīr* to this group, then this should include any mass-*Takfīr* of any group made by any *Sunnī* scholar and accept that as legitimate, likewise.

This is a simplistic, reductive distillation of the criteria for how viewpoints are considered legitimate within the scope of *Ahl as-Sunnah* doctrine. But for the sake of the discussion, let's respond to it.

Firstly, no one has claimed that simply because a certain scholar from *Ahl as-Sunnah* made mass-*Takfīr* of a group, that this is all it takes to be considered "legitimate".

Secondly, the reason this opinion about each individual *Rāfiḍī*/Twelver being considered an apostate is considered legitimate, within the canon of *Ahl as-Sunnah* doctrine, is because even the scholars who differed with that viewpoint confirmed its legitimacy. And we quoted Ibn Taymiyyah referring to this difference of opinion (even within his own *Ḥanbalī* school) without any dismissal of it as illegitimate, despite the fact that he, himself clearly differed with it.

Thirdly, when it comes to the ruling upon individual members of groups which have *Kufr* and *Shirk* in their fundamental teachings, there is a reasonable degree of subjectivity within that discussion. Whether or not those individuals are subject to the conditions and preventative factors of *Takfīr*, on a one-by-one basis, can reasonably be differed upon. Neither side in this discussion can say to the other that their view has no place within the *Sunnī* tradition, because there simply is no consensus about that in the first place. [469] Obviously, the conclusion of the scholar applying his own subjective standard in deriving that ruling can either be correct or incorrect. But this is no different than the conclusion of As-Subkī and Al-Haytamī who dissented from the position of the *Shāfi`ī* school (in their time) about *Ta'wīl* being an excuse when it comes to insulting and cursing the *Ṣaḥābah*. Either As-Subkī and Al-Haytamī were correct, or their opponents within the *Shāfi`ī* school were correct. But neither side can tell the other that their opinion has no place within the *Sunnī* tradition.

Fourthly, if – as Daniel has stated – there are scholars from *Ahl as-Sunnah* who have made "mass-*Takfīr*" of other groups, in the sense that they viewed each and every individual within that group to be an apostate, it would need to be evaluated as to why. Is there actually *Kufr* and *Shirk* in the fundamental teachings of that group? Was this just a mistake or a misunderstanding of the scholar(s) who took that view? Is this a matter where there is a reasonable subjectivity about the conceivability of any excuse of ignorance (*Jahl*) or misinterpretation (*Ta'wīl*), etc.?

It's not as black-and-white as Daniel attempts to portray, nor is it a binary, all-or-nothing standard.

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[469] Unlike what Ibn Taymiyyah narrated about the *Ijmā`* (consensus) concerning each individual *Durzī* or *Nuṣayrī* being treated as an apostate.

Additionally, as we have pointed out, over the centuries, the *Rāfiḍī*/Twelver religion itself has morphed and mutated from what it originally was. [470] It's perfectly conceivable that a scholar living in the 7th century H. would look at the required practices, statements and beliefs of the *Rāfiḍah* in that era and conclude something different about them than he would if he lived centuries later and saw the *Rāfiḍī* religion expressed in modern times. Therefore, due to this changing and devolving over the centuries, the conceivability that the individual members of this sect could be excused from *Takfīr* could very well depend on the era in which their religion was being practiced. As we have pointed out, there are things that are commonplace among the *Rāfiḍah* today which Ibn Taymiyyah never commented upon in his discussions about them. This strongly suggests that those beliefs and practices were unknown during his time because they were introduced later. Would that change his opinion if he were living in our time? Allāh knows best.

- ***So according to Al-Haytamī, the four Imāms mass-Takfīr anyone who claimed Allāh could be described with a spatial direction. Affirming body and spatial direction is the position of many Sunnīs historically, mainly the Ḥanbalīs and modern Salafīs.***

Response: *"Affirming body and spatial direction is the position of many Sunnīs historically..."*

This is where Daniel has revealed that he is unaware of the position of *Ahl as-Sunnah wal-Jamā`ah* concerning the understanding of the Attributes of Allāh (سُبْحَانَهُ وَتَعَالَى), as he has referred to Allāh (عَزَّ وَجَلَّ) in terms that He hasn't referred to Himself. And this is something we (i.e. *Ahl as-Sunnah*) do not do, as Allāh (تَعَالَى) said about what the Shayṭān orders humankind:

﴿ وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴾

﴿ ***... and to say about Allāh what you do not know.*** ﴾ [471]

Despite its immense importance, we are not going to be distracted by this introduction of the subject of the Attributes of Allāh (عَزَّ وَجَلَّ), except to say what Ibn Taymiyyah said about the position of *Ahl as-Sunnah* on this subject:

"وَمِنَ الإِيمَانِ بِاللهِ الإِيمَانُ بِمَا وَصَفَ بِهِ نَفْسَهُ فِي كِتَابِهِ الْعَزِيزِ وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِ تَحْرِيفٍ وَلاَ تَعْطِيلٍ وَمِنْ غَيْرِ تَكْيِيفٍ وَلاَ تَمْثِيلٍ."

[470] We have even quoted some of these changes, from the *Rāfiḍī* scholars themselves, related to the required beliefs concerning the infallibility of their "*Imāms*" over the centuries.
[471] *Sūrat al-A`rāf*, 33

"And from (having) *Īmān* in Allāh: Is to believe in what He described Himself with in His Noble Book and in what His Messenger Muḥammad (ﷺ) described Him with, without *Taḥrīf*, [472] *Ta`ṭīl*, [473] *Takyīf* [474] or *Tamthīl* [475]." [476]

Those groups who deviated from *Ahl as-Sunnah*, and attempted to claim that our affirmation of what Allāh (عَزَّ وَجَلَّ) described Himself with in His Book, or what His Messenger (ﷺ) described Him with in the authentic *Sunnah*, necessitates that Allāh possess a *Jism* (body) or a *Jihah* (direction), only do so as a means to avoid affirming what Allāh said about Himself. *Ahl as-Sunnah* is in no need of a defense from those illegitimate allegations which seek to distort and redefine what we affirm about Allāh's Attributes, by using terms and language about Allāh which neither He (سُبْحَٰنَهُۥ وَتَعَٰلَىٰ), His Messenger (ﷺ) or ourselves describe Him with.

This acquiescence of Daniel to the allegations of the opponents of *Ahl as-Sunnah*, by adopting their terminology and accusations wholesale in this manner, is a demonstration that he himself is in no position to be advocating who *Ahl as-Sunnah* should be allying with, or even what their *`Aqīdah* affirms, or what their principles dictate in the areas of *Īmān*, *Kufr* and *Takfīr*.

- ***Are we going to say, "Well, whether Atharīs and Salafīs are Kāfir or not is a stalemate, because we can find scholars mass-Takfīring them"?*** [477] ***Many Ḥanbalīs, of course, returned the favor and Takfīred the Ash`arīs and the Māturīdīs. Abul-Fidā' al-Mu'ayyid, a Ḥanbalī in the time of Abul-Ḥasan, said: "Al-Ash`arī revealed his doctrine and established it, and it became the most famous of doctrines. Most of the Ḥanbalīs judged him to be a disbeliever and deemed his blood and the blood of those who followed him permissible."***

Response: *"...and Takfīred the Ash`arīs and the Māturīdīs..."*

Let's take this step-by-step.

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[472] ***Taḥrīf***: Literally "Distortion" of the meaning of the Attribute. Either by replacing the word with a different word, or with an interpretation that is neither linguistically, nor *Islāmically* accurate.
[473] ***Ta`ṭīl***: Literally "Negation" of the Attribute itself
[474] ***Takyīf***: Literally "Explaining the How" of the Attribute itself
[475] ***Tamthīl***: Literally "Likening" the Attribute to something else
[476] "*Majmū` al-Fatāwā*", Vol. 3/129-130
[477] As pointed out in the previous section, we do not say that the mere "mass-*Takfīr*" by any *Sunnī* scholar(s) about any group automatically gives legitimacy to this view, within the various acceptable differences of *Sunnī* opinion. The acceptability and legitimacy of a difference of opinion is based on the evaluation of evidence, and the conceivability of whether or not a group's individual members can be excused, which has a degree of subjectivity to it. And this is why there are naturally different views. Other factors include whether this opposing view constituted a legitimate difference of opinion, according to those who differed with it (as Ibn Taymiyyah did in this case). This all-or-nothing attempt by Daniel to create a binary standard may serve his debate style well, but it's not an academically persuasive argument, because we haven't accepted his premise that if you accept one, you MUST accept all.

a) Are the *Ash`arīs* part of *Ahl as-Sunnah* (i.e. a "*Sunnī* group")?

The short answer is no. Although it is true that the influence of this sect upon certain *Sunnī* scholarly figures is undeniable, they do fall outside of *Ahl as-Sunnah* and into the classification of *Ahl al-Bid`ah* – albeit at a much less extreme category than others, such as the *Mu`tazilah* or *Jahmiyyah*.

The *Ash`arī* sect differs from *Ahl as-Sunnah* in many areas, of which are two primary aspects of *`Aqīdah*; (1) *Al-Īmān* and (2) the Attributes (*Ṣifāt*) of Allāh. We spoke earlier about their embrace of the deviant concepts of the *Murji'ah* and removing actions from *Īmān*. And when it comes to their deviance in the Attributes (*Ṣifāt*) of Allāh, then they would affirm the word/label of a particular Attribute, while performing *Ta'wīl* (i.e. interpretation) of its meaning to other than what that word/label actually means. This was something innovated into this *Ummah* by Abū Muḥammad Ibn Kullāb (d. 245 H.) and later became pervasive, due to its propagation and spreading by Abul-Ḥasan al-Ash`arī (d. 324 H.).

Abū Naṣr as-Sijzī (d. 444 H.) said:

"ثُمَّ بُلِيَ أَهْلُ السُّنَّةِ بَعْدَ هَؤُلَاءِ بِقَوْمٍ يَدَّعُونَ أَنَّهُمْ مِنْ أَهْلِ الاتِّبَاعِ. وَضَرَرُهُمْ أَكْثَرُ مِنْ ضَرَرِ الْمُعْتَزِلَةِ وَغَيْرِهِمْ، وَهُمْ: أَبُو مُحَمَّدِ بْنُ كُلَّابٍ وَأَبُو الْعَبَّاسِ الْقَلَانِسِيُّ وَأَبُو الْحَسَنِ الْأَشْعَرِيُّ وَبَعْدَهُمْ مُحَمَّدُ بْنُ أَبِي تُرِيد بِسِجِسْتَانَ وَأَبُو عَبْدِ اللَّهِ بْنُ مُجَاهِدٍ بِالْبَصْرَةِ. وَفِي وَقْتِنَا أَبُو بَكْرِ بْنُ الْبَاقِلَّانِيّ بِبَغْدَادَ وَأَبُو إِسْحَاقَ الْاسْفَرَائِينِيُّ."

"Then *Ahl as-Sunnah* was afflicted after these people (i.e. referring to the *Mu`tazilah*) by a group of people who claimed that they were from the people of adherence (i.e. to the *Sunnah*). And their harm was greater than the harm of the *Mu`tazilah* and others. And they are Abū Muḥammad Ibn Kullāb, Abul-`Abbās al-Qalānisī and Abul-Ḥasan al-Ash`arī. And after them, Muḥammad Ibn Abī Turīd in Sijistān and Abū `Abdillāh Ibn Mujāhid in Al-Baṣrah. And in our time, Abū Bakr Ibn al-Bāqillānī in Baġdād and Abū Isḥaq al-Isfarā'īnī." [478]

Muḥammad Ibn al-Wazīr al-Yamānī (d. 840 H.) said:

"وَالسُّنِّيُّ يَسْتَقْبِحُ تَأْوِيلَ الْمُعْتَزِلَةِ وَالاشْعَرِيَّةِ لِلرَّحْمَنِ الرَّحِيمِ الْحَكِيمِ غَايَةَ الِاسْتِقْبَاحِ وَالْكُلُّ يَسْتَقْبِحُونَ تَأْوِيلَ الْقَرَامِطَةِ لِجَمِيعِ الِاسْمَاءِ الْحُسْنَى غَايَةَ الِاسْتِقْبَاحِ."

"And the *Sunnī* finds the *Mu`tazilī* and *Ash`arī* misinterpretation (*Ta'wīl*) of (the Names of Allāh) '*Ar-Raḥmān*', '*Ar-Raḥīm*' and '*Al-Ḥakīm*' extremely abhorrent. And all of them find the Qarmatian misinterpretation (*Ta'wīl*) of all the Perfect Names, extremely abhorrent." [479]

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[478] "*Risālat as-Sijzī Ilā Ahl Zabīd Fir-Radd `Alā Man Ankar al-Ḥarf waṣ-Ṣawt*", Pg. 343
[479] "*Īthār al-Ḥaqqi `Alal-Khalq Fī Radd al-Khilāfāt*", Pg. 128

And for more details, look to the book: “*Al-Ashā`irah Fī Mīzān Ahl as-Sunnah* (The *Ashā`irah* in the Scale of *Ahl as-Sunnah*)” by *Shaykh* Fayṣal al-Jāsim. **[480]** And in the section: “*Nuṣūṣ al-`Ulamā’ Fī Mukhālafat al-Kullābiyyah wal-Ash`ariyyah Li-Ahl as-Sunnah wa Li-Ṭarīq as-Salaf* (The Texts of the Scholars Regarding the Contradicting of the *Kullābiyyah* and the *Ash`ariyyah* to *Ahl as-Sunnah* and to the Way of the *Salaf*)” the author lists statements from scholars about the *Ashā`irah* contradicting *Ahl as-Sunnah*, starting from *Imām* Aḥmad Ibn Ḥanbal (d. 241 H.) and ending with *Shaykh* Muḥammad Ibn Sulaymān Āl Jarrāḥ (d. 1417 H.). **[481]**

b) Did *Ahl as-Sunnah* make *Takfīr* of the *Ash`arīs*?

The short answer is yes, some did. Contrary to what many beginner students of knowledge might have learned, it <u>is</u> true that some *Sunnī* scholars considered the deviance and *Bid`ah* of the *Ash`arīs* to be a cause for them to exit *Islām* itself.

From them were Aḥmad Ibn Muḥammad an-Nahāwandī **[482]** (d. 387 H.):

Abū Ismā`īl al-Harawī said:

"سَمِعْتُ أَحْمَدَ بْنَ حَمْزَةَ وَأَبَا عَلِيٍّ الْحَدَّادَ يَقُولُونَ: وَجَدْنَا أَبَا الْعَبَّاسِ أَحْمَدَ بْنَ مُحَمَّدٍ النَّهَاوَنْدِيَّ عَلَى الْإِنْكَارِ عَلَى أَهْلِ الْكَلَامِ وَتَكْفِيرِ الْأَشْعَرِيَّةِ."

“I heard Aḥmad Ibn Ḥamzah and Abū `Alī al-Ḥaddād saying: We found Abul-`Abbās Aḥmad Ibn Muḥammad an-Nahāwandī denouncing the people of *Kalām* and performing *Takfīr* of the *Ash`arīs*.” **[483]**

And after mentioning this narration, Abū Ismā`īl al-Harawī said:

سَمِعْتُ أَحْمَدَ بْنَ حَمْزَةَ يَقُولُ: لَمَّا اشْتَدَّ الْهِجْرَانُ بَيْنَ النَّهَاوَنْدِيِّ وَأَبِي الْفَوَارِسِ سَأَلُوا أَبَا عَبْدِ اللَّهِ الدِّينَوَرِيَّ فَقَالَ: "لَقِيتُ أَلْفَ شَيْخٍ عَلَى مَا عَلَيْهِ النَّهَاوَنْدِيُّ."

I heard Aḥmad Ibn Ḥamzah say: When the estrangement between An-Nahāwandī and Abul-Fawāris intensified, they asked Abū `Abdillāh ad-Dīnawarī **[484]** (about the issue), and he said: “I met a thousand *Shaykhs* who were upon what An-Nahāwandī was upon.” **[485]**

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480 And we specified this book in particular, as it was authored by a “*Salafī* ” scholar, whom Daniel seemed very pleased to endorse during his Twitter battles with his opponents. [Look to: ***No legitimate Sunnī scholars condemn Hamas’ allegiance with the Rāfiḍah Shī`ah?***]

481 And one might ask: “How can *Imām* Aḥmad criticize the *Ash`arīs* when he passed away in the year 241 H. and Abul-Ḥasan al-Ash`arī was born in the year 260 H.?” This is because the originator of the Ash`arī sect was Abū Muḥammad Ibn Kullāb (d. 245 H.), and Al-Ash`arī spread it after him. So, *Imām* Aḥmad criticized Abū Muḥammad Ibn Kullāb.

482 He was an *Imām* of *Ahl as-Sunnah*. He was praised by Abū `Alī al-Haddād and Ibn al-Mibrad

483 “*Thamm al-Kalām wa Ahlih*”, by Abū Ismā`īl al-Harawī, Vol. 4/418

484 He is Abū `Abdillāh Muhammad Ibn `Abdil-Khāliq ad-Dīnawarī (d. 4th Century H.)

485 “*Thamm al-Kalām wa Ahlih*”, by Abū Ismā`īl al-Harawī, Vol. 4/404

Abū `Abdillāh Ibn Mandah [486] (d. 395 H.):

"هَذِهِ صِفَةُ الزَّنَادِقَةِ الْأَشْعَرِيَّةِ الَّذِينَ ظَهَرُوا فِي هَذَا الْعَصْرِ فَأَعْرَضُوا عَنْ الْكِتَابِ وَالْأَثَرِ وَاعْتَمَدُوا الْقِيَاسَ وَقَالُوا بِعُقُولِهِمْ السَّخِيفَةِ مَا يُخَالِفُ الْأَثَرَ."

He said: "This is the characteristic of the *Zindīq Ash`arīs* who appeared in this era. They turned away from the Book and the *Athar*, and relied on *Qiyās*, and said with their foolish minds what contradicts the *Athar*." [487]

Yaḥyā Ibn `Ammār Ibn Yaḥyā Ibn `Ammār Ibn al-`Anbas [488] (d. 422 H.):

Abū Ismā`īl al-Harawī said:

"وَرَأَيْتُ يَحْيَى بْنُ عَمَّارٍ مَا لَا أُحْصِي مِنْ مَرَّةٍ عَلَى مِنْبَرِهِ يُكَفِّرُهُمْ وَيَلْعَنُهُمْ، وَيَشْهَدُ عَلَى أَبِي الْحَسَنِ الْأَشْعَرِيِّ بِالزَّنْدَقَةِ."

"And I saw Yaḥyā Ibn `Ammār on his *Minbar* countless times, making *Takfīr* of them and cursing them, and testifying against Abul-Ḥasan al-Ash`arī with *Zandaqah*." [489]

And `Umar Ibn Ibrāhīm al-Harawī [490] (d. 425 H.):

Abū Ismā`īl al-Harawī said:

"وَسَمِعْتُ بِلَالَ بْنَ أَبِي مَنْصُورٍ الْمُؤَذِّنَ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ إِبْرَاهِيمَ يَقُولُ: "لَا تَحِلُّ ذَبَائِحُ الْأَشْعَرِيَّةِ لِأَنَّهُمْ لَيْسُوا بِمُسْلِمِينَ وَلَا بِأَهْلِ كِتَابٍ وَلَا يُثْبِتُونَ فِي الْأَرْضِ كِتَابَ اللَّهِ."

And I heard Bilāl Ibn Abī Manṣūr al-Mu'a<u>th</u>in, saying: I heard `Umar Ibn Ibrāhīm saying: "The slaughter(ed meat) of the *Ash`arīs* is not permissible, because they are not Muslims, nor are they People of the Book, and they do not confirm (the existence of) the Book of Allāh on the earth." [491]

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[486] Ath-Thahabī called him:

"الإِمَامُ الحَافِظُ الجَوَّالُ مُحَدِّثُ الإِسْلَامِ."

"The *Imām*, the *Ḥāfiṭḥ*, the traveller, the *Muḥaddith* of *Islām*." [*"Siyar A`lām an-Nubalā'"*, Vol. 17/28]

[487] *"Majlis Fir-Radd `Alaz-Zanādiqah"*, Pg. 6

[488] Ath-Thahabī called him:

"الإِمَامُ المُحَدِّثُ الوَاعِظُ شَيْخُ سِجِسْتَان."

"The *Imām*, the *Muḥaddith*, the admonisher, the *Shaykh* of Sijistān." [*"Siyar A`lām an-Nubalā'"*, Vol. 17/481]

[489] *"Thamm al-Kalām wa Ahlih"*, by Abū Ismā`īl al-Harawī, Vol. 4/411

[490] Ath-Thahabī called him:

"الحَافِظُ القُدْوَة."

"The *Ḥāfiṭḥ*, the role model." [*"Siyar A`lām an-Nubalā'"*, Vol. 17/448]

[491] *"Thamm al-Kalām wa Ahlih"*, by Abū Ismā`īl al-Harawī, Vol. 4/413

Abū Ṭāhir Miṭyār Ibn Aḥmad ar-Rustamī al-Aṣbahānī [492] (d. 469 H.):

Maḥmūd Ibn Abil-Qāsim ad-Dashtī mentioned the following poetry from him:

الْأَشْعَرِيَّةُ ضُلَّالٌ زَنَادِقَةٌ إِخْوَانُ ... مَنْ عَبَدَ الْعُزَّى مَعَ اللَّاتِ

بِرَبِّهِمْ كَفَرُوا جَهْرًا وَقَوْلُهُمْ ... إِذَا تَدَبَّرْتَهُ أَسْوَا الْمَقَالَاتِ

The *Ash`ariyyah* are misguided *Zindīqs*, brothers of ... those who worshipped Al-`Uzzā with al-Lāt

In their Lord they disbelieved openly, and their statements ... if you reflect on them are the worst of statements. [493]

However, the point remains that if the deviance of the *Ash`arīs* actually led some from *Ahl as-Sunnah* to consider them collectively and individually as apostates, then it should be clear to any beginner student of knowledge that the most lenient thing to be said about them is that they are from *Ahl al-Bid`ah* – meaning outside of *Ahl as-Sunnah* – as opposed to a "*Sunnī* group"!

c) Are the *Māturīdīs* part of *Ahl as-Sunnah* (i.e. a "*Sunnī* group")?

Again, the short answer is no.

Taking their name from Abū Manṣūr al-Māturīdī (d. 333 H.), a *Ḥanafī* jurist upon the methodology of the philosophical (*Kalāmī*) principles, the *Māturīdīs* are a blend of multiple forms of deviance. In fact, when compared to the *Ash`arīs*, their primary differences with *Ahl as-Sunnah* are even greater, due to their overlapping with elements of the *Jahmiyyah*, the *Mu`tazilah* and the *Ash`arīs* combined. And all of these deviances were a result of their rationalistic philosophical concepts that one's intellect is a primary source of truth, superseding even the *Islāmic* texts. This misguidance led them to agree with the *Murji'ah* and *Jahmiyyah* in the subject of *Īmān* and with the *Mu`tazilah* and *Ash`arīs* with regards to Allāh's *Ṣifāt* (Attributes). In short, the *Māturīdīs* are a deviant sect composited from the innovated elements of *`Aqīdah* belonging to the groups of *Ahl al-Bid`ah* which preceded them.

The authors of "*Al-Mawsū`ah al-Muyassarah Fil-Adyān wal-Mathāhib wal-Aḥzāb al-Mu`āṣirah*" ("The Simplified Encyclopedia of Contemporary Religions, Sects and Parties") said:

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[492] *Al-Ḥāfiṭḥ* Muḥammad Ibn `Abdil-Wāḥid ad-Daqqāq said about him:

"مَا رَأَيْتُ رَجُلًا قَطُّ خَيْرًا مِنْهُ فِي هَجْوِ أَهْلِ الْبِدَعِ."

"I have never seen a man better than him at ridiculing the people of *Bid`ah*." ["*Ithbāt al-Ḥaddi Lillāhi `Azza wa Jalla wa Bi-Annahu Qā`idun wa Jālisun `Alā `Arshih*" by Maḥmūd Ibn Abil-Qāsim ad-Dashtī, Pg. 196]

[493] "*Ithbāt al-Ḥaddi Lillāhi `Azza wa Jalla wa Bi-Annahu Qā`idun wa Jālisun `Alā `Arshih*" by Maḥmūd Ibn Abil-Qāsim ad-Dashtī, Pg. 196

"الْمَاتُرِيدِيَّةُ: فِرْقَةٌ كَلَامِيَّةٌ (بِدْعِيَّةٌ) تُنْسَبُ إِلَى أَبِي مَنْصُورٍ الْمَاتُرِيدِيّ قَامَتْ عَلَى اسْتِخْدَامِ الْبَرَاهِينِ وَالدَّلَائِلِ الْعَقْلِيَّةِ وَالْكَلَامِيَّةِ فِي مُحَاجَجَةِ خُصُومِهَا مِنْ الْمُعْتَزِلَةِ وَالْجَهْمِيَّةِ وَغَيْرِهِمْ لِإِثْبَاتِ حَقَائِقِ الدِّينِ وَالْعَقِيدَةِ الْإِسْلَامِيَّةِ."

"*Māturīdism*: A philosophical sect of innovation, attributed to Abū Manṣūr al-Māturīdī, which was based on the use of rational and philosophical proofs and evidence in debating with its opponents, including the *Mu`tazilah*, the *Jahmiyyah* and others, to confirm the truths of the religion and the *`Aqīdah Islāmic*." [494]

And Dr. Aḥmad al-Ḥarbī, author of "*Al-Māturīdiyyah: Dirāsatan wa Taqwīman*" ("The *Māturīdīs*: A Study and Evaluation") said:

"وَفِي خَاتِمَةِ هَذَا الْبَحْثِ وَبَعْدَ دِرَاسَةِ وَمُنَاقَشَةِ أَهَمّ جَوَانِبِ عَقِيدَةِ الْمَاتُرِيدِيَّةِ أَذْكُرُ أَهَمَّ النَّتَائِجِ الَّتِي تَوَصَّلْتُ إِلَيْهَا مِنْ خِلَالِ هَذِهِ الدِّرَاسَةِ وَهِيَ كَمَا يَلِي:

١–أَنَّ نَشْأَةَ الِاخْتِلَافِ وَالتَّفَرُّقِ فِي الْأُمَّةِ الْإِسْلَامِيَّةِ كَانَتْ لِعِدَّةِ أَسْبَابٍ وَمُؤَثِّرَاتٍ خَارِجِيَّةٍ وَدَاخِلِيَّةٍ.

٢–أَنَّ لِأَهْلِ السُّنَّةِ وَالْجَمَاعَةِ مَنْهَجٌ مُتَمَيِّزٌ فِي تَلَقِّي الْعَقِيدَةِ وَتَقْرِيرِهَا وَهُوَ يَقُومُ عَلَى أُصُولٍ رَاسِخَةٍ وَقَوَاعِدَ مَتِينَةٍ.

٣–ذَكَرْتُ بَعْضَ الْأَسْبَابِ الَّتِي يُمْكِنُ بِهَا تَفْسِيرُ عَدَمِ وُرُودِ ذِكْرِ الْمَاتُرِيدِيّ وَالْمَاتُرِيدِيَّةِ فِي كَثِيرٍ مِنْ الْمُؤَلَّفَاتِ ثُمَّ تَرْجَمْتُ لِلْمَاتُرِيدِيّ وَلِأَشْهَرِ أَعْلَامِ الْمَاتُرِيدِيَّةِ.

٤–أَنَّ السَّبَبَ فِي خِلَافِ الْبَاحِثِينَ الْمُعَاصِرِينَ فِي تَحْدِيدِ مَنْهَجِ الْمَاتُرِيدِيَّةِ وَتَمْيِيزِهِ عَنْ مَنْهَجِ الْأَشَاعِرَةِ وَالْمُعْتَزِلَةِ يَرْجِعُ إِلَى التَّدَاخُلِ بَيْنَ الْمَدَارِسِ الْكَلَامِيَّةِ الثَّلَاثِ. وَذَلِكَ أَنَّهَا جَمِيعًا انْطَلَقَتْ مِنْ أَصْلٍ وَاحِدٍ وَهُوَ جَعْلُ الْعَقْلَ أَسَاسًا لِمَعْرِفَةِ الْعَقِيدَةِ."

"And at the conclusion of this research essay, and after studying and discussing the most important aspects of the *Māturīdī `Aqīdah*, I will mention the most important conclusions that I reached through this study, and they are as follows:

1- That the emergence of differences and divisions in the *Islāmic Ummah* was due to several external and internal reasons and influences.
2- That *Ahl as-Sunnah wal-Jamā`ah* has a distinct approach to accepting the *`Aqīdah* and establishing it, which is based on firm fundamentals and solid foundations.
3- I mentioned some of the reasons that can explain the lack of mentioning (Abū Manṣūr) Al-Māturīdī and the *Māturīdīs* in many writings (from the scholars of *Ahl as-Sunnah*), then I biographed Al-Māturīdī and the most famous *Māturīdīs*.
4- That the reason for the disagreement of contemporary researchers in defining the *Māturīdī* methodology and distinguishing it from the *Ash`arī* and *Mu`tazilī* methodology is due to the overlap between the three *Kālamī* schools. And this is because they all started from one fundamental, which is making rationality the basis for knowledge of the *`Aqīdah*." [495]

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[494] "*Al-Mawsū`ah al-Muyassarah Fil-Adyān wal-Mathāhib wal-Aḥzāb Al-Mu`āṣirah*", Vol.1/95
[495] "*Al-Māturīdiyyah: Dirāsatan wa Taqwīman*", Pg. 199

And as for *Takfīr* of the *Māturīdīs* from the scholars of *Ahl as-Sunnah*, then this is also certainly conceivable from certain members of the *Ḥanbalīs* or others, despite far less having been written about them, as Dr. Aḥmad al-Ḥarbī stated previously. However, the point is that unlike what Daniel claimed, that *Takfīr* would not have been against "*Sunnī* groups" either, as the *Māturīdīs* are not from *Ahl as-Sunnah* in the first place.

- ***Another example is contemporary Salafī scholar Ibn Bāz, Takfīring Ash`arīs: "The person who says that Allāh is not above (His creation) is a disbeliever, for he denies Allāh the Qur'ān and the Prophet (ﷺ)." So are we going to say: "Well, whether the Ash`arīs and the Maturīdīs are Kāfir, or not, is a stalemate?" Imām Ġazālī described this crisis of intra-Sunnī Takfīr: "The Ḥanbalīs declared the Ash`arī's disbelievers... [...] ...and the Ash`arīs consider him – meaning the Ḥanbalīs – to be a disbeliever..."***

Response: *"...contemporary Salafī scholar Ibn Bāz, Takfīring Ash`arīs..."*

What is abundantly clear in the writings and recordings of Ibn Bāz (رَحِمَهُ الله), was that while he did consider the *Ash`arī `Aqīdah* to be deviant, he didn't even consider the *Ash`arīs* to be *Kuffār*, much less did he ever make *Takfīr Mu`ayyin* (Specific *Takfīr*) against their members!

This is clear from his explicit answers to questions about them:

"٣٦ – بَيَانُ فِرْقَةِ الْأَشَاعِرَةِ

س: هَلْ الْأَشَاعِرَةُ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ أَمْ لَا؟ وَهَلْ نَحْكُمُ عَلَيْهِمْ مِنَ الْمَذْهَبِ أَمْ كُفَّارٌ؟
ج: الْأَشَاعِرَةُ مِنْ أَهْلِ السُّنَّةِ فِي غَالِبِ الْأُمُورِ وَلَكِنَّهُمْ لَيْسُوا مِنْهُمْ فِي تَأْوِيلِ الصِّفَاتِ. وَلَيْسُوا بِكُفَّارٍ. بَلْ فِيهِمْ الْأَئِمَّةُ وَالْعُلَمَاءُ وَالْأَخْيَارُ وَلَكِنَّهُمْ غَلِطُوا فِي تَأْوِيلِ بَعْضِ الصِّفَاتِ. فَهُمْ خَالَفُوا أَهْلَ السُّنَّةِ فِي مَسَائِلَ؛ مِنْهَا تَأْوِيلُ غَالِبِ الصِّفَاتِ وَقَدْ أَخْطَأُوا فِي تَأْوِيلِهَا."

"36 - Clarification on the *Ashā`irah* sect

Q: Are the *Ashā`irah* from *Ahl as-Sunnah wal-Jamā`ah* or not? And do we judge them as belonging within the *Mathhab* (of *Ahl as-Sunnah*), or as *Kuffār*?

A: The *Ashā`irah* are from *Ahl as-Sunnah* in most matters, but they are not from them in the misinterpreting of the Attributes (of Allāh). And they are not *Kuffār*. In fact, among them are the *Imāms*, scholars and the righteous, but they made mistakes in the misinterpretation of some of the Attributes (of Allāh). So, they contradicted *Ahl as-Sunnah* in some issues; among them is the misinterpretation of most of the Attributes (of Allāh), and they were mistaken in their interpretation." [496]

[496] From "*Fatāwā al-Ḥajj* ", Cassette no. 4

Again, we see that Daniel was very selective in what he presented to his viewer/listener in the debate when quoting Ibn Bāz' statements, which he cropped in order to narrow their context.

This is what Ibn Bāz was asked:

"جَرَى بَيْنِي وَبَيْنَ أَحَدِ الْإِخْوَةِ نِقَاشٌ عَلَى النَّحْوِ التَّالِي: إِذْ سَأَلْتُهُ عَنْ وُجُودِ اللَّهِ تَعَالَى فَقَالَ: إِنَّ اللَّهَ لَا يَتَّصِفُ بِالزَّمَانِ وَلَا الْمَكَانِ. فَاسْتَدْلَيْتُ لَهُ بِقَوْلِ اللَّهِ: الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَى [طَهَ:5] فَقَالَ: إِنَّكَ كَافِرٌ إِنَّ اللَّهَ لَيْسَ فِي السَّمَاءِ. مَا حُكْمُ التَّكْفِيرِ؟ وَمَا حُكْمُ مَنْ يَعْتَقِدُ مِثْلَ هَذِهِ الْعَقِيدَةِ؟ وَكَيْفَ نُصَحِّحُ مُعْتَقَدَ النَّاسِ؟ جَزَاكُمُ اللَّهُ خَيْرًا."

"A discussion took place between me and one of the brothers, as follows: 'I asked him about the existence of Allāh (تَعَالَى) and he said: 'Allāh is not described by time or place.' So, I cited as evidence for him the statement of Allāh:

﴿ الرَّحْمَٰنُ عَلَى الْعَرْشِ اسْتَوَىٰ ﴾

﴿ ***The Most Merciful*** *[who is]* ***above the Throne established.*** ﴾ [*Ṭā-Hā*: 5]

'So, he said: 'You are a *Kāfir*! Allāh is not in the heaven!' What is the ruling on the *Takfīr* (towards me)? And what is the ruling on someone who believes the likes of this belief? And how can we correct the beliefs of people? May Allāh reward you with good."

And this is the complete answer he gave, within the context of this question:

"الْجَوَابُ: بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ وَسَلَّمَ عَلَى رَسُولِ اللَّهِ، وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنِ اهْتَدَى بِهُدَاهُ. أَمَّا بَعْدُ: فَهَذَا الرَّجُلُ الَّذِي قَالَ لَك هَذَا الْكَلَامَ وَأَنَّ اللَّهَ سُبْحَانَهُ لَيْسَ فَوْقَ الْعَرْشِ هُوَ الْكَافِرُ هُوَ الضَّالُّ الْمُضِلُّ لِأَنَّهُ كَذَّبَ اللَّهَ وَكَذَّبَ رَسُولَهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ..."

"...فَالَّذِي يَقُولُ: إِنَّ اللَّهَ لَيْسَ فِي السَّمَاءِ أَوْ لَيْسَ فَوْقَ الْعَرْشِ كَافِرٌ ضَالٌّ جَهْمِيٌّ خَبِيثٌ."

"The answer: In the name of Allāh, the Most Gracious, the Most Merciful. Praise be to Allāh, and may the blessings and peace of Allāh be upon the Messenger of Allāh, and upon his family, his companions, and those who follow his guidance. As for what follows: This man who said these words to you, and that Allāh (سُبْحَانَهُ) is <u>not</u> above the Throne; he is the *Kāfir*, he is the one who is astray and leads (others) astray. (This is) because he denied Allāh and denied His Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)."

He then mentioned a number of evidences from the *Qur'ān* and *Sunnah* proving that Allāh is above the heavens, until he said:

"So, whoever says: 'Allāh is not in the heavens, or is not above the Throne', is an evil, misguided, *Kāfir, Jahmī*." [497]

So this ruling of *Takfīr* was due to the man denying what Allāh said about Himself in His Book, after being directly presented with an *Āyah* as proof. And the first *Takfīr* to occur in this entire incident was a man making *Takfīr* of a Muslim for affirming about Allāh what He (تَعَالَىٰ) said concerning Himself. Furthermore, as it is known, the *Ash`arīs* do not negate the Attributes of Allāh. Rather, they affirm them, while misinterpreting them with meanings that are *Islāmically* and sometimes even linguistically inaccurate. As for negating the Attributes of Allāh, it is the *Jahmiyyah* and the *Mu`tazilah* who perform this level of deviance, which is precisely what Ibn Bāz said about the man who negated what Allāh said about Himself in His Book. And Ibn Bāz (رَحِمَهُ الله) explicitly called him a "*Kāfir*, *Jahmī*", verbatim. The word "*Ash`arī*" does not appear anywhere in this entire incident.

So, not only did Daniel misrepresent Ibn Bāz' position about the *Ash`arīs*, he cropped out the part that clarified that he wasn't even talking about the *Ash`arīs* in the quote Daniel presented to prove his point! [498] Now, was this simply sloppy research on his part, or are we detecting a pattern of dishonesty?

- ***If my opponents say it's a stalemate on the Twelver Shī`ah, they should be consistent and say it's a stalemate on whether Salafīs or Ash`arīs or Māturīdīs are Kāfir,*** [499] ***because we can find many statements Takfīring these Sunnī groups as well.*** [500] ***Sunnī scholars had two tendencies; either Takfīr everyone outside of one's own tightly-defined theological school, or avoid this.***

Response: *"Sunnī scholars had two tendencies; either Takfīr everyone outside of one's own tightly-defined theological school, or avoid this."*

Here, Daniel has characterized the scholarship of *Ahl as-Sunnah* with his unique brand of binary, all-or-nothing menu list to choose from. Either we can accept (1) anyone who differs with any view that *Ahl as-Sunnah* adopted theologically is a *Kāfir*, or else (2) no one is ever a *Kāfir* and anyone who belongs to a sect with *Kufr* and *Shirk* in its teachings is automatically excused by ignorance (*Jahl*) or misinterpretation (*Ta'wīl*), etc.! There is no third *Sunnī* scholarship "tendency" in Daniel's binary list to choose from.

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[497] https://binbaz.org.sa/fatwas/14402/%D8%AD%D9%83%D9%85-%D9%85%D9%86-%D9%8A%D9%86%D9%83%D8%B1-%D8%A7%D8%B3%D8%AA%D9%88%D8%A7%D8%A1-%D8%A7%D9%84%D9%84%D9%87-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D8%B9%D8%B1%D8%B4
[498] And we previously pointed out the large numbers of the scholars of *Ahl as-Sunnah* who considered the *Jahmiyyah* to be *Kuffār*. Look to: **Essential Point:** The Ruling upon *Jahmiyyah* and *Qadariyyah* Sects
[499] We have addressed this in a previous section.
[500] We have responded to this point already, refer to the previous footnote.

Again, we obviously reject the premise of Daniel's framing that these are the only options to choose from within the tradition of *Sunnī* scholarship. The third "tendency", which Daniel lacks the nuance to acknowledge, is the correct one. This third tradition is one which Daniel is either unable or unwilling to accept himself, because it presents significant obstacles (hurdles?) to him achieving his goal. This third *Sunnī* scholarly tradition is to recognize that there are levels when it comes to belonging to the deviant groups of *Bid`ah*. Some of these deviances are minor enough that although they are condemned as wrong, they do not remove one from being a *Sunnī*, much less does it remove one from *Islām*. Other, more egregious forms of deviance, remove one from being a *Sunnī*, but do not remove one from *Islām*. And then there are more extreme forms of deviance and *Bid`ah*, that contain *Kufr* or *Shirk*, which can remove one from both *Ahl as-Sunnah* and *Islām* altogether (provided one is not excused by the preventative factors of *Takfīr*). Then, there are certain groups of deviance which the scholars from *Ahl as-Sunnah* differed over whether their individual group members are even subject to the conditions and preventative factors of *Takfīr*, or whether they are all considered apostates individually. [501] And finally, there are groups of deviance that *Ahl as-Sunnah* have formed a consensus upon every single individual member, being considered an apostate. [502] We do not even claim that there is a consensus among *Ahl as-Sunnah* as to which groups belong in which of these categories either! Therefore, some of the nuance within this *Sunnī* scholarly tradition is to accept that *Ahl as-Sunnah* can differ, even when it comes to which groups belong to which of these categories!

This is the nuance related to the rulings upon the groups of deviance that Daniel refuses to acknowledge. Because in doing so, he would have to concede that his goal of convincing *Ahl as-Sunnah* to unite with the *Rāfiḍah* is unachievable, due to the fact that a significant segment of *Ahl as-Sunnah* does not view *Rāfiḍī* individuals as Muslims in the first place.

- ***Imām Al-Ġazālī and Ibn Taymiyyah were in the second group. They made strong statements against Takfīring Muslims, including Shī`ah (Twelver Shī`ah) on the basis of secondary theological differences.***

Response: *"Imām Al-Ġazālī and Ibn Taymiyyah were in the second group. They made strong statements against Takfīring Muslims, including Shī`ah (Twelver Shī`ah) on the basis of secondary theological differences."*

All members of *Ahl as-Sunnah* have made strong statements against making *Takfīr* of Muslims, not only this second category. However, due to the legitimate differences of opinion among *Ahl as-Sunnah* as to whether individual members of the *Rāfiḍah*/Twelver sect are deviant Muslims or apostates, they differed upon that ruling. It's not that complicated.

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[501] Obviously, the *Rāfiḍah*, who are the main subject of this essay, are one such group in this category.

[502] And we earlier pointed out that Ibn Taymiyyah (رَحِمَهُ ٱللَّٰهُ) narrated the *Ijmā`* (consensus) about the *Nuṣayrīs* and *Durūz* being from this category.

Does Daniel present any evidence for his claim that Al-Ġazālī and Ibn Taymiyyah considered the deviances of the *Rāfiḍah* to be merely "*secondary theological differences*"? Of course not. Did that prevent him from making this claim, as if it were a position they stated themselves? Of course not. [503]

Furthermore, Al-Ġazālī and Ibn Taymiyyah were not from this second group in Daniel's binary, all-or-nothing menu. Rather, they were from the third group that we described in the previous section, which acknowledged that groups of deviance were at different levels, and accordingly, those different levels had different rulings, and that there could be differences of opinions among *Ahl as-Sunnah* about what those rulings are.

This is not all that different than the well-known difference of opinion concerning the *Kufr* of the one who abandons the *Ṣalāt*. *Ahl as-Sunnah* have differed about whether the one who does so remains Muslim, or if he has left *Islām* by abandoning *Ṣalāt*. This legitimate difference of opinion has existed for centuries. Obviously, this is not an identical comparison, because there is no sect of *Islām* that abandons *Ṣalāt* as a core teaching of its doctrine. However, it is similar in that there can only be one correct view on this topic, in reality. Yet, both views are historically represented within the *Sunnī* tradition, and both sides of the issue have some evidence in support of their view, as well as acknowledgment from their opponents on that topic that their view is not outside the scope of *Ahl as-Sunnah*'s scholarly tradition.

- ***This poses a dilemma for Sunnī sectarians. If they want to adopt the pro-Takfīr stance of the premodern scholars in order to Takfīr the Shī`ah, they also have to be open to Takfīr other Sunnīs.***

Response: *"If they want to adopt the pro-Takfīr stance of the premodern scholars in order to Takfīr the Shī`ah, they also have to be open to Takfīr other Sunnīs."*

Nonsense. We reject the binary choice presented. Instead, the topic of *Takfīr* is not an all-or-nothing proposition. Certain *Takfīr* that is supported by textual evidence and acknowledged as legitimate – even by those who oppose that opinion – among the spectrum of *Sunnī* viewpoints, can be accepted, while other forms of it can be rejected. If by "other *Sunnīs*", Daniel is referring to other non-*Shī`ah* groups that have *Kufr* and *Shirk* in their teachings, and the individual group members are not excused by the preventative factors, then *Takfīr* would be applied upon those

[503] The absurdity of attributing to Ibn Taymiyyah (رحمه الله) in particular, this idea that the *Sunnī* opposition to the *Rāfiḍah* are merely "*secondary theological differences*" is especially outrageous in light of the fact that he wrote his famous 4-volume encyclopedic book "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqd Kalām ash-Shī`ah al-Qadariyyah*" ("The Methodology of the Prophetic *Sunnah* in Refuting the Words of the *Shī`ah Qadariyyah*") to expose the primary theological differences between *Ahl as-Sunnah* and this deviant sect! In fact, this enormous book itself emphasizes the particular differences between *Ahl as-Sunnah* and the *Rāfiḍī*/Twelvers, as it was a refutation of the book "*Minhāj al-Karāmah Fī Ithbāt al-Imāmah* ("The Methodology of Dignity In Affirming the *Imāmah*"), by *Rāfiḍī* scholar, Ibn al-Muṭahhar al-Ḥillī (d. 647 H.)

individuals. Or if – like the *Durūz* and the *Nuṣayrīs* – there is no acceptable excuse for any of their individuals – as stated by Ibn Taymiyyah who narrated the *Ijmā`* (consensus) on this point – they will be considered all, individually as apostate *Kuffār*.

- ***But sectarians are not consistent. They'll Takfīr Shī`ah on the basis of secondary theological disputes, but they won't extend this logic to other Sunnīs.***

Response: *"They'll Takfīr Shī`ah on the basis of secondary theological disputes, but they won't extend this logic to other Sunnīs."*

We have already responded to the claim of "*secondary theological disputes*", but this layperson usage of the term "*Sunnī* " is embarrassing. Let's clarify, for the sake of terminological consistency, that from an *Islāmic* point-of-view, if someone from *Ahl as-Sunnah* (i.e. a *Sunnī*) were to commit an action, utter a statement or hold a belief of major *Kufr* or *Shirk*, we would apply the exact same standard to him as any other member of another deviant sect. If that individual is judged to have left *Islām*, then not only is he a "non-Muslim" at that point, but he is also automatically a "non-*Sunnī* " too, by definition.

Firstly, if the individual committing this *Kufr* ascribes himself to a non-*Sunnī* group, then he is no longer considered a *Sunnī* anyway.

Secondly, if the members of the group he ascribes himself to are subject to the conditions and preventative factors of *Takfīr*, then that would be applied in the case of that individual.

Thirdly, if there is a difference of opinion as to whether the individual group members of that group are eligible for this consideration, then the one making the judgment would need to decide which of the well-known differences of opinion he sees as more correct and then apply that standard.

And lastly, when it comes to an individual who ascribes himself to a group about which there is no difference of opinion (concerning their individual members being considered apostates), they will likewise be judged accordingly.

There is no inconsistency to this process or this standard, for Daniel to be complaining about. Acknowledging a legitimate difference of opinion is not the same thing as being "inconsistent".

- ***As for myself, I prefer the consistent position of Imām Al-Ġazālī, Ibn Taymiyyah and others who believe that not only intra-Sunnī Takfīr should be avoided, but also mass-Takfīr of Twelvers and their scholars should be avoided.***

Response: *"...not only intra-Sunnī Takfīr should be avoided, but also mass-Takfīr of Twelvers and their scholars should be avoided."*

Not that this is necessary to declare, but let's be clear that we also agree that intra-*Sunnī Takfīr* must be avoided. This is because, if someone is a *Sunnī*, that means he is – by definition – a Muslim. And, obviously, Muslims should not be claiming their fellow Muslims are *Kuffār*. This is not something either side differs with.

If Daniel wanted to propose that the more correct view, within the well-known difference of opinion of *Ahl as-Sunnah*, is that each individual within the *Rāfiḍī*/Twelver sect is subject to the conditions and preventative factors of *Takfīr*, which Ibn Taymiyyah and others advocated for (in their time), then he could have simply debated his opponents from that position. This would have been similar to someone taking a position regarding the well-known difference of opinion about the *Kufr* of the one who abandons *Ṣalāt*, and the ruling upon that individual, and then debating his opponents from that point-of-view.

But instead, what did he do? He fabricated claims that modern *Sunnī* scholars are basically in agreement that the *Rāfiḍah*/Twelvers today are all Muslims, [504] and that only a marginal few pre-modern scholars differed about this. He misrepresented the opinions of even those who technically do say that individual *Rāfiḍī*/Twelver members are subject to the conditions and preventative factors of *Takfīr*. He omitted whole sentences from quotes to imply things the scholars never intended, and he projected an understanding of this topic upon their words, which they never expressed.

And all this was for what? To navigate around the obstacle (hurdle?) that he needs to overcome, which is that a large segment of *Sunnī* Muslims do not accept that today's *Rāfiḍah* are Muslims. And as such, they won't accept that they can be allied with, which is Daniel's entire objective in the first place.

- ***In conclusion, in summary, my opponents have three problems: First, point to a widespread Twelver belief that contradicts what's Ma`lūm Min ad-Dīn biḍ-Ḍarūrah*** *(i.e. known in the religion by necessity).* [505] ***Second, prove that Al-`Uthr bil-****Jahl (the excuse of ignorance)* ***and Ta'wīl*** *(misinterpretation)* ***don't apply to the Twelver masses.*** [506] ***Third, if you're going to point to scholarly statements Takfīring the Shī`ah, be consistent and acknowledge that there are many scholarly statements that Takfīr other Sunnī groups***

[504] As he said: "***So, if we limit ourselves to contemporary Sunnī scholars, the debate would be over. In fact, my opponents' view that Twelvers are default Kāfir is a fringe opinion today...***"

[505] Refer to the quotations in the footnote below section: **Response: *"...my opponents...", "...clearing...", "...the first hurdle...", "...the second hurdle..." and "... the third hurdle..."***

[506] Refer to sections: **"*Al-`Uthr bil-Jahl* (i.e. the excuse of ignorance) is not applicable to the *Rāfiḍah*, for a number of reasons"** and: **"The excuse of *Ta'wīl* (i.e. misinterpretation) is not applicable to the *Rāfiḍah*, for a number of reasons"**

as well.* [507] *If my opponents cannot meet these challenges, they will have objectively lost this debate.

Part 1: Conclusion

Based on Daniel's presentation of his points during his thesis statement in Part 1 of this debate, and much of the back-and-forth in the open portion, it appears that he does not understand the following basics:

1) The *Islāmic* understanding and definition of the term "*Sunnī* " vs. the layperson usage of the word.

2) The components of *Īmān* and *Kufr* and that, according to *Ahl as-Sunnah*, in addition to what occurs in the heart, *Kufr* can occur from both statements of the tongue and actions of the body.

3) The ruling of *Takfīr* is not dependent upon knowing what is in one's heart and that it is an innovation to claim that the actions of the body or statements of the tongue merely inform us of what exists inside one's heart.

4) Modern *Sunnī* scholars are not in agreement that today's *Rāfiḍah* are Muslims. And a significant percentage of *Sunnī* scholars have held the opinion that all *Rāfiḍah* individuals are to be considered *Kuffār* and are to be treated as apostates, going back to at least the beginning of the 2nd century of the *Hijrī* calendar, right up until our current time.

5) Even those *Sunnī* scholars who differed with that view, acknowledged that there is a valid and legitimate difference of opinion on this topic, within the legal schools of *Ahl as-Sunnah*.

6) The *Rāfiḍah* have not "reformed" their theology for the better. In fact, all signs indicate that they have become far worse and more extreme, over time.

7) *Takfīr* is not restricted to someone rejecting something that is ***'Ma`lūm Min ad-Dīn Biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity)*.

8) The various aspects of *Kufr* which the *Rāfiḍah* can legitimately be accused of, are far more than merely insulting one or two of the *Ṣaḥābah*, or questioning the legitimacy of their *Khilāfah* status.

9) The existence of legitimate preventative factors from *Takfīr*, such as *Al-`Uthr bil-Jahl* (excuse of ignorance) or *Ta'wīl* (misinterpretation) does not mean they are automatically

[507] The last six **Response** headings deal with Daniel's binary, all-or-nothing attempt to force acceptance of ALL *Takfīr* if we accept ANY *Takfīr*, so review those.

applied to all suspects in cases of *Kufr*, nor are they blanketly applied as preventative factors from the *Takfīr* of the *Rāfiḍah*.

10) The fact that incorrect *Takfīr*, by *Sunnīs* against others, may have occurred historically, does <u>not</u> mean that <u>all</u> forms of *Takfīr* are illegitimate. Nor does one have to accept <u>all</u> as valid if he accepts <u>any</u> as legitimate, because this topic is not an all-or-nothing, binary choice.

We hope that our responses to these numerous errors and lack of clarity will be a source of correction to Daniel or at least to his audience.

As for Daniel's false claims about the scholars from *Ahl as-Sunnah*, including omitting their statements from quotations, misrepresenting their statements and projecting false interpretations onto them, they are as follows:

1) His claim that most *Sunnī* scholars today consider the *Rāfiḍah* – including their leaders – to be Muslim, as he said: "***The majority of Sunnī scholars today agree that Twelver Shī`ah are Muslims, including their leaders."*** As we pointed out, he neither provided any statistical data to support this whatsoever, nor a single shred of evidence to substantiate this claim, in any way.

2) His claim that according to *Sunnī Fiqh*, **"...*Takfīr should be made on an individual, <u>only</u> if it's proven he holds Kufr beliefs."*** As we clarified, this is the *Fiqh* of the *Murji'ah* who believe that *Kufr* can <u>only</u> occur in the heart, not that of *Ahl as-Sunnah* who maintain that *Kufr* also occurs through outward statements and actions.

3) Likewise, his claim that ***"…you can't declare someone who recites the Shahādah a Kāfir, unless he affirms a belief…"***, which, again, is not part of the *Sunnī Fiqh* of *Takfīr* he pretended to invoke. Rather this is the *Fiqh* of the *Murji'ah*.

4) Similarly, his claim that the *Rāfiḍah* do not contradict what is ***'Ma`lūm Min ad-Dīn Biḍ-Ḍarūrah'*** *(i.e. Known in the religion by Necessity)."* Contrary to this claim, we listed several scholars from *Ahl as-Sunnah* who stipulated several of the theological principles of the *Rāfiḍah* do <u>exactly</u> that, including scholars who Daniel, himself, quoted from!

5) His strawman argument by invoking a quote from Al-Ġazālī to suggest that the only consideration for the *Kufr* of the *Rāfiḍah* would be their rejecting the validity of the *Khilāfah* of Abū Bakr and `Umar (رَضِيَ ٱللَّٰهُ عَنْهُمَا), as he quoted: ***"Error regarding the status of the Caliphate […] cannot serve as grounds for condemning people as disbelievers. […]***, while completely avoiding the fact that Al-Ġazālī pointed out their *Kufr* in accepting the concept of *Al-Badā' (a Change to the Divine Decree, due to "New Circumstances").*

6) His strawman argument by invoking a quote from Ibn `Ābidīn to suggest that the only consideration for the *Kufr* of the *Rāfiḍah* would be their insulting Abū Bakr and `Umar (رَضِيَ ٱللَّهُ عَنْهُمَا), as he quoted: ***"…the bottom line is that judging someone to be a Kāfir because he insults Abū Bakr and `Umar or some other companion, is a weak view, and it should not be used in Fatwās, or relied upon"***, while completely avoiding the fact that Ibn `Ābidīn pointed out their *Kufr* in swearing at *Umm Al-Mu'minīn*, `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا).

7) His strawman argument by invoking a quote from Al-Haytamī to suggest that the only consideration for the *Kufr* of the *Rāfiḍah* would be their denial of the *Khilāfah* of Abū Bakr (رَضِيَ ٱللَّهُ عَنْه), as he quoted: ***"Whoever denies the Caliphate of Abū Bakr is an innovator, not a disbeliever,"*** while completely avoiding the fact that Al-Haytamī pointed out their *Kufr* in slandering *Umm Al-Mu'minīn*, `Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا) among several other expressions of their *Kufr*.

8) His lie upon Ibn Taymiyyah, in claiming that he never made mass-*Takfīr* of the individual members of astray sects, due to the possibility that they can be excused due to ignorance, as he said: ***"Ibn Taymiyyah is saying yes, there are statements of general Takfīr from Sunnī scholars, but the correct understanding of those statements is that they're not Takfīring everyone who holds those beliefs because those people may have acceptable excuses,"*** while completely avoiding the fact that Ibn Taymiyyah narrated the consensus that each and every member of the *Durūz* and *Nuṣayrī* sects are to be considered apostates, despite the fact that they testify to the *Shahādatayn*.

9) His lie upon Abul-Qāsim al-Aṣbahānī, in suggesting that he accepted any claim of ignorance to be valid as a preventative factor from *Takfīr*, as he said: ***"Abul-Qāsim al-Aṣbahānī says (quote): "Whoever deliberately opposes a fundamental Islāmic belief and is ignorant, not intending opposition to have stubbornness, does not become a disbeliever,"*** while omitting the portion of the <u>full</u> quote, which clarifies that <u>not</u> every claim of ignorance is considered a preventative factor from *Takfīr*.

10) His lie upon Ibn Bāz, in claiming that he made *Takfīr* to a specific *Ash`arī* individual who would not affirm that Allāh (عَزَّ وَجَلَّ) is above His Throne, as he said: ***"Another example is contemporary Salafī scholar Ibn Bāz, Takfīring Ash`arīs..."*** despite the fact that he omitted the portion of the quote where Ibn Bāz explicitly pointed out that it wasn't an *Ash`arī* at all, rather it was a *Jahmī* who was actually denying what Allāh (تَعَالَىٰ) Himself said in the *Qur'ān*, even after being presented with the verse that proves it.

Were these strawman arguments, logical fallacies, misrepresentations, projected misinterpretations and outright lies upon the scholars of *Ahl as-Sunnah* <u>all</u> just a series of honest mistakes, due to sloppy or incomplete research, or were they the result of something more malicious? Allāh knows best. But we hope that our efforts in refuting and correcting these errors

will set the record straight and rectify any damage Daniel did in misrepresenting those scholars' views on this topic.

Part 2: Should *Sunnīs* Ally with *Shī`ah*?

- ***Bismillāh, Al-Ḥamdulillāh, waṣ-Ṣalātu was-Salāmu `Ala Rasūlullāh. So, the difference between me and my opponents can be expressed as follows: I advocate for Pan-Islāmism. My opponents advocate for Arab Nationalism in the form of extreme Sunnī-sectarianism. Pan-Islāmism is a traditional Sunnī doctrine.***

Response to: *"I advocate for Pan-Islāmism. My opponents advocate for Arab Nationalism in the form of extreme Sunnī-sectarianism."*

It's not completely clear if by "my opponents", Daniel is restricting this expression to his two debate challengers, or if he includes anyone who opposes his proposal that *Ahl as-Sunnah* unite with the *Rāfiḍah* against the Zionist Israeli military in Palestine. However, due to the fact that no Arab nationalistic views were expressed by his debate opponents, as well as the fact that Daniel frequently calls anyone who opposes his advocacy for this idea "*Sunnī* sectarians", we must assume that this accusation is meant to include Muslims like us.

Let's evaluate the merits of his allegation.

Who are the militaries that Daniel is advocating for *Ahl as-Sunnah* to ally with? As he said:

"The only militaries fighting back are Shī`ah. Sunnī Palestinians have embraced alliances with Shī`ah factions like Iran, Hezbollah and the Houthīs."

Of the three militaries Daniel is advocating for *Ahl as-Sunnah* to ally with, two of them are Arab; Hezbollah in Lebanon and the Houthis in Yemen. Only one of the three is non-Arab (i.e. Iran). Therefore, two thirds of the militaries which Daniel is advocating for this alliance with, are already from the same ethnicity which he claims those who oppose him are nationalistic about. The allegation itself doesn't make much sense.

Now, of these three militaries, what is the one thing they all share in common, since clearly ethnicity is not the factor? They are all *Rāfiḍī Shī`ah*. [508] Therefore, the factor that 100% of these militaries can be identified with is their *`Aqīqah*, as opposed to their ethnicity. What is the more likely basis for opposing this alliance? Is it more likely to be ethnic nationalism (based on 1/3rd of these militaries), or is it more likely to be an *`Aqīdah*-founded objection (based on 100% of them)? The answer is obvious – even to Daniel. This silly claim of Daniel about Arab Nationalism is no different that the claims of the Israeli government and lobbyists who allege that any criticism of their Zionist policies amounts to antisemitism.

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[508] Regarding the Houthis of Yemen (a.k.a. Ansar Allah) being classified as *Rāfiḍī*, refer to the section in the Introduction to Part 1: ***The Term "Shī`ah" in the Debate, and the General Classification of Shī`ah Sects*** sub-section: ***Az-Zaydiyyah or Al-Hādawiyyah***.

As for his "extreme *Sunnī*-sectarianism" claim, we have addressed this nonsense already. [509] However, it is important to point out that Arab Nationalism and what Daniel calls "extreme *Sunnī*-sectarianism" are mutually exclusive ideologies in the first place. Arab Nationalism, by its nature, is not concerned with religion, much less the supremacy of any religion's sects. Arab Nationalists from *Sunnī* backgrounds would consider themselves to be "brothers" and "compatriots" of Arab Christians or Arab atheists, due to the commonality of their shared ethnicity. On the other hand, what he calls "extreme *Sunnī*-sectarians" – based on Daniel's own description – hold fanatical and intolerant views regarding the supremacy of their religious sect and therefore would have no concern for things like ethnicity or nationality. According to Daniel, these "extreme *Sunnī*-sectarians" are just as likely to be non-Arab themselves, based upon his own description. Therefore, Br, Daniel's characterization of one of these ideologies being an expression of the other is nonsensical. His entire accusation is based in a logical fallacy.

- ***It holds that Muslims of all kinds are allies or Awliyā' who must cooperate to protect one another. They're allies even if they differ by tribe, ethnicity or theological sect. This means cooperation between Arabs and Turks, Ash`arīs and Salafīs. It also means cooperation between Sunnīs and Shī`ah, at least where the Shī`ah involved are Muslims. Pan-Islamism is based on the Qur'ān.***

Response to: *"This means cooperation between Arabs and Turks, Ash`arīs and Salafīs. It also means cooperation between Sunnīs and Shī`ah, at least where the Shī`ah involved are Muslims."*

With the exception of *Rāfiḍah* – about whom there is a legitimate difference of opinion about whether their laypeople are even considered Muslim – this is largely true. The same exception can be stipulated about the *Nuṣayrīs* – about whom there is a consensus (*Ijmā`*) that their laypeople, their military members and scholarly class are all considered, collectively and individually, apostates. [510]

As for the concept of cooperation among Muslims from different ethnicities, then obviously this is true. This is why, in modern times, Arab Muslims travelled to defend their Afghan Muslim brothers against the invasion of the Soviets. Pakistani Muslims went to defend their Bosnian Muslim brothers against the oppression of the Serbs. And Turkish Muslims fought alongside their Chechen Muslim brothers against the Russians. This kind of cooperation even extends to the least extreme sect of the *Shī`ah*, the *Zaydiyyah* – which was the original affiliation of the Houthis before their religious and military alliance to the Iranian *Rāfiḍī* regime.

- ***Allāh says: ﴿ The believers, both men and women, are allies (Awliyā') with one another. They order what is right and forbid what is wrong. ﴾*** ﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ﴾

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[509] Refer to the section in Part 1: ***Response: "…Sunnī sectarians…"***

[510] Refer to the consensus narrated by Ibn Taymiyyah about the *Durūz* and *Nuṣayrīs* in Part 1: **Response:** ***"…Ibn Taymiyyah explains (this) well in a long quote."***

[511] Allāh says: ﴿ **Hold fast to the rope of Allāh altogether. Do not split into factions. Remember Allāh's favor to you, your enemies, and then he brought your hearts together, and you became brothers by his grace.** ﴾ [512] In the (pre)modern era, Muslim empires like the Ottomans and Mughals frequently endorse(d) forms of Pan-*Islāmism*.

Response to: *"In the (pre)modern era, Muslim empires like the Ottomans and Mughals frequently endorse(d) forms of Pan-Islāmism."*

We have no criticism or rebuttal to the usage of these *Āyāt* from the *Qur'ān* in encouraging the believers taking one another as allies. However, since Daniel seems to believe that anyone who you can't prove has *Kufr* beliefs in their hearts (despite their statements or actions) and even that anyone who does hold these *Kufr* beliefs is automatically excused, due to *Al-`Uthr bil-Jahl* (the excuse of ignorance) and *Ta'wīl* (misinterpretation) as a blanket excuse for any of these beliefs – including their scholars – it would be difficult to see how Daniel could exclude anyone from who he views as "believers."

Likewise, we have no criticism of invoking the examples of the Ottomans or Mughals for endorsing what he calls "Pan-*Islāmism*", so long as those groups applied the correct standards of who are considered Muslims in the first place and were fighting to defend *Islām* and Muslims from the *Kuffār*. If they did, then it would be an example of this standard being applied correctly and we would likewise endorse that alliance. [513] If not, then we would say that this was a mistake on their part and warn others to avoid falling into the same mistake. Daniel does not provide any specifics of these Ottoman/Mughal Pan-*Islāmist* alliances, so it's not incumbent upon us to address what he has left vague. However, neither the Ottomans nor the Mughals were infallible. Therefore, their actions are subject to the same scrutiny as any other Muslim group – past or present – who could either be correct or mistaken in the application of this standard. Likewise, their actions and opinions are not considered any sort of proof from a *Shar`ī* perspective.

- ***In the modern era, many groups endorse Pan-Islāmism in some form, including the Palestinian resistance, the Ṭalibān government in Afghanistan, the current Turkish government in some form, the Muslim Brotherhood, and Iran. I also endorse Pan-Islāmism. More specifically, Sunnīs and Shī`ah should cooperate to defend Muslim lands like Palestine and Lebanon from attacks by non-Muslim forces.***

Response to: *"More specifically, Sunnīs and Shī`ah should cooperate to defend Muslim lands like Palestine and Lebanon from attacks by non-Muslim forces."*

[511] *Sūrat at-Tawbah*, 71
[512] *Sūrat Āl `Imrān*, 103
[513] This is with a major caveat, which we will be discussing soon, *In Shā' Allāh*.

Again, Daniel hasn't offered any specific examples of the *Ṭalibān*, Turkish or Iranian government and their "***endorse****(ment of)* ***Pan-Islāmism in some form***", so it's not necessary to dissect or refute that claim. Neither is it necessary to address the actions of the Muslim Brotherhood, or what he calls the "Palestinian Resistance". However, just as it's irrelevant to invoke the actions of the Ottomans or the Mughals, as if that constituted some kind of proof for his endorsing of *Ahl as-Sunnah* allying with the *Rāfiḍah*, the actions of the Muslim Brotherhood, the "Palestinian Resistance", or the Ṭalibān, Turkish or Iranian governments are likewise irrelevant. Even if each of these groups or governments issued written endorsements of Daniel's proposal, those endorsements would not amount to what is considered evidence in the *Sharī`ah* for the correctness of what he has advocated.

As we stated in Part 1 of this debate response, there is a significant segment of *Ahl as-Sunnah* who do not accept that the *Rāfiḍah Shī`ah*, with whom Daniel is advocating an alliance, are Muslims in the first place. This has nothing to do with ethnicity or with Arab Nationalism. On the contrary, this goes back to the well-known difference of opinion which has existed within the *Sunnī* tradition for centuries, upon which we elaborated in Part 1 of this essay. Those who take the view that each and every layperson who ascribes himself to the *Rāfiḍah* religion is to be considered an apostate, certainly would never agree to ally themselves with them – even against a common enemy. Even those who take the view that the *Kufr* of each *Rāfiḍī* individual would need to be established on a one-by-one basis, also would be extremely hesitant to endorse an alliance of this kind, due to the fact that those who hold this view among *Ahl as-Sunnah* aren't ignorant about the *Kufr* and *Shirk* teachings in the *Rāfiḍah* religion itself. In fact, this type of *Sunnī-Shī`ah* military alliance has been suggested and rebuffed by contemporary scholars for decades, even by those who take the more lenient view towards the individual layperson *Rāfiḍah*:

Fatāwā and Declarations Showing the Prohibition of the Proposed *Sunnī-Shī`ah* Alliance

From them are the following:

1. Muḥammad al-Albānī (d. 1420 H.)

السَّائِلُ: فِيهِ سُؤَالٌ مُهِمٌّ جِدًّا عِنْدَنَا وَخَاصَّةً يَتَعَلَّقُ... فِلَسْطِينَ

الشَّيْخُ: خَيْرٌ إِنْ شَاءَ اللَّهُ.

السَّائِلُ: السُّؤَالُ هَذَا بِيَقُولُ فِيهِ هُنَاكَ جَمَاعَاتٌ إِسْلَامِيَّةٌ مِنْ أَهْلِ فِلَسْطِينَ تَمُدُّهُمُ الشِّيعَةُ.

الشَّيْخُ: اللَّهُ أَكْبَرُ.

السَّائِلُ: كَالرَّوَافِضِ الْأَنْجَاسِ مِنَ الْمَعْرُوفِ مَعْرُوفِينَ هَلْ يَحِقُّ لَنَا أَنْ نَأْخُذَ مِنْهُمْ وَنَسُبَّ عَلَيْهِمْ مُشَانَ نُحَارِبُ الْيَهُودَ؟

الشَّيْخُ: أَنَا أَعْتَقِدُ أَنَّ الشِّيعَةَ لَيْسُوا فَقَطْ هُمْ فِي هَذَا الْمَجَالِ بَلْ مِلَّةُ الْكُفْرِ كُلِّهَا وَالضَّلَالِ إِنَّمَا يُقَدِّمُونَ قِرْشًا لِيَأْخُذُوا أَكْثَرَ مِنْ ذَلِكَ يَعْنِي هُمْ يَتَعَامَلُونَ عَلَى الْمَثَلِ الْعَامِّيِّ "حِكْلِي لِأَحِكْلَكَ حِكْلِي لِأَحِكْلَكَ" فَهُمْ لَا يُقَدِّمُونَ هَذِهِ الْمُسَاعَدَاتِ إِلَّا مُقَابِلَ شَيْءٍ يُوَطِّئُونَ لَهُ وَيُمَهِّدُونَ لَهُ وَلَوْ لِلْمُسْتَقْبَلِ الْبَعِيدِ وَالْمَثَلُ الْعَامِّيُّ السُّورِيُّ مَا أَدْرِي إِذَا كَانَ عِنْدَكُمْ هَذَا أَيْضًا مَعْرُوفًا "أَطْعِمِ الْفَمَ تَسْتَحِي الْعَيْنُ" فَإِذًا هَذِهِ حِكْمَةٌ لِذَلِكَ نَحْنُ نَقُولُ لَا نَرْضَى لِإِخْوَانِنَا الْفِلَسْطِينِيِّينَ وَلَا لِأَيِّ أَخٍ مُسْلِمٍ أَنْ يَقْبَلَ أَنْ يَقْبَلَ مَالًا مِنْ دَوْلَةٍ كَافِرَةٍ أَوْ حُكُومَةٍ ضَالَّةٍ لِأَنَّهَا لَا تَدْفَعُ شَيْءٍ لِوَجْهِ اللهِ وَإِنَّمَا لِنَشْرِ الْمَذْهَبِ وَالضَّلَالِ هَذَا مَا عِنْدِي.

أَبُو مَالِكٍ: يَصْرِفُوا قِرْشًا لِيَأْكُلُوا قِرْشًا.

الشَّيْخُ: أَيْوَةْ أَحْسَنْتَ صَحِيحٌ اللَّهُ أَكْبَرُ وَاللَّهُ الْمُسْتَعَانُ.

Questioner: “This is a very important question for us, especially regarding... Palestine.”

The *Shaykh*: “Good, Allāh Willing.”

Questioner: “This question says that there are *Islāmic* groups from the people of Palestine who are supported by the *Shī`ah*.”

The *Shaykh*: “*Allāhu Akbar*!”

Questioner: “Like the impure *Rāfiḍah*, who are known, they are well-known. Do we have the right to take from them and swear at them so we may fight the Jews?”

The *Shaykh*: “I believe that not only the *Shī`ah* are in this area, but the entire religion of *Kufr* and misguidance only offers a *Kuruş* [514] to take more than that. Meaning they deal with the common proverb: ‘Scratch me and I will scratch you. Scratch me and I will scratch you.’ So, they do not offer this assistance except in return for something for which they pave the way and for which they prepare the way, even for the distant future. And the Syrian proverb (says)... I don’t know if this is also well-known among you: ‘Feed the mouth and the eye will be ashamed.’ So, this is wisdom, so, due to this, we say that we are not satisfied for our Palestinian Brothers, nor for any Muslim Brother, to accept, to accept money from an *Kāfir* state or a misguided government, because it does not pay anything for the Face of Allāh, but rather to spread the doctrine and misguidance. This is what I have.”

[514] **Kuruş:** A Turkish unit of currency originally used during the Ottoman Empire

Abū Mālik: [515] "They spend a *Kuruş* to eat a *Kuruş*."

The *Shaykh*: "Yes, you did well. Correct. *Allāhu Akbar*, and Allāh is the One from Whom help is sought." [516]

2. `Abdul-`Azīz Ibn Bāz (d. 1420 H.) [517]

سَمَاحَةُ الشَّيْخُ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ بَازٍ فِي لِقَاءٍ مَعَ "الْمُجَاهِدِ"

س٨: وَهَلْ يُمْكِنُ التَّعَامُلُ مَعَهُمْ لِضَرْبِ الْعَدُوِّ الْخَارِجِيّ كَالشُّيُوعِيَّةِ وَغَيْرِهَا؟

ج٨: لَا أَرَى ذَلِكَ مُمْكِنًا. بَلْ يَجِبُ عَلَى أَهْلِ السُّنَّةِ أَنْ يَتَّحِدُوا وَأَنْ يَكُونُوا أُمَّةً وَاحِدَةً وَجَسَدًا وَاحِدًا وَأَنْ يَدْعُوا الرَّافِضَةَ أَنْ يَلْتَزِمُوا بِمَا دَلَّ عَلَيْهِ كِتَابُ اللهِ وَسُنَّةُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ الْحَقِّ. فَإِذَا الْتَزَمُوا بِذَلِكَ صَارُوا إِخْوَانَنَا وَعَلَيْنَا أَنْ نَتَعَاوَنَ مَعَهُمْ. أَمَّا مَا دَامُوا مُصِرِّينَ عَلَى مَا هُمْ عَلَيْهِ مِنْ بُغْضِ الصَّحَابَةِ وَسَبِّ الصَّحَابَةِ إِلَّا نَفَرًا قَلِيلًا وَسَبِّ الصِّدِّيقِ وَعُمَرَ وَعِبَادَةِ أَهْلِ الْبَيْتِ كَعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَاعْتِقَادِهِمْ فِي الْأَئِمَّةِ الِاثْنَيْ عَشْرَةَ أَنَّهُمْ مَعْصُومُونَ وَأَنَّهُمْ يَعْلَمُونَ الْغَيْبَ؛ كُلُّ هَذَا مِنْ أَبْطَلِ الْبَاطِلِ وَكُلُّ هَذَا يُخَالِفُ مَا عَلَيْهِ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ."

The Meeting of the Virtuous *Shaykh* `Abdul-`Azīz Ibn Bāz with *Al-Mujāhid* Magazine

"Q8: And is it possible to deal with them (i.e. the *Rāfiḍah*) to strike the external enemy such as the communists and others?'

"A8: I do not see that as possible. Rather, it is obligatory upon the *Sunnīs* to unite and be one nation and one body and call upon the *Rāfiḍah* to adhere to what is indicated by the Book of Allāh and the *Sunnah* of the Messenger (ﷺ) from the truth. If they adhere to that, they will

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[515] This was *Shaykh* Abū Mālik Muḥammad Ibn Ibrāhīm Shaqrah (d. 1438 H.). He was upon the methodology of the modern-day *Murji'ah* and then abandoned it for the *`Aqīdah* of *Ahl as-Sunnah wal-Jamā`ah*.

https://tartosi.blogspot.com/2008/12/blog-post_08.html

https://www.youtube.com/watch?app=desktop&v=jcQ_yqRuvko

https://www.youtube.com/watch?v=ZFNEVDH030o

[516] "*Silsilat al-Hudā wan-Nūr*" (#796)

[517] While it is true that many have speculated that the Saudi regime took advantage of *Shaykh* Ibn Bāz (رَحِمَهُ الله) and manipulated him in order to advance their geopolitical agenda (particularly in the 90s and all the way up his death at the end of that decade), it is important to note that this *Fatwā* of the *Shaykh* had nothing whatsoever to do with any Saudi domestic or foreign policies. This question was asked to the *Shaykh* in September of 1989 CE, and it was exclusively being asked about *Ahl as-Sunnah* uniting with the *Rāfiḍah* against the Soviet occupation of Afghanistan.

become our brothers, and we must cooperate with them. However, as long as they insist on what they are doing of hating the *Ṣaḥābah* and swearing at the *Ṣaḥābah* except for a few; swearing at Abū Bakr and `Umar, and worshipping *Ahl al-Bayt*, such as `Alī (رَضِيَ اللهُ عَنْهُ), Fāṭimah, Al-Ḥasan and Al-Ḥusayn, and their belief that the 'Twelve *Imāms'* are infallible, and that they know the unseen, all of this is the most false of falsehoods and all of this contradicts what *Ahl as-Sunnah wal-Jamā`ah* are upon." [518]

3. `Abdur-Raḥmān Ibn `Abdillāh as-Suḥaym (d. 1442 H.)

مَا رَأْيُكُمْ بِعَمَلِ تَحَالُفٍ إِسْلَامِيٍّ سُنِّيٍّ وَشِيعِيٍّ قَائِمٍ عَلَى أَسَاسِ الشَّهَادَتَيْنِ وَالْقُرْآنِ الْكَرِيمِ؟

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ مَا رَأْيُ الْعُلَمَاءِ الْأَفَاضِلِ وَطَلَبَةِ الْعِلْمِ الْكِرَامِ بِعَمَلِ تَحَالُفٍ بَيْنَ السُّنَّةِ وَالشِّيعَةِ فِي الدُّوَلِ الْخَاضِعَةِ لِلِاحْتِلَالِ الْأَجْنَبِيِّ مِثْلِ الْعِرَاقِ وَأَفْغَانِسْتَانَ؟ عَلَى أَنْ يَكُونَ هَذَا الْعَمَلُ مَشْرُوطٌ بِشُرُوطِ الشَّهَادَتَيْنِ وَصَرِيحِ الْقُرْآنِ الْكَرِيمِ وَعَدَمِ الدُّخُولِ بِتَفَاصِيلِ الْخِلَافَاتِ بَيْنَ الْفَرِيقَيْنِ وَأَنْ تُوَجَّهَ الْجُهُودُ لِغَرَضِ إِخْرَاجِ الْمُحْتَلِّ وَاللَّهُ أَعْلَمُ وَالسَّلَامُ عَلَيْكُمْ.

الْجَوَابُ: وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ الَّذِي يَطْلُبُ الْقُرْبَ مِنْ الرَّافِضَةِ كَالَّذِي يَتَطَلَّبُ جَذْوَةَ نَارٍ فِي قَاعِ الْبَحْرِ! وَالَّذِي يُرِيدُ مُسَالَمَةَ الرَّافِضَةِ أَوْ نُصْرَتَهُمْ فَهُوَ كَالَّذِي يُرِيدُ مُسَالَمَةَ الْعَقَارِبِ وَالْأَفَاعِي السَّامَّةِ! وَمَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ.

وَقَدِيمًا قِيلَ: اقْرَءُوا التَّارِيخَ إِذْ فِيهِ الْعِبَرُ *** ضَلَّ قَوْمٌ لَيْسَ يَدْرُونَ الْخَبَرَ!

شَوَاهِدُ التَّارِيخِ كَثِيرَةٌ وَكَثِيرَةٌ جِدًّا عَلَى غَدْرِ الرَّافِضَةِ، بَلْ شَوَاهِدُ الْوَاقِعِ الْمُعَاصِرِ الْمُشَاهَدِ شَاهِدَةٌ بِذَلِكَ.. فَكَيْفَ يُطْلَبُ التَّقَارُبُ مَعَ أُنَاسٍ لَا عَهْدَ لَهُمْ وَلَا وَفَاءٌ؟
بَلْ مَعَ أُنَاسٍ يَرَوْنَ سَفْكَ دِمَاءِ أَهْلِ السُّنَّةِ (الْعَامَّةِ – النَّاصِبَةِ) قُرْبَةً إِلَى اللَّهِ؟! هَذَا غَيْرُ مُمْكِنٍ إِلَّا أَنْ يَتَنَازَلَ الرَّافِضَةُ عَنْ كُفْرِهِمْ وَشِرْكِهِمْ، وَأَنْ يُؤْمِنُوا بِالْكِتَابِ وَالسُّنَّةِ. أَمَّا مَا عَدَا ذَلِكَ فَعَبَثٌ! وَالتَّارِيخُ أَثْبَتَ أَنَّ يَدَ الرَّافِضَةِ بِيَدِ الْعَدُوِّ الْمُحْتَلِّ.. فَكَيْفَ نَطْلُبُ حَرْبَ عَدُوٍّ أَيْدِيهِمْ فِي يَدِهِ؟ وَقُلُوبُهُمْ مَعَهُ؟! وَاللَّهُ الْمُسْتَعَانُ.

What is your opinion about forming a *Sunnī-Shī`ī Islāmic* alliance based upon the fundamental of the two testimonies (of faith) and the Noble *Qur`ān*?'

"In the Name of Allāh, the Most Gracious, the Most Merciful.

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[518] ["*Al-Mujāhid* " (Magazine) - First Year - Issue 10, Ṣafar 1410 AH, ("*Majmū` Fatāwā wa Muqālāt Mutanawwi`ah - Ibn Bāz*", Vol. 5/151)]

As-Salāmu `Alaykum wa Raḥmatullāhi wa Barākatuh,'

What is the opinion of the virtuous scholars and honorable students of knowledge regarding the formation of an alliance between the *Sunnīs* and the *Shī`īs* in countries subject to foreign occupation, such as Iraq and Afghanistan? (Keeping in mind that) this work must be conditional upon the conditions of the two testimonies and the explicit text of the Noble *Qur'ān*, and not delving into the details of the differences between the two parties, with the goal of expelling the occupier. And Allāh Knows Best. *Was-Salāmu `Alaykum*.

Answer: *Wa `Alaykum as-Salām wa Raḥmatullāhi wa Barakātuh*,

Whoever seeks closeness to the *Rāfiḍah* is like someone seeking a fire ember at the bottom of the ocean! Whoever wants to make peace with the *Rāfiḍah* or their support is like someone who wants to make peace with scorpions and poisonous snakes! *"And we have not made peace with them since we waged war against them."* [519]

And it was said long ago (in the form of poetry):

Read history, for it contains lessons *** *A people have gone astray, not knowing the news!*

The evidence of history is abundant, very abundant, to the treachery of the *Rāfiḍah*. In fact, the evidence of contemporary reality testifies to that. So, how can one seek rapprochement with people who have no covenant or loyalty? Rather, with people who see the shedding of the blood of the *Sunnīs* – the common people, the *Nāṣibīs* – as a means of drawing closer to Allāh?! This is not possible unless the *Rāfiḍah* give up their *Kufr* and *Shirk*, and believe in the Book and the *Sunnah*. As for anything else, it is futile! And history has proven that the hand of the *Rāfiḍah* is in the hand of the occupying enemy. So, how can we demand war against an enemy whose hand is in its (hand)? And their hearts are with it?! And Allāh is the One from Whom help is sought." [520]

4. Muḥammad As`ad Bayyūḍ at-Tamīmī (presently living)

((التَّحَالُفُ مَعَ الصَّفْوِيِّينَ الشِّيعَةِ (إِيرَانَ) لَا يَجُوزُ شَرْعًا وَيُخْرِجُ مِنْ الْإِسْلَامِ))

بِقَلَمِ: مُحَمَّدِ أَسْعَدِ بَيُّوضِ التَّمِيمِيِّ

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾ الْمَائِدَة: 82

[519] The *Shaykh* here has mentioned the words from a *Ḥadīth* collected by Abū Dāwūd and others on the authority of Abū Hurayrah and `Abdullāh Ibn `Abbās (رَضِيَ اللهُ عَنْهُمْ) related to killing snakes.

[520] *"Aḥkām ar-Rawāfiḍ: Shubuhātuhum – Kayfiyyat at-Ta`āmuli Ma`ahum"*, Pg. 39-40

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾ الْمُجَادِلَة: 22

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾ الْبَقَرَة: 165

لَوْ تَدَبَّرْنَا جَمِيعَ آيَاتِ الْقُرْآنِ الْكَرِيمِ الَّتِي تَتَحَدَّثُ عَنِ الشِّرْكِ وَالْمُشْرِكِينَ وَأَفْعَالِهِمْ وَمُعْتَقَدَاتِهِمْ لَتَبَيَّنَ لَنَا بِأَنَّهَا تَنْطَبِقُ عَلَى الشِّيعَةِ الصَّفْوِيِّينَ وَغَيْرِ الصَّفْوِيِّينَ. وَأَوْضَحُ مَا يَتَمَثَّلُ هَذَا الْأَمْرُ فِي إِيرَانَ الْمَجُوسِيَّةِ الَّتِي تُرِيدُ أَنْ تُعِيدَ أَمْجَادَ الْإِمْبِرَاطُورِيَّةِ الْمَجُوسِيَّةِ الَّتِي أَزَالَهَا مِنْ الْوُجُودِ وَاطْفَأَ نَارَهَا صَحَابَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجُنْدُ اللَّهِ الْمُوَحِّدِينَ لِلَّهِ رَبِّ الْعَالَمِينَ بِدَايَةً مِنْ عَهْدِ أَبِي بَكْرٍ ثُمَّ مُرُورًا بِعُمَرَ رِضْوَانُ اللَّهِ عَلَيْهِمْ فِي مَعْرَكَةِ (الْقَادِسِيَّةِ) الْخَالِدَةِ فِي التَّارِيخِ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَمَنْ عَلَيْهَا بِقِيَادَةِ سَعْدٍ وَخَالِدٍ وَالْمُثَنَّى وَالْقَعْقَاعِ الَّتِي لَا زَالَتْ تُثِيرُ فِينَا نَحْنُ أَحْفَادَهُمْ وَأَتْبَاعَهُمْ اَلْإِحْسَاسَ بِالْفَخَارِ وَالْعِزَّةِ وَالْمَجْدِ وَفِي نَفْسِ الْوَقْتِ نَجِدُ أَنَّهَا تُثِيرُ الْحِقْدَ الدَّفِينَ فِي نَسْلِ أَحْفَادِ قَادَةِ الْفُرْسِ الْمَجُوسِ عَبَدَةِ النَّارِ الْفَيْرْزَانِ وَالْهُرْمُزَانِ وَوَيْزْدَجَرْدْ وَمُهْرَانِ وَرُسْتَم. مِمَّا جَعَلَهُمْ يَحْمِلُونَ الْحِقْدَ التَّارِيخِيَّ عَلَى الصَّحَابَةِ وَعَلَى الْإِسْلَامِ وَالْمُسْلِمِينَ وَخُصُوصًا الْعَرَبَ مِنْهُمْ وَيَتَوَارَثُونَهُ جِيلًا بَعْدَ جِيلٍ لِذَلِكَ عَمِلُوا بِاسْتِمْرَارٍ عَلَى الْقَضَاءِ عَلَى هَذَا الدِّينِ. فَتَارِيخُهُمْ يَدُلُّ عَلَى هَدَفِهِمْ الْجَهَنَّمِيِّ. هَذَا فَالْحَمْدُ لِلَّهِ الَّذِي تَكَفَّلَ بِحِفْظِ دِينِهِ.

﴿ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾ الصَّف:8

فَقَامُوا بِاغْتِيَالِ عُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَالْحُسَيْنِ رِضْوَانُ اللَّهِ عَلَيْهِمْ اجْمَعِينَ وَإِحْدَاثِ فِتْنَةٍ كُبْرَى بَيْنَ الْمُسْلِمِينَ.

وَتَمْضِي الْايَامُ وَتَمُرُّ الْقُرُونُ فَجَاءَتْ الدَّوْلَةُ الصَّفَوِيَّةُ الْأُولَى فِي مَا يُعْرَفُ الْيَوْمَ بِإِيرَانَ بِقِيَادَةِ إِسْمَاعِيلَ الصَّفَوِيّ فِي الْقَرْنِ السَّادِسَ عَشَرَ فَقَامَ بِالْإِفْصَاحِ عَنْ عَقِيدَتِهِ الْحَقِيقِيَّةِ الْمَجُوسِيَّةِ وَحِقْدِهِ الْأَسْوَدِ الدَّفِينِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَحَابَتِهِ وَزَوْجَاتِهِ وَغَطَّى ذَلِكَ بِادِّعَائِهِ حُبَّ أَلِ الْبَيْتِ وَهُمْ مِنْهُ بَرَاءٌ وَأَخَذَ يَرْتَكِبُ الْمَذَابِحَ وَالْمَجَازِرَ ضِدَّ الْمُسْلِمِينَ الَّذِينَ يَحْمِلُونَ عَقِيدَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَحَابَتِهِ وَمَنْ تَبِعَهُمْ وَخُصُوصًا الَّذِينَ مِنْ أُصُولٍ عَرَبِيَّةٍ. وَأَقَامَ مَحَاكِمَ لِلتَّفْتِيشِ كَمَحَاكِمِ التَّفْتِيشِ فِي الْأَنْدَلُسِ وَارْتَكَبَ الْمَجَازِرَ وَالْمَذَابِحَ بِالْمُسْلِمِينَ حَتَّى أَنَّهُ قُتِلَ مِنْهُمْ الْمَلَايِينُ. وَصَارَ مِنْ أَرْكَانِ دِينِهِ شَتْمُ الصَّحَابَةِ وَخُصُوصًا أَبِي بَكْرٍ وَعُمَرَ وَتَكْفِيرُهُمْ وَلَعْنُهُمْ مِمَّا اضْطَرَّ كَثِيرٌ مِنَ النَّاسِ أَنْ يَعْتَنِقُوا دِينَهُ الصَّفَوِيَّ خَوْفَ وَهَرَبَ الْبَعْضُ وَبَقِيَ الْبَعْضُ عَلَى دِينِهِ مُتَخَفِّيًا مِمَّا جَعَلَ إِيرَانَ تَتَحَوَّلُ إِلَى دَوْلَةٍ صَفَوِيَّةٍ شِيعِيَّةٍ سَبَئِيَّةٍ مَجُوسِيَّةٍ فِي الْقَرْنِ السَّادِسَ عَشَرَ وَقَامَتْ هَذِهِ الدَّوْلَةُ الصَّفَوِيَّةُ بِطَعْنِ الدَّوْلَةِ الْعُثْمَانِيَّةِ فِي الظَّهْرِ فَاجْتَاحَتْ الْعِرَاقَ وَقَامَتْ بِحَرْقِ بَغْدَادَ وَنَبْشِ قُبُورِ الصَّحَابَةِ الْفَاتِحِينَ وَقَبْرِ أَبِي حَنِيفَةَ النُّعْمَانِ إِلَّا أَنْ جَاءَ الْعُثْمَانِيُّونَ فَقَامُوا بِالْقَضَاءِ عَلَى هَذِهِ الدَّوْلَةِ الصَّفَوِيَّةِ فِي مَعْرَكَةِ جَالْدِيرَانْ وَقُتِلَ اسْمَاعِيلُ الصَّفَوِيُّ.

وَلَكِنْ بَقِيَ الحِقْدُ الصَّفَوِيُّ كَامِنٌ فِي نُفُوسِ أَتْبَاعِ إِسْمَاعِيلَ الصَّفَوِيِّ الْمَجُوسِيِّ إِلَى أَنْ جَاءَتْ الثَّوْرَةُ الإِيرَانِيَّةُ الْمَذْهَبِيَّةُ الْقَوْمِيَّةُ فِي نِهَايَةِ عَقْدِ السَّبْعِينَاتِ مِنْ الْقَرْنِ الْعِشْرِينَ لِتُقِيمَ الدَّوْلَةَ الصَّفَوِيَّةَ الثَّانِيَةَ بِقِيَادَةِ الْخُمَيْنِي الَّذِي عَمِلَ مِنْ بَابِ التَّقْيَةِ عَلَى خِدَاعِ الْمُسْلِمِينَ فَصَارَ يُطْلِقُ شِعَارَاتٍ بِأَنَّ ثَوْرَتَهُ ثَوْرَةُ الْمُسْتَضْعَفِينَ الْمُسْلِمِينَ وَبِأَنَّهَا سَتُحَرِّرُ فِلَسْطِينَ وَخَدَعَ النَّاسَ بِهَذَا وَكُنَّا نَحْنُ مِنْهُمْ. وَلَكِنْ سُرْعَانَ مَا تَبَيَّنَ الْكَذِبُ وَالْخِدَاعُ وَالتَّضْلِيلُ فَعُدْنَا لِرُشْدِنَا وَالْحَمْدُ لِلَّهِ مُبَكِّرًا فَإِذَا هِيَ ثَوْرَةٌ مَجُوسِيَّةٌ مَذْهَبِيَّةٌ صَفَوِيَّةٌ قَوْمِيَّةٌ فَارِسِيَّةٌ تُرِيدُ أَنْ تَأْخُذَ بِثَأْرِ الْقَادِسِيَّةِ الأُولَى وَلَكِنَّ اللَّهَ أَرْسَلَ لَهَا صَدَّامَ حُسَيْنٍ الَّذِي نَحْسَبُهُ عِنْدَ اللَّهِ شَهِيدًا رَحِمَهُ اللَّهُ لِيَتَصَدَّى لَهَا بِالْقَادِسِيَّةِ الثَّانِيَةِ وَلِيَجْرَعَ الْخُمَيْنِي السُّمَّ لِيَمُوتَ بَعْدَهَا مَخْذُولًا مَدْحُورًا مَقْهُورًا وَلَكِنَّ أَتْبَاعَ الْخُمَيْنِي الصَّفَوِيِّينَ وَمَا أَنْ جَاءَ الْغَزْوُ الصَّلِيبِيُّ فِي عَامِ 2003 لِيَحْتَلَّ الْعِرَاقَ فَإِذَا هُمْ يَتَحَالَفُونَ مَعَ الصَّلِيبِيِّينَ وَالْيَهُودِ وَيُسَهِّلُونَ لَهُمْ احْتِلَالَ الْعِرَاقِ وَإِذَا بِالصَّلِيبِيِّينَ بِزَعَامَةِ أَمْرِيكَا يُطْلِقُونَ يَدَ الصَّفَوِيِّينَ الشِّيعَةِ فِي الْعِرَاقِ بِمُوجِبِ تَحَالُفِ صَفُوصَهْيُوصَلِيبِي لِيَقُومُوا بِإِغْرَاقِ الْعِرَاقِ بِدَمِ الْمُسْلِمِينَ الْمُوَحِّدِينَ لِلَّهِ رَبِّ الْعَالَمِينَ أَحْفَادِ الصَّحَابَةِ الْفَاتِحِينَ وَإِذَا بِهِمْ يَقْتُلُونَ كُلَّ مَنْ اسْمُهُ عُمَرَ وَأَبِي بَكْرٍ وَعُثْمَانَ وَسَعْدٍ وَخَالِدٍ وَالْمُثَنَّى وَالْقَعْقَاعُ وَإِذَا بِهِمْ يُكَشِّرُونَ عَنْ أَنْيَابِهِمْ فَيَنْشُؤُونَ الْفَضَائِيَّاتِ الَّتِي تَطْعَنُ وَتَشْتُمُ الصَّحَابَةَ وَأُمَّهَاتِ الْمُؤْمِنِينَ وَتُكَفِّرُهُمْ وَخُصُوصًا أَبِي بَكْرٍ وَعُمَرَ وَعَائِشَةَ رِضْوَانُ اللَّهِ عَلَيْهِمْ وَيَطْعَنُونَ بِأُمِّنَا عَائِشَةَ أُمِّ الْمُؤْمِنِينَ بِإِعَادَةِ اتِّهَامِهَا بِحَادِثَةِ الإِفْكِ الَّتِي بَرَّأَهَا اللَّهُ مِنْهَا مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ رَافِضِينَ هَذِهِ الْبَرَاءَةَ مُكَذِّبِينَ لِلَّهِ رَبِّ الْعَالَمِينَ وَمُتَحَدِّينَ لَهُ فَاللَّهُ سُبْحَانَهُ وَتَعَالَى حَذَّرَ الْمُؤْمِنِينَ مِنْ انْ يَعُودُوا وَيَخُوضُوا بِهَذَا الْحَدِيثِ بَعْدَ نُزُولِ الْبَرَاءَةِ.

فَكُلُّ مَنْ يَخُوضُ بِهَذَا الْحَدِيثِ بَعْدَ هَذَا التَّحْذِيرِ الرَّبَّانِيّ الشَّدِيدِ وَالْوَعِيدِ هَلْ يَكُونُ مِنْ الْمُسْلِمِينَ؟؟؟

بَلْ يَكُونُ مُتَحَدِّي لِلَّهِ رَبِّ الْعَالَمِينَ وَمُكَذِّبٍ لَهُ وَهَذَا مَا يَفْعَلُهُ الشِّيعَةُ فِي فَضَائِيَّاتِهِمْ وَفِي كُتُبِهِمْ وَفِي أَحَادِيثِهِمْ وَفِي حُسَيْنِيَّاتِهِمْ وَفِي دِينِهِمْ.

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ لَّوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴾ النُّور: **11–17**

وَيَسُمُّونَنَا فِي دِينِهِمْ نَحْنُ الْمُسْلِمِينَ بِالْعُمْرِينَ النَّوَاصِبِ نِسْبَةً إِلَى حَبِيبِنَا وَإِمَامِنَا وَقَائِدِنَا الْمُبَشَّرِ بِالْجَنَّةِ الَّذِي أَطْفَأَ نَارَهُمْ الْفَارُوقِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَإِذَا بِهِمْ يَرْتَكِبُونَ الْمَذَابِحَ ضِدَّ اللَّاجِئِينَ الْفِلَسْطِينِيِّينَ فِي الْعِرَاقِ مِمَّا جَعَلَ مُعْظَمَهُمْ يَفِرُّونَ مِنْ الْعِرَاقِ نَجَاةً بِأَنْفُسِهِمْ فَتَجَمَّعُوا فِي ثَلَاثِ مُخَيَّمَاتٍ عَلَى الْحُدُودِ الْعِرَاقِيَّةِ السُّورِيَّةِ الأُرْدُنِيَّةِ فِي أَقْسَى ظُرُوفِ حَيَاةٍ وَلَمْ تَقْبَلْ بِهِمْ أَيُّ بَلَدٍ إِلَّا أَنْ وَافَقَتْ الْبَرَازِيلُ عَلَى اسْتِضَافَتِهِمْ.

وَهَا هُمْ الْفِلَسْطِينِيُّونَ يُذْبَحُونَ عَلَى يَدِ الْحِلْفِ الشِّيعِيِّ الصَّفَوِيِّ النُّصَيْرِيِّ الْإِلْحَادِيِّ فِي سُورْيَا مَعَ الشَّعْبِ السُّورِيِّ وَهَا هِيَ الْمُخَيَّمَاتُ الْفِلَسْطِينِيَّةُ مَعَ الْمُدُنِ السُّورِيَّةِ تُدَكُّ بِالْحِمَمِ وَالْأَسْلِحَةِ الْإِيرَانِيَّةِ وَبِفَتَاوِي كَهَنَةِ الْمَجُوسِ وَمَرَاجِعِ قُمَّ وَكَرْبَلَاءَ وَمَزَارِ الشَّرِيفِ.

وَإِنَّنَا نَقُولُ وَلَوْ كَانَ الْأَمْرُ صَحِيحًا فَإِنَّ التَّحَالُفَ مَعَ إِيرَانَ بَعْدَ كُلِّ الَّذِي ذَكَرْنَاهُ مِنْ حَقَائِقَ عَقَائِدِيَّةٍ وَتَارِيخِيَّةٍ وَحَالِيَّةٍ تَتَعَلَّقُ بِهَا إِنَّمَا هُوَ تَحَالُفٌ وَمُوَالَاةٌ مُحَرَّمَةٌ شَرْعًا وَلَا تَجُوزُ لِأَنَّهَا تَحَالُفٌ وَمُوَالَاةٌ مَعَ اشَدِّ النَّاسِ عَدَاوَةً لِلَّهِ وَرَسُولِهِ وَالْمُؤْمِنِينَ فَاللَّهُ سُبْحَانَهُ وَتَعَالَى جَمَعَ الْيَهُودَ وَالْمُشْرِكِينَ بِأَيَّةٍ وَاحِدَةٍ فِي مُسَاوَاتِهِمْ بِالْحِقْدِ عَلَى الْمُؤْمِنِينَ.

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾ الْمَائِدَة: 82

فَلِذَلِكَ فَإِنَّنِي أَتَوَجَّهُ إِلَى شَبَابِ الاسْلَامِ مِنْ أَبْنَاءِ شَعْبِنَا الْفِلَسْطِينِيِّ الْمُسْلِمِ الصَّابِرِ الْمُرَابِطِ إِلَى كُلِّ مَنْ يُقَاتِلُ تَحْتَ رَايَةِ أَيِّ حَرَكَةٍ أَوْ جَمَاعَةٍ أَوْ تَنْظِيمٍ أَوْ حِزْبٍ بَيْنَهُمْ وَبَيْنَ إِيرَانَ الشِّيعِيَّةِ الصَّفَوِيَّةِ تَحَالُفٌ وَمُوَالَاةٌ إِذَا مَاتَ أَوْ قُتِلَ إِنَّمَا يَمُوتُ مِيتَةً جَاهِلِيَّةً وَعَلَى غَيْرِ دِينِ الاسْلَامِ الْقَائِمِ عَلَى التَّوْحِيدِ الْخَالِصِ لِلَّهِ رَبِّ الْعَالَمِينَ الَّذِي أُنْزِلَ عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالشَّهِيدُ قَوْلًا وَاحِدًا مَنْ قَاتَلَ تَحْتَ رَايَةٍ وَاضِحَةٍ بَيِّنَةٍ كَانَتْ غَيْرَ عَمِيَّةٍ وَكَانَتْ عَقِيدَتُهُ عَقِيدَةً صَحِيحَةً كَمَا تَعَلَّمَهَا مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ رَبِّهِ وَعَلَّمَهَا هُوَ لِصَحَابَتِهِ وَفِي مُقَدِّمَتِهِمْ أَبِي بَكْرٍ وَعُمَرَ الَّذِينَ حَمَلُوا الرَّايَةَ مِنْ بَعْدِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ وَبَعْدَهَا قَاتَلَ لِتَكُونَ هَذِهِ الْعَقِيدَةُ هِيَ الْعُلْيَا وَكَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَمِنْهُمْ الشِّيعَةُ الصَّفَوِيِّينَ.

وَقَدْ يَقُولُ قَائِلٌ بِأَنَّنِي تَكْفِيرِيٌّ وَأَيِّ وَهَابِيٌّ وَأَيِّ مِنْ التُّهَمِ الْكَثِيرَةِ الْجَاهِزَةِ فَأَقُولُ لَهُمْ: هَلْ الَّذِينَ مِنْ أَرْكَانِ دِينِهِمْ تَكْفِيرُ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَجَمِيعِ صَحَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَائِشَةَ وَجَمِيعِ امُهَاتِ الْمُؤْمِنِينَ وَلَعْنُهُمْ وَشَتْمُهُمْ بِأَبْشَعِ الشَّتَائِمِ وَنَبْشُ قَبْرَيْ أَبِي بَكْرٍ وَعُمَرَ الْمُبَشَّرَيْنِ بِالْجَنَّةِ وَالَّذِينَ يَعْتَقِدُونَ بِأَنَّ الْقُرْآنَ مُحَرَّفٌ حَرَّفَهُ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَأَنَّ الْقُرْآنَ الصَّحِيحَ مَوْجُودٌ مَعَ إِمَامِهِمْ الْمُخْتَرَعِ الْغَائِبِ مُمْكِنٌ أَنْ يَكُونُوا مِنَ الْمُسْلِمِينَ؟؟؟؟

أَجِيبُونِي يَا عِبَادَ اللَّهِ. فَهَلْ أَنَا الْكَافِرُ أَمْ هُمْ؟؟؟

فَمَعَاذَ اللَّهِ أَنْ نُكَفِّرَ إِلَّا مَنْ كَفَّرَهُ اللَّهُ وَرَسُولُهُ فَإِذَا هَؤُلَاءِ الَّذِينَ يَقُولُونَ بِكُلِّ هَذَا الْكُفْرِ وَهَذَا الْكُفْرِ مِنْ أَرْكَانِ دِينِهِمْ لَيْسُوا كُفَّارًا فَمَنْ هُمْ الْكُفَّارُ إِذَنْ؟؟؟ إِنَّ كُفْرَ هَؤُلَاءِ كَمَا قَالَ شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةَ اللَّهُمَّ ارْضَى عَنْهُ أَشَدُّ مِنْ كُفْرِ الْيَهُودِ وَالنَّصَارَى.

إِذَنْ كَيْفَ يَكُونُ مُسْلِمًا مَنْ تَحَالَفَ مَعَهُمْ تَحْتَ أَيَّةِ حُجَّةٍ؟؟؟

وَكَيْفَ يَكُونُ شَهِيدًا مَنْ يُقْتَلُ تَحْتَ رَايَةِ هَذَا التَّحَالُفِ؟؟؟

وَأَيُّ مُقَاوَمَةٍ وَمُمَانَعَةٍ مَحْسُوبَةٍ عَلَى الْأُمَّةِ وَهِيَ تُعَادِي الأُمَّةَ عَقَائِدِيًّا وَتَتَنَاقَضُ مَعَهَا بِكُلِّ شَيْءٍ؟؟؟

إِنَّهَا كِذْبَةٌ كُبْرَى تُغَطَّى بِهَا الْمَشْرُوعُ الصَّفْوِيُّ الْوَجْهَ الْآخَرَ لِلْمَشْرُوعِ الصَّهْيُونِيّ الْيَهُودِيّ.

فَهَلْ يُعْقَلُ أَنْ الْإِيرَانِيُّونَ أَصْحَابُ هَذَا الْمَشْرُوعِ يَذْبَحُونَنَا فِي الْعِرَاقِ وَفِي سُورْيَا وَفِي لُبْنَانَ وَيَكُونُوا حُلَفَاءَ لَنَا بِفِلَسْطِينَ؟؟ هَلْ يُعْقَلُ ذَلِكَ؟؟؟

فَالْعَدُوُّ هُوَ الْعَدُوُّ فِي كُلِّ زَمَانٍ وَفِي كُلِّ مَكَانٍ لأَنَّ الْعَقِيدَةَ الَّتِي يَحْمِلُهَا هَذَا الْعَدُوُّ هِيَ عَقِيدَةٌ وَاحِدَةٌ فِي كُلِّ زَمَانٍ وَمَكَانٍ. يَا قَوْمَنَا يَا شَبَابَ الْإِسْلَامِ يَا مِنْ كُلِّ مَنْ عِنْدَهُ غَيْرَةٌ عَلَى دِينِ اللهِ يَا مَنْ تُحِبُّونَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَحَابَتَهُ وَتَعْتَزُّونَ بِأَنَّكُمْ مِنْ أَتْبَاعِهِمْ إِنَّ الْإِسْلَامَ أَعَزُّ عَلَيْنَا مِنْ أَنْفُسِنَا وَالدُّنْيَا وَمَا فِيهَا وَهُوَ مُقْدِمٌ عَلَى فِلَسْطِينَ وَفَوْقَ فِلَسْطِينَ وَالرَّسُولُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدَّمَ حُبَّهُ وَوَلَائَهُ لِلْإِسْلَامِ عَلَى وَلَائِهِ وَحُبِّهِ لِمَكَّةَ فَتَرَكَ مَكَّةَ مُهَاجِرًا فِي سَبِيلِ اللهِ وَعَادَ إِلَيْهَا فَاتِحًا تَحْتَ رَايَةِ التَّوْحِيدِ وَفِلَسْطِينُ لَنْ تَتَحَرَّرَ إِلَّا تَحْتَ رَايَةِ التَّوْحِيدِ الْخَالِصِ لِلَّهِ رَبِّ الْعَالَمِينَ وَعَلَى أَيْدِي أَصْحَابِ الْعَقِيدَةِ الصَّحِيحَةِ وَهَكَذَا كَانَتْ انْتِصَارَاتُنَا عَبْرَ التَّارِيخِ مُنْذُ مَعْرَكَةِ بَدْرٍ الْكُبْرَى.

فَالْحَذَرِ الْحَذَرَ يَا شَبَابَ الْإِسْلَامِ وَقَبْلَ فَوَاتِ الْأَوَانِ وَاعْلَمُوا أَنَّ أَوَّلَ شَرْطٍ مِنْ شُرُوطِ النَّصْرِ الْعَقِيدَةُ الصَّحِيحَةُ وَالِاسْتِغَاثَةُ بِاللهِ فَكَيْفَ نَتَحَالَفُ مَعَ أَصْحَابِ عَقِيدَةٍ فَاسِدَةٍ مُنَاقِضَةٍ لِعَقِيدَةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَصَحَابَتِهِ وَيَسْتَغِيثُونَ بِغَيْرِ اللهِ فَهُمْ يَسْتَغِيثُونَ بِعَلِيٍّ وَالْحُسَيْنِ وَالإِمَامِ الْمُخْتَرَعِ وَجَمِيعِ آلِ الْبَيْتِ سَلَامُ اللهِ عَلَيْهِمْ مِنْهُمْ بُرَءَاءُ.

وَإِنِّي أَدْعُوكُمْ يَا شَبَابَ الِاسْلَامِ أَنْ تَتَعَلَّمُوا التَّوْحِيدَ جَيِّدًا كَمَا تَعَلَّمَهُ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَنْ رَبِّهِ.

﴿ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴾ يُونُس: **15**

﴿ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴾ يُونُس: **109**

وَكَمَا عَلَّمَهُ هُوَ لِأَصْحَابِهِ وَكَمَا عَلَّمَهُ أَصْحَابُهُ لِلتَّابِعِينَ حَتَّى نَعْرِفَ مَنْ هُوَ الْمُؤْمِنُ وَمَنْ هُوَ الْكَافِرُ وَمَنْ هُوَ الْمُوَحِّدُ وَمَنْ هُوَ الْمُشْرِكُ وَلِمَاذَا هُزِمْنَا وَكَيْفَ نَنْتَصِرُ وَمَنْ هُوَ الْعَدُوُّ وَمَنْ هُوَ الصَّدِيقُ وَمَنْ هُوَ مِنَّا وَمَنْ هُوَ لَيْسَ مِنَّا وَإِلَّا تَاهَتْ بِنَا السُّبُلُ.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴾ الْمُجَادِلَة: **14-15**

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾ الْمُمْتَحَنَة: 1

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴾ الْأَنْعَام: 159

اللَّهُمَّ إِنِّي قَدْ بَلَغْتُ. اللَّهُ فَاشْهَدْ.

مُحَمَّدَ أَسْعَدِ بَيُّوضِ التَّمِيمِيّ
النَّاطِقَ الرَّسْمِيَّ بِاسْمِ تَيَّارِ الْأُمَّةِ
مُدِيرَ مَرْكَزِ دِرَاسَاتِ وَأَبْحَاثِ الْحَقِيقَةِ الْإِسْلَامِيَّةِ

"Alliance with the *Shī`ah* Safavids [521] – Iran – is not permissible according to *Islāmic* law and removes (one) from *Islām*"

By the pen of Muḥammad As`ad Bayyūḍ at-Tamīmī

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾

﴿ You will surely find the most intense of the people in animosity toward the believers** [to be]* ***the Jews and those who associate others with Allāh. ﴾ [*Al-Mā`idah*, 82]

﴿ لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

﴿ You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allāh is pleased with them, and they are pleased with Him - those are the party of Allāh. Unquestionably, the party of Allāh - they are the successful. ﴾ [*Al-Mujādilah*, 22]

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۖ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِّلَّهِ ۗ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴾

[521] **The Safavids**: A term referring to the *Shī`ah*/Twelver-dominated ruling dynasty of modern Persia (i.e. Iran).

﴿ ***And** [yet]**, among the people are those who take other than Allāh as equals** [to Him]**. They love them as they** [should] **love Allāh. But those who believe are stronger in love for Allāh. And if only they who have wronged would consider** [that] **when they see the punishment,** [they will be certain] **that all power belongs to Allāh and that Allāh is severe in punishment.*** ﴾ [*Al-Baqarah*, 165]

If we ponder all the verses of the Noble *Qur'ān* that speak about S*hirk* and the *Mushrikīn* and their actions and beliefs, it will become clear to us that they apply to (both) Safavid and non-Safavid *Shī`ah*. And the clearest example of this matter is Zoroastrian Iran, which wants to restore the glories of the Zoroastrian Empire that was removed from existence and the fire of which was extinguished by the *Ṣaḥābah* of the Messenger of Allāh (ﷺ), and the Soldiers of Allāh who were monotheists for Allāh, Lord of the Worlds, starting from the era of Abū Bakr, then passing through `Umar (رِضْوَانُ اللهِ عَلَيْهِمْ) in the Battle of Al-Qādisiyyah, which will remain immortalized in history until Allāh inherits the Earth and those on it. (This battle took place) under the leadership of Sa`d, [522] Khālid, [523] Al-Muthannā [524] and Al-Qa`qā`, [525] which still inspires in us, their grandchildren and followers, a sense of pride, honor and glory. And at the same time, we find that it provokes deep-seated hatred in the offspring of the grandchildren of the leaders of the fire-worshipping Zoroastrian Persians: Al-Fayrazān, [526] Al-Hurmuzān, [527] Yazdajard, [528] Muhrān [529] and Rustum. [530] This made them carry a historical grudge against the *Ṣaḥābah* and against *Islām* and the Muslims, especially the Arabs among them. And they inherit it from generation after generation. Therefore, they worked continuously to eliminate this religion. Their history indicates their hellish goal. So, praise be to Allāh, who guaranteed the preservation of His religion.

﴿ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴾

﴿ ***They want to extinguish the light of Allāh with their mouths, but Allāh will perfect His light, although the disbelievers dislike it.*** ﴾ [*Aṣ-Ṣaff*, 8]

So, they assassinated `Umar, `Uthmān, `Alī and Al-Ḥusayn (رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ) and caused a great tribulation amongst the Muslims.

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[522] Referring to the *Ṣaḥābī* Sa`d Ibn Abī Waqqās
[523] Referring to the *Ṣaḥābī* Khālid Ibn al-Walīd Ibn al-Muġīrah
[524] Referring to the *Ṣaḥābī* Al-Muthannā Ibn Ḥārithah ash-Shaybānī
[525] Referring to Al-Qa`qā` Ibn `Amr at-Tamīmī. There is a dispute as to whether he is a *Ṣaḥābī* or a *Tābi`ī*.
[526] Referring to Piruz Khosrow who was a leader within the Persian Empire up until he was killed in the Battle of Nahavand by Al-Qa`qā` Ibn `Amr.
[527] Referring to Hormuzan, who was one of the leaders of the Persian army during the Battle of Al-Qādisiyyah. He entered *Islām*, and was later killed by `Ubaydillāh Ibn `Umar Ibn al- Khaṭṭāb, as he was accused of taking part in the planning of the assassination of `Umar Ibn al-Khaṭṭāb.
[528] Referring to Yazdegerd III, who was the last emperor of Persia prior to the Muslim conquest of the area.
[529] Referring to Mihran Razi who was one of the military leaders of the Persian Empire who was killed at the Battle of Jalūlā’ by Al-Qa`qā` Ibn `Amr.
[530] Referring to Rustam Farrukhuzād, who was a leader in the Persian army who was killed by Zuhayr Ibn `Abdillāh Ibn Abī `Awf al-Bajalī at the end of the Battle of Al-Qādisiyyah.

And the days passed, and centuries went by, and then came the first Safavid state in what is known today as Iran, led by Ismā`īl Safavi in the sixteenth century. He revealed his true Zoroastrian belief and his deep-seated, black hatred for the Messenger of Allāh (ﷺ), his *Ṣaḥābah* and his wives, and covered that up by claiming to love *Āl al-Bayt*, while they were free from him. He began to commit massacres and slaughters against the Muslims who held the belief of the Messenger of Allāh (ﷺ) and his *Ṣaḥābah* and those who followed them, especially those of Arab origin. He established inquisition courts like the inquisition courts in Andalusia (i.e. the Spanish Inquisition) and he committed slaughters and massacres against the Muslims, until he killed millions of them. And it became one of the pillars of his religion to insult the *Ṣaḥābah*, especially Abū Bakr and `Umar, to declare them *Kuffār* and curse them. This forced many people to embrace his Safavid religion out of fear, and some fled and some remained upon their religion in hiding, which made Iran turn into a Safavid *Shī`ī Saba'ī* [531] Zoroastrian state in the sixteenth century. This Safavid state stabbed the Ottoman state in the back. It invaded Iraq, burned Baġdād and dug up the graves of the conquering *Ṣaḥābah* and the grave of Abū Ḥanīfah an-Nu`mān until the Ottomans came and eliminated this Safavid state in 'The Battle of Chaldiran' and Ismā`īl Safavi was killed.

However, the Safavid hatred remained latent in the souls of the followers of Ismā`īl, the Safavid Zoroastrian, until the Iranian sectarian nationalist revolution came at the end of the seventies of the twentieth century, to establish the second Safavid state led by Khomeini, who operated through (a) *Taqiyyah* (framework) to deceive the Muslims. So, he began to use slogans that his revolution was the revolution of the oppressed Muslims and that it would liberate Palestine, and he deceived the people with this, and we were among them (i.e. the deceived). However, the lies, deception and misleading quickly became clear, so we returned to our senses, praise be to Allāh, early on. And it was a Zoroastrian, sectarian, Safavid, nationalist Persian revolution that wanted to take revenge for the first Qādisiyyah. But, Allāh sent it Saddam Hussein, whom we consider a martyr in the Sight of Allāh (رَحِمَهُ الله) [532] to confront it in the second Qādisiyyah and to

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[531] Attributing them to `Abdullāh Ibn Saba'

[532] We disagree with this conclusion, as what is known about Saddam Hussein is that he was *Ba`thī*, and there was no clear evidence that he abandoned this methodology. The contention, by those who accepted that Saddam died upon Islām, was that he uttered the Shahādatayn, prior to his execution. About the issue of an apostate returning to Islām when his apostasy was due to denial of something from Islām, Dr. Aḥmad Ibn Muḥammad al-Khalīl said:

"تَوْبَةُ الجَاحِدِ لَا تَحْصُلُ إِلَّا بِأَنْ يَأْتِيَ بِأَمْرَيْنِ: الشَّهَادَتَيْنِ وَأَنْ يُقِرَّ بِالَّذِي جحدَ لِأَنَّهُ إِذَا لَمْ يُقِرَّ بِالْمَجْحُودِ فَإِنَّا لَا نَعْلَمُ هَلْ رَجَعَ عَنْهُ أَوْ لَمْ يَرْجِعْ وَلِهَذَا يَجِبُ أَنْ يَشْهَدَ وَيَجِبُ أَنْ يَنْطِقَ وَيَقُولَ رَجَعْتُ عَنْ جَحْدِ وُجُوبِ كَذَا وَكَذَا وَأَنَا أَرَى الْآنَ أَنَّهُ وَاجِبٌ أَوْ رَجَعْتُ عَنْ تَحْرِيمِ كَذَا وَكَذَا وَأَنَا أَرَى الْآنَ أَنَّهُ مُحَرَّمٌ تَصْرِيحًا وَلَا نَكْتَفِي مِنْهُ أَنَّهُ يَقُولُ تبتُ وَأَشْهَدُ أَنْ لَا إِلهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ بَلْ يَجِبُ مَعَ الشَّهَادَتَيْنِ أَنْ يُقِرَّ بِمَا جحدَ أَوْ بِطَرِيقَةٍ أُخْرَى. قَالَ رَحِمَهُ اللَّهُ (أَوْ قَوْلُهُ: أَنَا بَرِيءٌ مِنْ كُلِّ دِينٍ يُخَالِفُ الْإِسْلَامَ) يَعْنِي مَعَ الشَّهَادَتَيْنِ فَالشَّهَادَتَانِ ثَابِتَتَانِ لَكِنْ إِمَّا أَنْ يُقِرَّ بِالْمَجْحُودِ أَوْ يَقُولَ أَنَا بَرِيءٌ مِنْ كُلِّ دِينٍ يُخَالِفُ دِينَ الْإِسْلَامِ إِلَى هَذَا ذَهَبَ الحَنَابِلَةُ. وَالْقَوْلُ الثَّانِي أَنَّ الْجَاحِدَ لَا تُقْبَلُ تَوْبَتُهُ إِلَّا بِالشَّهَادَتَيْنِ وَأَنْ يُقِرَّ وَلَا تُقْبَلُ تَوْبَتُهُ بِمُجَرَّدِ أَنْ يَقُولَ أَنَا بَرِيءٌ مِنْ كُلِّ دِينٍ يُخَالِفُ دِينَ الْإِسْلَامِ. وَالْقَوْلُ الثَّالِثُ: أَنَّهُ إِنْ كَانَ كُفْرُهُ بِإِنْكَارِ أَصْلٍ مِنْ أُصُولِ الْإِسْلَامِ ظَاهِرٌ فَإِنَّهُ يُكْتَفَى مِنْ أَنْ يَقُولَ أَنَا بَرِيءٌ مِنْ دِينٍ يُخَالِفُ دِينَ الْإِسْلَامِ وَإِلَّا فَإِنَّهُ يَجِبُ أَنْ يُقِرَّ بِمَا جحدَ وَإِلَى هَذَا الْقَوْلِ مَالَ الشَّيْخُ الْعَلَّامَةُ ابْنُ قُدَامَةَ وَعَلَّلَ هَذَا بِأَنَّهُ يُوجَدُ مِنَ الْمُبْتَدِعَةِ مِنَ الَّذِينَ

يَكْفُرُونَ بِبِدْعَتِهِمْ مَنْ يَرَى أَنَّ الْإِسْلَامَ هُوَ الْمِلَّةُ الَّتِي هُوَ عَلَيْهَا فَلَا يَنْفَعُهُ أَنْ يَقُولَ أَنَا بَرِيءٌ مِنْ كُلِّ دِينٍ يُخَالِفُ دِينَ الْإِسْلَامِ لِأَنَّ دِينَ الْإِسْلَامِ عِنْدَهُ هُوَ مَا هُوَ عَلَيْهِ وَلَا شَكَّ أَنَّ هَذَا التَّنْبِيهَ مِنِ ابْنِ قُدَامَةَ جَيِّدٌ وَأَنَّا مَا نَقْبَلُ مِنَ الْمُنْكِرِ إِذَا كَانَ لَمْ يُنْكِرْ شَيْئًا ظَاهِرًا مِنَ الْإِسْلَامِ إِلَّا إِذَا أَقَرَّ وَاعْتَرَفَ بِمَا جَحْدُهُ مِنْ دِينِ الْإِسْلَامِ وَغَالِبُ الْكُفْرِ بِالْجُحُودِ غَالِبًا يَكُونُ مِنَ الْقِسْمِ الثَّانِي وَهُوَ إِنْكَارُ شَيْءٍ غَيْرِ مَعْلُومٍ مِنَ الدِّينِ بِالضَّرُورَةِ وَلِهَذَا الْأَقْرَبُ وَالْأَحْسَنُ أَنْ يُقَالَ أَنَّ الْكَافِرَ جُحُودًا لَا يُقْبَلُ مِنْهُ إِلَّا بِالشَّهَادَتَيْنِ وَأَنْ يُقِرَّ بِمَا جَحَدَ مُطْلَقًا فَنَقُولُ أَقِرْ بِمَا جَحَدْتَ وَاشْهَدْ الشَّهَادَتَيْنِ وَيَكُونُ هَذَا مَقْبُولًا مِنْكَ."

“The repentance of the denier does not occur unless he does two things: the *Shahādatayn* (i.e. two testimonies of faith) and that he acknowledges what he denied. Because if he does not acknowledge what he denied, we do not know whether he has retracted it or not. Due to this, he must bear witness, and he must speak and say explicitly: ‘I have retracted my denial of the obligation of such-and-such, and I now see that it is obligatory.’ Or: ‘I have retracted my (denial of the) prohibition of such-and-such, and I now see that it is prohibited.’ And we do not see it sufficient for him to say: ‘I have repented and I bear witness that there is nothing worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh.’ Rather, it is necessary, along with the two testimonies of faith, that he acknowledge what he denied, or in some other way. He (رَحِمَهُ اللَّهُ) said: ‘or his saying: I am free from every religion that contradicts *Islām*.’ Meaning, with the *Shahādatayn*, the *Shahādatayn* remain (obligatory). However, either he acknowledges what was denied or says: ‘I am free from every religion that contradicts the religion of *Islām*.’ This is what the *Ḥanbalīs* say.

The second opinion is that the repentance of the denier will not be accepted unless he recites *Shahādatayn* and acknowledges (what he denied). And his repentance will not be accepted simply by saying: ‘I am free from every religion that contradicts the religion of *Islām*.’

The third opinion: If his disbelief is due to the denial of one of the apparent fundamentals of *Islām*, then it is sufficient for him to say: ‘I am free from a religion that contradicts the religion of *Islām*.’ Otherwise, he must acknowledge what he denied. This opinion was leaned toward by the *`Allāmah*, *Shaykh* Ibn Qudāmah, and he accounted for that by saying that there are some innovators who disbelieve due to their innovations who see that *Islām* is the religion they are upon, so it does not benefit them to say: ‘I am free from every religion that contradicts the religion of *Islām*,’ because the religion of *Islām*, to them, is what they follow. There is no doubt that this caution from Ibn Qudāmah is good, and we do not accept from the denier if he does not deny something that was obviously from *Islām* unless he acknowledges and accepts what he denied from the religion of *Islām*. And most disbelief due to denial is usually from the second category, which is the denial of something that is not known by necessity from the religion. And due to this, it is more accurate and better to say that the one who disbelieves due to denial; nothing is accepted from him except the *Shahādatayn*, and that he acknowledges what he denied unrestrictedly. So, we say: ‘Acknowledge what you denied and bear witness to the *Shahādatayn*, and this will be accepted from you.’” [*“Sharḥ Zād al-Mustaqni` Fī Ikhtiṣār al-Muqni`”*, by Aḥmad al-Khalīl, Vol. 6/235]

However, this author (i.e. Muḥammad As`ad Bayyūḍ at-Tamīmī) is not the only person to reach this conclusion. It was also stated by others, amongst them are:

Abū Baṣīr `Abdul-Mun`im Muṣṭafā Ḥalīmah:

https://tartosi.blogspot.com/2013/08/blog-post_52.html

`Abdul-`Azīz Ibn Ṣāliḥ al-Jarbū`:

https://www.dd-sunnah.net/forum/showthread.php?t=58996 (Only remaining copies online are on forums)

Muḥammad Ibn Ismā`īl al-Muqaddam:

https://www.youtube.com/watch?v=S9n7sr1mW7Y

make Khomeini drink poison so that he would die after that, humiliated, defeated and subdued. But Khomeini's Safavid followers, as soon as the Crusader invasion in 2003 came to occupy Iraq, allied with the Crusaders and Jews and facilitated their occupation of Iraq. And then the Crusaders, led by America, gave the *Shī`ī* Safavids freedom in Iraq under the Safavid-Zionist-Crusader alliance to drown Iraq in the blood of Muslims who were monotheists for (the sake of) Allāh, Lord of the Worlds; the grandsons of the conquering *Ṣaḥābah*. And then they killed everyone named `Umar, Abū Bakr, `Uthmān, Sa`d, Khālid, Al-Muthannā and Al-Qa`qa`. Then they bared their fangs and established satellite channels that insult and swear at the *Ṣaḥābah* and the Mothers of the Believers and declare them *Kuffār*, especially Abū Bakr, `Umar, and `Ā'ishah (رِضْوَانُ اللَّهِ عَلَيْهِمْ) and they insult our mother `Ā'ishah, the Mother of the Believers, by re-accusing her of the incident of the slander from which Allāh exonerated her from above the Seven Heavens, rejecting this innocence, denying Allāh, Lord of the Worlds, and challenging Him. For Allāh (سُبْحَانَهُ وَتَعَالَى) warned the believers against returning and engaging in this talk after the revelation of her innocence.

So, anyone who engages in this conversation after this severe divine warning and threat; is he from amongst the Muslims???

Rather, he would be challenging Allāh, Lord of the Worlds, and denying Him. And this is what the *Shī`ah* do on their satellite channels, in their books, in their discussions, in their *Ḥusayniyyahs* (*Shī`ah* temples) and in their religion.

﴿ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ لَّوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَا أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَانَكَ هَٰذَا بُهْتَانٌ عَظِيمٌ يَعِظُكُمُ اللَّهُ أَن تَعُودُوا لِمِثْلِهِ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ ﴾

﴿ ***Indeed, those who came with falsehood are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what*** *[punishment]* ***he has earned from the sin, and he who took upon himself the greater portion thereof - for him is a great punishment*** *[i.e., Hellfire]*. ***Why, when you heard it, did not the believing men and believing women think good of themselves*** *[i.e., one another]* ***and say: "This is an obvious falsehood"? Why did they*** *[who slandered]* ***not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars. And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that*** *[lie]* ***in which you were involved by a great punishment. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous. And why, when you heard it, did you not say: "It is not for us to speak of this. Exalted are You,*** *[O Allāh]*; ***this is a great***

slander"? Allāh warns you against returning to the likes of this** [conduct]**, ever, if you should be believers. ﴾ [*An-Nūr*, 11-17]

In their religion, they call us Muslims *"The `Umarī Nawāṣib"* in reference to our beloved, our *Imām* and our leader who was promised Paradise and who extinguished their fire, *Al-Fārūq* `Umar (رَضِيَ اللَّهُ عَنْهُ). Then they committed massacres against the Palestinian refugees in Iraq, which made most of them flee Iraq to save themselves. They gathered in three camps on the Iraqi-Syrian-Jordanian borders in the harshest living conditions. No country accepted them except Brazil, which agreed to host them.

And here are the Palestinians being slaughtered by the *Shī`ī* Safavid *Nuṣayrī* atheist alliance in Syria with the Syrian people, and here are the Palestinian camps being pounded with the Syrian cities by Iranian lava and weapons and with the *Fatwās* of the Zoroastrian priests and the religious authorities of Qom, Karbala and Mazar-i-Sharif.

We say, even if the matter is true, then the alliance with Iran, after all the *`Aqīdah*, historical and current facts related to it that we have mentioned, is an alliance and allegiance that is forbidden by *Sharī`ah* and is not permissible, because it is an alliance and allegiance with the most hostile people to Allāh, His Messenger and the Believers. Allāh (سُبْحَانَهُ وَتَعَالَىٰ) has joined the Jews and the *Mushrikīn* in one verse, regarding their equality in hatred for the Believers.

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾

﴿ ***You will surely find the most intense of the people in animosity toward the believers*** *[to be]* ***the Jews and those who associate others with Allāh.*** ﴾ [*Al-Mā'idah*, 82]

Therefore, I address the youth of *Islām*, from the sons of our patient, *Murābiṭ* Muslim Palestinian people, to everyone who fights under the banner of any movement, group, organization or party that has an alliance and allegiance with *Shī`ī* Safavid Iran. If he dies or is killed, he will die a death of *Jāhiliyyah* and upon other than the religion of *Islām*, which is based on pure monotheism for Allāh, Lord of the Worlds, which was revealed to Muḥammad (ﷺ). The martyr, and there is only one opinion on this, is the one who fights under a clear and evident banner that was not blind and whose belief was a correct belief as Muḥammad (ﷺ) learned from his Lord and which he taught to his *Ṣaḥābah*, foremost among them Abū Bakr and `Umar, who carried the banner after him and those who followed them in righteousness until the Day of Judgment. And after that, he fought so that this belief would be supreme and the word of those who disbelieved would be inferior, including the Safavid *Shī`ah*.

And someone might say that I am a *Takfīrī*, that I am a *Wahhābī*, that I am one of the many ready-made accusations, so I say to them: 'Is it possible that those who, among the pillars of their religion, declare Abū Bakr, `Umar, and `Uthmān and all the *Ṣaḥābah* of the Messenger of Allāh (ﷺ) and `Ā'ishah and all the Mothers of the Believers to be *Kuffār*, and curse them and insult them with the most heinous insults and dig up the graves of Abū Bakr and `Umar, who were both promised Paradise, and who believe that the *Qur'ān* was distorted, and that it was distorted by

Abū Bakr, `Umar and `Uthmān and that the correct *Qur'ān* exists with their hidden, fabricated "*Imām"* could be Muslims????

Answer me, O slaves of Allāh. Am I the *Kāfir* or are they???

Refuge is sought with Allāh, that we should make *Takfīr* except to those whom Allāh and His Messenger have declared to be disbelievers. So, if these who say all this *Kufr*, and this Kufr is from the pillars of their religion, are not disbelievers, then who are the disbelievers???

Indeed, the *Kufr* of these ones, as *Shaykh al-Islām* Ibn Taymiyyah (اللَّهُمَّ ارْضَى عَنْهُ) said, is more severe than the disbelief of the Jews and Christians. [533]

So, how can someone who allied with them under any argument be a Muslim???

And how can someone who is killed under the banner of this alliance be a martyr???

And what resistance and opposition is attributed to the *Ummah* when it is ideologically hostile to the *Ummah* and contradicts it in everything???

Indeed, it is a big lie that covers up the Safavid project, the other face of the Jewish Zionist project.

Is it reasonable that the Iranians, who are behind this project, are slaughtering us in Iraq, in Syria and in Lebanon, are our allies in Palestine? Is it reasonable???

The enemy is the enemy at all times and in all places, because the belief which this enemy carries, is one belief at all times and in all places.

O our people, O youth of *Islām*, O you who are all jealous for the Religion of Allāh, O you who love the Messenger of Allāh (ﷺ) and his *Ṣaḥābah* and are proud to be among their followers; *Islām* is dearer to us than ourselves, the world and what is in it. And it is put ahead of Palestine and above Palestine. And the Messenger (ﷺ) put his love and loyalty to *Islām* before his loyalty and love to Makkah, so he left Makkah as an emigrant for the sake of Allāh and returned to it as a conqueror under the banner of *Tawḥīd*. And Palestine will not be liberated except under the banner of pure *Tawḥīd* for Allāh, Lord of the Worlds, and at the hands of the people of the correct *`Aqīdah*. And this is how our victories have been throughout history, since the great Battle of Badr.

So beware, beware, O youth of *Islām*, before it is too late. Know that the first condition for victory is correct *`Aqīdah* and seeking help from Allāh. So, how can we ally with those who have a corrupt belief that contradicts the belief of Muḥammad (ﷺ) and his *Ṣaḥābah*, and they seek help from

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[533] He said this about the extremist *Shī`ah*. "*Majmū` al-Fatāwā*", Vol. 28/474

other than Allāh? They seek help from `Alī, Al-Ḥusayn the fabricated "*Imām*", and all the *Āl al-Bayt* (سَلَامُ اللهِ عَلَيْهِمْ) are free from them.

I call upon you, O youth of *Islām*, to learn monotheism well, as Muḥammad (ﷺ) learned it from his Lord.

﴿ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۖ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴾

﴾ ***I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day.*** ﴿ [*Yūnus*, 15]

﴿ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴾

﴾ ***And follow what is revealed to you,*** *[O Muḥammad],* ***and be patient until Allāh will judge. And He is the best of judges.*** ﴿ [*Yūnus*, 109]

And as he taught it to his *Ṣaḥābah* and as his *Ṣaḥābah* taught it to the *Tābi`īn*, so that we may know who is the *Mu'min* and who is the *Kāfir*, who is the *Muwaḥid* (monotheist) and who is the *Mushrik*, why we were defeated, how we are victorious, who is the enemy and who is the friend, who is one of us and who is not one of us, otherwise we will be lost.

﴿ أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِم مَّا هُم مِّنكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴾

﴾ ***Have you not considered those who make allies of a people with whom Allāh has become angry? They are neither of you nor of them, and they swear to untruth while they know*** *[they are lying]****. Allāh has prepared for them a severe punishment. Indeed, it was evil that they were doing.*** ﴿ [*Al-Mujādilah*, 14-15]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُم مِّنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴾

﴾ **O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves** [only] **because you believe in Allāh, your Lord. If you have come out for *Jihād*** [i.e., fighting or striving] **in My cause and seeking means to My approval,** [take them not as friends]**. You confide to them affection** [i.e., instruction]**, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.** ﴿ [*Al-Mumtaḥanah*, 1]

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴾

﴿ ***Indeed, those who have divided their religion and become sects - you,** [O Muḥammad]**, are not** [associated] **with them in anything. Their affair is only** [left] **to Allāh; then He will inform them about what they used to do.*** ﴾ [*Al-An`ām*, 159]

O Allāh, I have conveyed the message. Allāh, bear witness.

Muḥammad As`ad Bayyūḍ at-Tamīmī
Official Spokesman of *Tayyār al-Ummah*
Director of the Centre for *Islāmic* Reality Studies and Research

5. Ḥāmid Ibn `Abdillāh Al-`Alī (presently living)

الرَّدُّ عَلَى الدَّاعِينَ لِنُصْرَةِ "حِزْبِ حَسَنِ نَصْرٍ"
[الْكَاتِبُ: حَامِدُ بْنُ عَبْدِ اللَّهِ الْعَلِيّ]

فَضِيلَةَ الشَّيْخِ؛ مَا هُوَ الرَّدُّ عَلَى الدَّاعِينَ لِنُصْرَةِ حِزْبِ حَسَنِ نَصْرٍ، بِدَعْوَى أَنَّهُمْ شِيعَةٌ يُقَاتِلُونَ يَهُودَ، فَالْوَاجِبُ دَرْءُ الْخَطَرِ الْأَعْظَمِ؟!

الْجَوَابُ: الْحَمْدُ لِلَّهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. وَبَعْدُ...

إِذَا أَرَادَتْ الثَّوْرَةُ الْخُمَيْنِيَّةُ مِنْ الْمُسْلِمِينَ أَنْ يُعِينُوا جَيْشَهَا فِي لُبْنَانَ– حِزْبَ حَسَنِ نَصْرٍ– فَيَجِبُ عَلَيْهَا أَنْ تَفْعَلَ مَا يَلِي:

١) تَأْمُرُ أَوْلِيَاءَهَا– وَفِيهِمْ فَرْعٌ لِحِزْبِ حَسَنِ نَصْرٍ– فِي الْعِرَاقِ أَنْ يَرْفَعُوا سَكَاكِينَهُمْ عَنْ رِقَابِ أَهْلِ السُّنَّةِ فِي الْعِرَاقِ فَإِنَّهُ لَمْ يُعَدْ خَافِيًا أَنَّهُمْ يُبِيدُونَ السُّنَّةَ بِصُورَةٍ مُنَظَّمَةٍ إِبَادَةً جَمَاعِيَّةً، بَلْ يُبِيدُونَ كُلَّ مُعَارِضٍ لِلتَّوَسُّعِ الْإِيرَانِيِّ لِاحْتِلَالِ الْعِرَاقِ، وَصَلَ إِلَى دَرَجَةِ اغْتِيَالِ كُلِّ مَنْ كَانَ لَهُ دَوْرٌ فِي حَرْبِ الثَّمَانِينَاتِ الْمِيلَادِيَّةِ ضِدَّ التَّوَسُّعِ الْإِيرَانِيِّ! وَأَنْ يُطْلِقُوا مَنْ فِي سُجُونِ "قُوَّاتِ بَدْرٍ" وَ"جَيْشِ الْمَهْدِي" وَ "الْمَجْلِسِ الْأَعْلَى لِلثَّوْرَةِ" وَ "حِزْبِ حَسَنِ نَصْرٍ" فَرْعِ الْعِرَاقِ وَكُلُّهُمْ تَحْتَ قِيَادَةِ الْحُكُومَةِ الْعِرَاقِيَّةِ بِزَعَامَةِ الْمَالِكِي وَحِزْبِهِ. فَالْمُسْلِمُونَ تَحْتَ وَطْأَتِهَا يُسَامُونَ سُوءَ الْعَذَابِ، حَتَّى إِنَّ ذَلِكَ – بِالشَّهَادَاتِ الْمُتَوَاتِرَةِ – أَشَدُّ مِمَّا فِي سُجُونِ الصَّلِيبِيِّينَ!

٢) تَأْمُرُهُمْ أَنْ يُجَاهِدُوا مَعَ أَهْلِ السُّنَّةِ فِي الْعِرَاقِ وَأَفْغَانِسْتَانَ، عِوَضًا عَنْ الْعَمَلِ جَوَاسِيسَ لِلْمُحْتَلِّ يَدُلُّونَهُمْ عَلَى مَلَاذِ الْمُجَاهِدِينَ لِقَتْلِهِمْ، بَلْ يَتَوَلَّوْنَ قَتْلَهُمْ بِأَنْفُسِهِمْ مُنْذُ قُدُومِ الْمُحْتَلِّ لِلْعِرَاقِ.

٣) تُعْلِنُ الْجِهَادَ لِتَحْرِيرِ فِلَسْطِينَ حَقًّا، وَتَسْمَحُ بِفَتْحِ جَبَهَاتٍ قِتَالِيَّةٍ فِي جَنُوبِهِ، لَا تَشْتَرِطُ الْخُضُوعَ لِهَيْمَنَةِ حِزْبِهَا هُنَاكَ، وَيُمْكِنُ الْوُصُولُ بِسُهُولَةٍ عَنْ طَرِيقِ سُورِيَا لَوْ أَرَادَتْ حَقًّا، وَالْأُمَّةُ لَمْ تَزَلْ مُتَعَطِّشَةً لِذَلِكَ وَلَكِنْ هَيْهَاتَ أَنْ يَسْمَحَ بِهِ فَلَيْسَ هَدَفُهُمْ تَحْرِيرَ فِلَسْطِينَ!

٤) تَكُفُّ عَنْ مُؤَامَرَاتِهَا وَدَسَائِسِهَا ضِدَّ أَهْلِ السُّنَّةِ– دَاخِلَ إِيرَانَ وَخَارِجَهَا

٥) تَكُفُّ عَنْ مُؤَامَرَاتِهَا وَدَسَائِسِهَا ضِدَّ عَقِيدَةِ الْمُسْلِمِينَ وَثَوَابِتِ دِينِهِمْ. نَقُولُ هَذَا مَعَ أَنَّنَا نَعْلَمُ أَنَّهُمْ لَنْ يَفْعَلُوا ذَلِكَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ، وَلَكِنْ مِنْ أَجْلِ أَنْ نُبَيِّنَ حَقِيقَةَ الْوَاقِعِ الَّذِي يُرِيدُ مَنْ يُرِيدُ أَنْ يُزَيِّفَهُ– هَدَاهُمُ اللَّهُ– هَذِهِ الْأَيَّامَ، بِعَرْضِهِ عَلَى أَنَّهُ صِرَاعٌ بَيْنَ الشِّيعَةِ وَالْيَهُودِ! وَأَنَّهُ يَنْبَغِي أَنْ نُؤَجِّلَ الْكَلَامَ عَنْ الشِّيعَةِ إِلَى وَقْتٍ آخَرَ فِي أَقَلِّ تَقْدِيرٍ، إِنْ لَمْ نَدْعُو إِلَى الْوُقُوفِ مَعَهُمْ ضِدَّ الْخَطَرِ الْأَعْظَمِ!

كَلَّا لَيْسَ هَذَا هُوَ الْوَاقِعُ. بَلْ هُوَ بَعِيدٌ عَنْهُ بُعْدَ الْمَشْرِقَيْنِ. وَلَا هَؤُلَاءِ مُجَرَّدُ شِيعَةٍ يَنْتَمُونَ إِلَى التَّشَيُّعِ الْمَعْرُوفِ فِي كُتُبِ الْفِرَقِ الْمَعْرُوفَةِ عِنْدَ أَهْلِ السُّنَّةِ، حَتَّى يُقَالَ إِنَّهُمْ مِنَ الْأُمَّةِ. وَقَائِلٌ هَذَا جَاهِلٌ لَا يَدْرِي شَيْئًا عَنْ حَقِيقَةِ الْحَالِ. بَلْ الْوَاقِعُ أَنَّ هَذِهِ الثَّوْرَةَ الْخُمَيْنِيَّةَ، الَّتِي اسْتَوْلَتْ عَلَى آلَةِ الدَّوْلَةِ فِي إِيرَانَ ثَوْرَةٌ سِيَاسِيَّةٌ عُنْصُرِيَّةُ الرُّوحِ تَنْزِعُ إِلَى التَّعَصُّبِ السَّاسَانِيِّ الْبَغِيضِ وَتُوَظِّفُ التَّشَيُّعَ لِأَطْمَاعٍ تَوَسُّعِيَّةٍ ذَاتِ أَهْدَافٍ خَبِيثَةٍ وَفِي غَايَةِ الْخُطُورَةِ عَلَى الْأُمَّةِ. ثُمَّ إِنَّ التَّشَيُّعَ الَّذِي تُوَظِّفُهُ وَتَنْشَطُ فِي نَشْرِهِ، لَيْسَ هُوَ الْمَعْرُوفُ عِنْدَ أَهْلِ السُّنَّةِ قَدِيمًا. بَلْ هُوَ دِينٌ بَاطِنِيٌّ يَشْتَمِلُ عَلَى مَا يَنْقُضُ دِينَ الْإِسْلَامِ مِنَ الطَّامَّاتِ الْعَظِيمَةِ.

أَعْظَمُهَا دَعْوَى تَحْرِيفِ الْقُرْآنِ! وَالْغُلُوُّ إِلَى دَرَجَةِ عِبَادَةِ غَيْرِ اللَّهِ تَعَالَى! وَتَكْفِيرِ الصَّحَابَةِ إِلَّا أَرْبَعَةً أَوْ سَبْعَةً! وَالطَّعْنُ فِي أُمَّهَاتِ الْمُؤْمِنِينَ! تَكْذِيبًا لِلْقُرْآنِ. وَالتَّنَكُّرُ لِتَارِيخِ الْإِسْلَامِ كُلِّهِ، فَهُوَ عِنْدَهُمْ تَارِيخٌ بَدَأَ بَعْدَ مَوْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخِيَانَتِهِ، ثُمَّ أَصْبَحَ تَارِيخُ أُمَّتِنَا اسْتِمْرَارًا لِهَذِهِ الْخِيَانَةِ، وَعَبْرَ جَمِيعِ دُوَلِهِ وَمَمَالِكِهِ، لَمْ يَكُنْ سِوَى تَارِيخِ الْخَوَنَةِ، إِذْ هُوَ تَوَارُثٌ لِلْخِيَانَةِ الْأُولَى فِي تَرْكِ عَقْدِ الْوِلَايَةِ لِعَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، وَلِهَذَا فَلَا يُؤْخَذُ عِنْدَهُمْ الدِّينُ إِلَّا مِنْ عَلِيٍّ وَفَاطِمَةَ وَالْحَسَنِ وَالْحُسَيْنِ وَذُرِّيَّةِ الْحُسَيْنِ إِلَى صَاحِبِ السِّرْدَابِ وَكُلُّ مَا سِوَى ذَلِكَ فَهُوَ ضَلَالٌ. ثُمَّ عَامَّةُ مَا يَرْوُونَهُ عَنْ هَؤُلَاءِ الْأَخْيَارِ كَذِبٌ فَضْلًا عَمَّا يُرَبُّونَ عَلَيْهِ أَجْيَالَهُمْ مِنْ حَمْلِ الْأَحْقَادِ عَلَى أُمَّتِنَا وَالتَّرَبُّصِ بِهَا لِلْإِنْتِقَامِ. وَلَهُمْ مِنَ التَّأْوِيلَاتِ الْبَاطِنِيَّةِ وَالْعَقَائِدِ الْمُنْحَرِفَةِ الْغَرِيبَةِ، مَا يَجْزِمُ بِهِ الْمُطَّلِعُ عَلَى دِينِهِمْ أَنَّهُ لَا فَرْقَ بَيْنَهُمْ وَبَيْنَ الْفِرَقِ الْبَاطِنِيَّةِ الْمَعْرُوفَةِ وَأَنَّ مَنْ يَنْسُبُهُمْ إِلَى التَّشَيُّعِ الْقَدِيمِ إِمَّا هُوَ جَاهِلٌ بِعِلْمِ الْفِرَقِ أَوْ جَاهِلٌ بِوَاقِعِ دِينِهِمْ.

وَقَدْ صَنَعَتْ هَذِهِ الثَّوْرَةُ لَهَا جُيُوشًا سِرِّيَّةً فِي عِدَّةِ بِلَادٍ مِنْهَا لُبْنَانُ. فَحِزْبُ حَسَنِ نَصْرٍ جَيْشٌ إِيرَانِيٌّ فِي لُبْنَانَ. كَمَا يُوجَدُ مِثْلُهُ فِي الْجَزِيرَةِ الْعَرَبِيَّةِ يَتَرَبَّصُونَ بِالْمُسْلِمِينَ الدَّوَائِرَ، كَمَا أَنَّ هَذِهِ الثَّوْرَةَ اسْتَغَلَّتْ الْحَمْلَةَ الصُّهْيُوصَلِيبِيَّةَ فَتَحَالَفَتْ مَعَهَا عَلَى أُمَّتِنَا لِتَكْوِينِ دُوَيْلَةٍ تَابِعَةٍ لَهَا فِي الْعِرَاقِ، كَانَ أَعْظَمَ مَنْ اصْطَلَى بِنَارِهَا فِي الْعِرَاقِ– وَهِيَ فِي طَوْرِ التَّكْوِينِ بَعْدُ– هُمْ الْمُسْلِمُونَ. بَيْنَمَا سَلِمَ مِنْهُمْ الْمُحْتَلُّونَ الصَّلِيبِيُّونَ وَالصَّهَايِنَةُ كَمَا أَنَّ أَوْلِيَاءَهُمْ التَّابِعِينَ لِدَوْلَتِهِمْ فِي أَفْغَانِسْتَانَ، لَا يُجَاهِدُونَ الْاحْتِلَالَ وَلَا يُعِينُونَ الْمُجَاهِدِينَ. بَلْ يُعِينُونَ الْمُحْتَلِّينَ عَلَى الْمُجَاهِدِينَ، كَمَا فِي الْعِرَاقِ.

فَمُسَاعَدَةُ حِزْبِ حَسَنِ نَصْرٍ إِنَّمَا هُوَ إِنْقَاذٌ لِهَذِهِ الثَّوْرَةِ الْخُمَيْنِيَّةِ مِنْ دَائِرَةِ السُّوءِ الَّتِي دَارَتْ عَلَيْهَا بَعْدَ أَنْ أَبَادَتْ أَكْثَرَ مِنْ مِائَةِ أَلْفِ مُسْلِمٍ لِوَحْدِهَا وَمِائَةَ أَلْفٍ أُخْرَى بِخِيَانَتِهَا وَتَحَالُفِهَا مَعَ الصَّلِيبِيِّينَ فِي الْعِرَاقِ وَلَا زَالَ الذَّبْحُ فِي أَهْلِ السُّنَّةِ فِي الْعِرَاقِ تَجْرِي بِهِ

دِمَاؤُهُمْ أَنْهَارًا، فَهُمْ لَا يُفَرِّقُونَ بَيْنَ الْأَطْفَالِ الرُّضَّعِ، وَلَا الشُّيُوخِ الرُّكَّعِ، بَلْ يَدْخُلُونَ الْأَحْيَاءَ السُّنِّيَّةَ فَيَذْبَحُونَ مَنْ فِيهَا، وَمَا يَفْعَلُونَهُ فِي الْعِرَاقِ، وَحِزْبُ حَسَنِ نَصْرٍ جُزْءٌ مِنْ هَذِهِ الثَّوْرَةِ الْخَبِيثَةِ أَشَدُّ وَاللَّهِ مِمَّا يَفْعَلُهُ الْيَهُودُ فِي إِخْوَانِنَا الْفِلَسْطِينِيِّينَ.

فَضْلًا عَمَّا فَعَلُوهُ مِنْ جَرَائِمَ إِثْرَ دُخُولِهِمْ أَفْغَانِسْتَانَ بَيْنَ يَدَيْ الْقُوَّاتِ الصَّلِيبِيَّةِ مُمَهِّدِينَ لَهَا إِسْقَاطَ الْإِمَارَةِ الْإِسْلَامِيَّةِ فِي أَفْغَانِسْتَانَ، فَكُلُّ مَعُونَةٍ تَذْهَبُ لِحِزْبِ حَسَنِ نَصْرٍ فَإِنَّهَا إِنَّمَا تَذْهَبُ لِهَذِهِ الثَّوْرَةِ الْخَبِيثَةِ، الَّتِي ظَهَرَتْ خِيَانَتُهَا لِلْأُمَّةِ، عِنْدَمَا تَحَالَفَتْ مَعَ الصَّهَايِنَةِ وَالصَّلِيبِيِّينَ لِاجْتِيَاحِ الْعِرَاقِ وَأَفْغَانِسْتَانَ، وَمَا تَرَتَّبَ عَلَى ذَلِكَ مِنْ سَفْكِ دِمَاءِ الْمُسْلِمِينَ وَانْتِهَاكِ أَعْرَاضِهِمْ وَتَحْطِيمِ لِقُوَّةِ الْأُمَّةِ وَتَمْزِيقِهَا. ثُمَّ لَمَّا أَرَادَ جَيْشُهَا فِي لُبْنَانَ أَنْ يَسْتَعْرِضَ– فِي عَمَلٍ دِعَائِيٍّ– شَيْئًا مِنْ قُوَّتِهِ لِيَسْتَدِرَّ عَطْفَ الْعَالَمِ الْإِسْلَامِيِّ الْمَخْدُوعِ بِسَبَبِ زَيْفِ وَسَائِلِ الْإِعْلَامِ الرَّافِضِيَّةِ سُلِّطَ عَلَيْهِمْ إِخْوَةُ الْقِرَدَةِ وَالْخَنَازِيرِ فِي رِدَّةِ فِعْلٍ لَمْ يَكُنْ يَحْسِبُ حِسَابَهَا وَلَا أَرَادَهَا.

وَهُوَ– أَيْ حِزْبِ حَسَنِ نَصْرٍ– أَصْلًا لَمْ يُعْلِنْ جِهَادًا إِسْلَامِيًّا عَلَى الصَّهَايِنَةِ، وَلَا تَحَرَّكَ لِتَحْرِيرِ فِلَسْطِينَ، وَلَمْ يَدْعُ الْأُمَّةَ لِذَلِكَ، وَلَوْ فَعَلَ لَوَجَبَ عَلَيْهِ أَنْ يَفْتَحَ الْمَجَالَ لِمَنْ يُرِيدُ أَنْ يُقَاتِلَ الصَّهَايِنَةَ فِي الْجَنُوبِ مِنَ الْمُجَاهِدِينَ، وَيُسَهِّلَ لَهُمُ الْوُصُولَ، فَلَمْ تَزَلْ هَذِهِ أُمْنِيَّةَ الْمُجَاهِدِينَ السُّنَّةِ، الَّذِينَ تُطَارِدُهُمْ جَمِيعُ الدُّوَلِ حَوْلَ الْكِيَانِ الصَّهْيُونِيِّ لِتَمْنَعَهُمْ مِنَ الْوُصُولِ إِلَى ضَرْبِ الْكِيَانِ الصَّهْيُونِيِّ، كَمَا كَانَ وَلَا يَزَالُ حِزْبُ حَسَنِ نَصْرٍ يَمْنَعُهُمْ. وَمِنَ الْمَعْلُومِ أَنَّ حِزْبَ حَسَنِ نَصْرٍ كَانَ يُغْلِقُ هَذَا الْبَابَ تَمَامًا عَلَى مُجَاهِدِي السُّنَّةِ وَلَا يَسْمَحُ بِفَتْحِ جَبْهَةِ جِهَادٍ لِلصَّهَايِنَةِ أُخْرَى خَارِجَةٍ عَنْ سَيْطَرَتِهِ وَتَحْتَ إِمْرَتِهِ، لِأَنَّهُ إِنَّمَا يُنَفِّذُ أَجِنْدَةً إِيرَانِيَّةً، وَيُحَقِّقُ مَكَاسِبَ سِيَاسِيَّةً لِلثَّوْرَةِ الْخُمَيْنِيَّةِ فَحَسْبُ، فَيُرِيدُ أَنْ يَضْمَنَ أَنْ تَكُونَ الْعَمَلِيَّاتُ تَصُبُّ فِي هَذَا الْهَدَفِ السِّيَاسِيِّ لَا غَيْرَ. وَلِهَذَا فَهُوَ فِي الْأَحْدَاثِ الْجَارِيَةِ الْآنَ فِي لُبْنَانَ، إِنَّمَا زَعَمَ أَنَّهُ يَأْسِرُ صَهَايِنَةً لِيُحَرِّرَ أَسْرَاهُ، فَلَيْسَتْ الْقَضِيَّةُ أَنَّهَا حَرْبٌ لِفِلَسْطِينَ أَصْلًا حَتَّى يُقَالَ يُسْتَعَانُ بِهِمْ عَلَى قِتَالِ الصَّهَايِنَةِ! مَعَ أَنَّ جِهَادَ الصَّهَايِنَةِ وَاجِبٌ قَبْلَ هَذِهِ الْأَحْدَاثِ وَبَعْدَهَا، وَلَا عَلَاقَةَ لَهُ بِالثَّوْرَةِ الْخُمَيْنِيَّةِ أَصْلًا، بَلْ إِنَّ حِزْبَهَا هُنَاكَ مِنْ مُعَوِّقَاتِهِ وَهَذَا مَعْلُومٌ يَعْلَمُهُ كُلُّ مَنْ لَهُ إِحَاطَةٌ بِالْوَاقِعِ هُنَاكَ.

وَلْيَعْلَمِ الْجَمِيعُ أَنَّ هَذَا الْجَيْشَ الْإِيرَانِيَّ فِي لُبْنَانَ – حِزْبَ نَصْرٍ– إِنَّمَا هُوَ وَرَقَةٌ تَلْعَبُ فِيهَا إِيرَانُ فِي تَنَافُسِهَا مَعَ الْغَرْبِ الصَّلِيبِيِّ عَلَى الْهَيْمَنَةِ عَلَى الْأُمَّةِ وَمُحَارَبَةِ عَقِيدَتِهَا. وَكَانَتْ تُرِيدُ أَنْ تَسْتَعْمِلَهُ لِصَفْقَةٍ مَعَ الصُّهْيُوصَلِيبِيَّةِ تَحْصُلُ بِهَا عَلَى أَطْمَاعِهَا فِي الْعِرَاقِ وَغَيْرِهِ، وَلِتُحَقِّقَ هَيْمَنَتَهَا عَلَى الْخَلِيجِ وَتَخْدِمَ أَطْمَاعَهَا التَّوَسُّعِيَّةَ، عَلَى حِسَابِ أَهْلِ السُّنَّةِ وَبَعْدَ تَقْدِيمِ دِمَاءِهِمْ ثَمَنًا وَوَحْدَةِ الْعِرَاقِ قُرْبَانًا. فَهَذَا هُوَ التَّوْصِيفُ الشَّرْعِيُّ لِمَا يَجْرِي؛ جَيْشٌ إِيرَانِيٌّ فِي لُبْنَانَ لَمْ يَدْعُ إِلَى جِهَادٍ لِتَحْرِيرِ فِلَسْطِينَ وَإِنَّمَا قَدْ وُضِعَ هُنَاكَ لِيُحَقِّقَ مَكَاسِبَ سِيَاسِيَّةً لِثَوْرَةٍ لَهَا مَشْرُوعُهَا الْعُنْصُرِيُّ الْخَاصُّ، الَّذِي يَضْرِبُ عُرْضَ الْحَائِطِ بِأَهْدَافِ الْأُمَّةِ وَغَايَاتِ دِينِهَا. بَلْ يُنَاقِضُهَا تَمَامًا. وَهِيَ مَعَ ذَلِكَ ثَوْرَةٌ ذَاتُ تَارِيخٍ حَافِلٍ بِالْخِيَانَاتِ، وَأَيْدِيهِمْ مُلَطَّخَةٌ بِدِمَاءِ الْمُسْلِمِينَ، وَاسْتِعْدَادُهَا لِعَقْدِ صَفْقَةٍ مَعَ الصُّهْيُوصَلِيبِيَّةِ عَلَى حِسَابِ أَهْلِ الْإِسْلَامِ لَيْسَ لَهُ حُدُودٌ، وَلَا يَرْدَعُهَا عَنْ فِعْلِهِ أَيُّ رَادِعٍ، فَهِيَ لَا تَشْعُرُ بِأَيِّ إِنْتِمَاءٍ لِحَضَارَتِنَا وَلَا مَاضِينَا، لَا فِي عَقِيدَتِهَا يَظْهَرُ ذَلِكَ، وَلَا فِي تَارِيخِهَا، وَلَا وَاقِعِهَا.

وَلَا يَجُوزُ خِدَاعُ الْمُسْلِمِينَ بِالتَّكَتُّمِ عَلَى حَقِيقَةِ هَذِهِ الثَّوْرَةِ وَأَهْدَافِهَا، وَلَا تَزْيِيفُ وَعْيِهِمْ بِزَعْمِ أَنَّ هَذَا الْحِزْبَ يَخُوضُ حَرْبًا لِصَالِحِ الْأُمَّةِ، وَأَنَّهُ يَجِبُ أَنْ يُعَانَ، وَقَائِلُ ذَلِكَ غَيْرُ نَاصِحٍ لِأُمَّةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَوْ يَقُولُ بِغَيْرِ عِلْمٍ مَا لَيْسَ بِالْحَقِّ، وَيَصِفُ

وَاقِعًا مُغَايِرًا لِلْحَقِيقَةِ تَمَامًا، فِيهِ مِنَ الْغِشِّ وَمُنَاقَضَةِ النَّصِيحَةِ الْوَاجِبَةِ شَرْعًا مَا فِيهِ، إِذْ قَوْلُهُ يُكَذِّبُهُ الشَّرْعُ، وَتُنَاقِضُهُ مَعْرِفَةُ الْوَاقِعِ، وَكَذَا الْخَلْفِيَّةُ التَّارِيخِيَّةُ لِهَذَا الْحِزْبِ، وَلِلثَّوْرَةِ الَّذِي يَنْتَمِي إِلَيْهَا، وَلِحَقِيقَةِ وُجُودِهِ فِي لُبْنَانَ. وَالْعَجَبُ وَاللَّهِ مِنْ هَؤُلَاءِ الدَّاعِينَ إِلَى تَأْيِيدِ حِزْبِ حَسَنِ نَصْرٍ حِزْبُ الثَّوْرَةِ الْخُمَيْنِيَّةِ الْيَوْمَ، وَكَانُوا فِي صَمْتٍ مُطْبِقٍ عَنْ مَجَازِرِهَا فِي الْمُسْلِمِينَ فِي الْعِرَاقِ وَغَيْرِهِ، وَقَدْ اعْتَادَ الْمُسْلِمُونَ أَنْ لَا يَجِدُوا مِنْهُمْ عَوْنًا فِي مِحْنَتِهِمْ، أَمَّا إِذَا احْتَاجَ أَعْدَاءُ الْإِسْلَامِ لِسَانَهُمْ، غَدُوا لَهُمْ خَيْرَ سَنَدٍ! فَيَا لِلْأَسَى.

بَلَ أَمْرُ هَؤُلَاءِ الْخُمَيْنِيَّةُ كَسَائِرِ أَعْدَاءِ الْإِسْلَامِ سَوَاءً، وَفِيهِمْ نَزَلَ قَوْلُ الْحَقِّ سُبْحَانَهُ وَتَعَالَى: ﴿ وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴾

Response to those calling for support for “The Party of Ḥasan Naṣr”
[Author: Ḥāmid Ibn `Abdillāh al-`Alī]

“Virtuous *Shaykh*; what is the response to those calling for support for Ḥasan Naṣr’s party, with the claim that they are *Shī`ah* fighting the Jews, so the obligation is to ward off the greatest danger?!”

“Answer:

Praise be to Allāh, and may Blessings and Peace be upon our Prophet Muḥammad, and upon his family and his Companions, collectively.

And to proceed...

If the Khomeini revolution wants the Muslims to support its army in Lebanon - Ḥasan Naṣr’s party - it must do the following:

1) Order its allies - among whom is a branch of Ḥasan Naṣr’s party - in Iraq to lift their knives from the necks of the *Ahl as-Sunnah* in Iraq, because it is no secret that they are systematically exterminating the *Sunnīs* in a genocidal manner, and even exterminating everyone who opposes the Iranian expansion to occupy Iraq, reaching the point of assassinating everyone who played a role in the war of the eighties against the Iranian expansion! And to release those in the prisons of the “Badr Forces”, the “Mahdi Army”, the “Supreme Council for the Revolution”, and the “Ḥasan Naṣr Party” Iraq Branch, all of whom are under the leadership of the Iraqi government headed by Maliki and his party. So, the Muslims under its oppression are subjected to the worst torture, to the point that this – according to the *Mutawātir* testimonies – is more severe than what is in the prisons of the Crusaders!

2) Order them to perform *Jihād* with *Ahl as-Sunnah* in Iraq and Afghanistan, instead of working as spies for the occupier, guiding them to the shelters of the *Mujāhidīn* to kill them. In fact, they take responsibility for killing them themselves since the occupier came to Iraq.

3) It truly declares *Jihād* to liberate Palestine, and allows the opening of combat fronts in its south, without requiring submission to the domination of its party there, and it can be easily reached via Syria if it really wants to. And the *Ummah* is still thirsty for that, but it is unlikely that it will permit it, as their goal is not to liberate Palestine!

4) Stop its conspiracies and plots against *Ahl as-Sunnah* – inside and outside Iran.

5) Stop its conspiracies and plots against the *`Aqīdah* of the Muslims and the constants of their Religion. We say this even though we know that they will not do so, until a camel will go through the eye of a needle. However, (we say this) in order to clarify the truth of the current reality, that those who want to distort it - may Allāh Guide them - want these days, by presenting it as a conflict between the *Shī`ah* and the Jews! And that we should postpone talking about the *Shī`ah* to another time at the very least, if we do not call for standing with them against the greatest danger!

No, this is not the reality. Rather, it is as far from it as the distance between the two horizons. Nor are these merely *Shī`ah* who belong to the *Tashayyu`* known in the books of the sects known to *Ahl as-Sunnah*, so that it can be said that they are from the *Ummah*. The one who says this is ignorant and does not know anything about the reality of the situation.

In fact, the reality is that this Khomeini revolution, which seized control of the state apparatus in Iran, is a racist political revolution in spirit, inclined towards the hated Sassanian fanaticism, which employs *Tashayyū`* for expansionist ambitions with malicious goals, and is the height of danger to the *Ummah*.

Then, the *Tashayyu`* that it employs and actively spreads is not the one known to *Ahl as-Sunnah* in the past. Rather, it is a *Bāṭinī* religion that includes great catastrophes that nullify the religion of *Islām*.

The greatest of which is the claim that the *Qur'ān* has been distorted! And extremism to the point of worshipping other than Allāh, (تَعَالَى)! And the *Takfīr* of the *Ṣaḥābah* except for four or seven! And the attack on the Mothers of the Believers, Denying the *Qur'ān*! And denying the entire history of *Islām*, because, according to them, it is a history that began after the death of the Prophet (ﷺ) with his betrayal, and then the history of our nation became a continuation of this betrayal, and across all its countries and kingdoms, it was nothing but the history of traitors, as it is an inheritance of the first betrayal in abandoning the contract of guardianship (i.e. *Al-Khilāfah*) to `Alī (رَضِيَ اللَّهُ عَنْهُ). And for this reason, the religion is not taken by them except from `Alī, Fāṭimah, Al-Ḥasan, Al-Ḥusayn, and the descendants of Al-Ḥusayn to the person of the crypt, (i.e. their fictional hidden *Mahdī*) and everything other than that is misguidance. Then, most of what they narrate from these righteous is a lie, in addition to what they raise their generations on of holding grudges against our *Ummah*, and lying in wait to take revenge against it, and they have *Bāṭinī* (heretic esoteric) interpretations and strange deviant beliefs, which those who are familiar

with their religion are certain that there is no difference between them and the known *Bāṭinī* (heretic esoteric) sects, and that whoever attributes them to ancient *Tashayyu`* (*Shī`ism*) is either ignorant of the knowledge of sects, or ignorant of the reality of their religion.

This revolution has created for itself secret armies in several countries, including Lebanon. So, the party of Ḥasan Naṣr is an Iranian army in Lebanon, just as there is a similar one in the Arabian Peninsula, lying in wait for the Muslims. Likewise, this revolution has also exploited the Zionist-Crusader campaign, so it allied with it against our *Ummah* to form a small state subordinate to it in Iraq. The Muslims were the most burned by its fire in Iraq while it was still in the process of being formed - while the Crusader and Zionist occupiers were spared from it. Their allies, who are subordinate to their state, in Afghanistan do not perform *Jihād* against the occupation, nor do they aid the *Mujāhidīn*, but rather they aid the occupiers against the *Mujāhidīn*, like in Iraq.

Therefore, helping the party of Ḥasan Naṣr is a rescue for this Khomeini revolution from the circle of evil that has turned on it, after it has wiped out more than a hundred thousand Muslims on its own - and another hundred thousand through its betrayal and alliance with the Crusaders in Iraq. And the slaughter of *Ahl as-Sunnah* in Iraq continues, their blood flowing like rivers. They do not differentiate between nursing infants or kneeling elderly people. But rather they enter *Sunnī* neighborhoods and slaughter those in them. And what they are doing in Iraq – and the party of Ḥasan Naṣr is part of this evil revolution – is worse, by Allāh, than what the Jews are doing to our Palestinian brothers.

(This is) in addition to the crimes they committed after entering Afghanistan ahead of the Crusader forces, paving the way for them to overthrow the *Islāmic* Emirate in Afghanistan. So, all the aid that goes to the party of Ḥasan Naṣr only goes to this evil revolution, whose betrayal of the *Ummah* became apparent when it allied with the Zionists and Crusaders to invade Iraq and Afghanistan and what resulted from that from the shedding of Muslim blood, the violation of their honor, and the destruction of the strength of the *Ummah* and its fragmentation.

Then, when its army in Lebanon wanted to display - in a propaganda operation - some of its strength to gain the sympathy of the *Islāmic* world, which had been deceived by the falsehood of the *Rāfiḍī* media, the brothers of the monkeys and pigs were unleashed upon them in a reaction that it had not calculated or wanted.

And it – that is, the party of Ḥasan Naṣr – did not declare an *Islāmic Jihād* against the Zionists to begin with, nor did it move to liberate Palestine, nor did it call on the *Ummah* to do so. And had it done so, it would have been obligated to open the way for the *Mujāhidīn* who wanted to fight the Zionists in the south and facilitate their access. This has always been the wish of the *Sunnī Mujāhidīn*, who are being pursued by all the countries around the Zionist entity to prevent them from reaching the point of striking the Zionist entity. Just as the party of Ḥasan Naṣr was and still is preventing them.

And it is well-known that the party of Ḥasan Naṣr completely closed this door on the *Sunnī Mujāhidīn*, and it did not allow the opening of another *Jihād* front against the Zionists outside of

its control and under its command, because it was only implementing an Iranian agenda and achieving political gains for the Khomeini revolution and nothing else. So, it wanted to ensure that the operations were in line with this political goal and nothing else.

That is why in the events currently taking place in Lebanon, it only claimed that it was capturing Zionists to free its prisoners. So, the issue is not that it is a war for Palestine at all, in order for it to be said they are being sought help from to fight the Zionists! Although *Jihād* against the Zionists is obligatory before and after these events, and it has nothing to do with the Khomeini revolution at all. Rather, its party there is one of its obstacles, and this is known to everyone who has a grasp of the reality there.

And everyone must know that this Iranian army in Lebanon – the party of Naṣr – is nothing but a card that Iran plays in its competition with the Crusader West to dominate the *Ummah* and fight its *`Aqīdah*. It wanted to use it in a deal with the Zionist-Crusaders to achieve its ambitions in Iraq and elsewhere, and to achieve its domination over the Gulf, and serve its expansionist ambitions, at the expense of *Ahl as-Sunnah*, and after offering their blood as a price, and the unity of Iraq as a sacrifice.

So, this is the *Shar`ī* description of what is happening; an Iranian army in Lebanon, which did not call for *Jihād* to liberate Palestine, but rather was placed there to achieve political gains for a revolution that has its own specific racist project, which throws the goals of the *Ummah* and the aims of its religion against the wall. In fact, it completely contradicts them.

Along with that, it is a revolution with a history full of betrayals, and their hands are stained with the blood of the Muslims. And its readiness to make a deal with the Zionist-Crusaders at the expense of the people of *Islām* has no limits, and no deterrent can stop it from doing so. It does not feel any belonging to our civilization nor our past; it does not show that in its `Aqīdah, nor in its history, nor in its current reality.

It is not permissible to deceive the Muslims by concealing the reality of this revolution and its goals, nor to distort their awareness by claiming that this party is waging a war for the benefit of the *Ummah*, and that it must be aided. The one who says this is not sincerely advising the *Ummah* of Muḥammad (ﷺ) or he says without knowledge what is not the truth, and describes a reality that is completely different from the truth, in which there is deception and contradiction of the advice which is obligatory according to the *Sharī`ah*. (This is) because his statement is declared false by the *Sharī`ah*, and knowledge of the reality contradicts it, as well as the historical background of this party and the revolution to which it belongs, and the reality of its existence in Lebanon.

And it is strange, by Allāh, these people who call for supporting the party of Ḥasan Naṣr, the party of the Khomeini revolution today, and they were completely silent about its massacres against Muslims in Iraq and elsewhere. Muslims are accustomed to not finding any support from them in their ordeal, but when the enemies of *Islām* need their tongue, they become their best support! How unfortunate.

Rather, the matter of these Khomeinis is like that of all the enemies of *Islām*, and about them the Words of *Al-Ḥaqq* (سُبْحَانَهُ وَتَعَالَىٰ) were revealed:

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنفِقُوا مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴾

﴾ And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know *[but]* ***whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged. ﴿*** [534]

6. `Abdul-Mun`im Muṣṭafā Ḥalīmah 'Abū Baṣīr aṭ-Ṭarṭūsī' (presently living)

التَّقَارُبُ مَعَ الشّيعَةِ الرَّوَافِضِ ضِدَّ الْيَهُودِ وَالْأَمْرِيكَانِ

(الْوَحْدَةُ– الصُّلْحُ– الْهُدْنَةُ) الْفَتَاوَى

الْخَمِيسَ نُوفَمْبِرَ 01 2012

س61: مَا حُكْمُ الشَّرْعِ فِي الْقَوْلِ: بِأَنَّهُ يَجِبُ عَلَى الْمُسْلِمِينَ التَّقَرُّبُ بِالِاجْتِمَاعِ وَالتَّعَاوُنُ مَعَ الشّيعَةِ ضِدَّ الْيَهُودِ وَالْأَمْرِيكَانِ؟

الْجَوَابُ: تَوْحِيدُ الصَّفِّ وَالْكَلِمَةِ فِي وَجْهِ أَعْدَاءِ الْأُمَّةِ هُوَ مَطْلَبٌ شَرْعِيٌّ وَعَقْلِيٌّ. طَالَمَا تَمَنَّيْنَا تَحْقِيقَهُ عَلَى أَرْضِ الْوَاقِعِ الْمُشَاهَدِ. وَلَكِنْ مَا مِنْ غَايَةٍ إِلَّا وَلَهَا وَسَائِلُهَا الصَّحِيحَةُ الْمُعْتَبَرَةُ الَّتِي تُؤَدِّي إِلَيْهَا. وَأَيُّ تَجَاهُلٍ لِهَذِهِ الْوَسَائِلِ مُؤَدَّاهُ ضَيَاعُ الْغَايَةِ وَالْجُهُودِ الْمَبْذُولَةِ لِتَحْقِيقِ هَذِهِ الْغَايَةِ دُونَ أَدْنَى طَائِلٍ أَوْ فَائِدَةٍ. وَبَسْطُ هَذِهِ الْوَسَائِلِ وَالْأُسُسِ الَّتِي تُعِينُ عَلَى وِحْدَةِ الْمُسْلِمِينَ لَهُ مَوْضِعٌ آخَرُ مِنْ أَبْحَاثِنَا. مِنْهَا بَحْثُ "تَنْبِيهِ الدُّعَاةِ الْمُعَاصِرِينَ إِلَى الْأُسُسِ وَالْمَبَادِئِ الَّتِي تُعِينُ عَلَى وَحْدَةِ الْمُسْلِمِينَ" أَنْظُرْهُ إِنْ شِئْتَ. أَمَّا الْوَحْدَةُ مَعَ الشّيعَةِ الرَّوَافِضِ. فَهُوَ شِعَارٌ قَدِيمٌ حَدِيثٌ لَمْ يَتَحَقَّقْ وَلَا يُمْكِنُ أَنْ يَتَحَقَّقَ وَلَنْ يَتَحَقَّقَ. وَذَلِكَ لِأَسْبَابٍ عِدَّةٍ، أَهَمُّهَا:

1–كَانَ الشّيعَةُ الرَّوَافِضُ وَلَا يَزَالُونَ يَنْثُرُونَ الْأَشْوَاكَ وَيَحْفِرُونَ الْخَنَادِقَ الْوَاسِعَةَ وَالْمَلْغُومَةَ فِي طَرِيقِ هَذَا الْهَدَفِ؛ مِنْ هَذِهِ الْأَشْوَاكِ الَّتِي يَنْثُرُونَهَا: عَقِيدَتُهُمْ الْفَاسِدَةُ فِي الْقُرْآنِ الْكَرِيمِ وَقَوْلُهُمْ عَنْهُ بِأَنَّهُ مُحَرَّفٌ. إِضَافَةً إِلَى تَأْوِيلَاتِهِمْ الْبَاطِلَةِ لِكَثِيرٍ مِنْ آيَاتِهِ بِحَيْثُ لَا يَجُوزُ الْقَوْلُ فِيهَا إِلَّا أَنَّهُ تَحْرِيفٌ لِلنُّصُوصِ عَنْ دَلَالَاتِهَا وَمَعَانِيهَا اللُّغَوِيَّةِ وَالشَّرْعِيَّةِ. أَشَدُّ مِنْ تَحْرِيفِ أَحْرُفِ الْكَلِمَاتِ عَنْ مَوَاضِعِهَا!! وَمِنْهَا: طَعْنُهُمْ وَرَدُّهُمْ لِلسُّنَّةِ الصَّحِيحَةِ كَصَحِيحَيْ الْبُخَارِيِّ وَمُسْلِمٍ وَغَيْرِهِمَا مِنْ كُتُبِ السُّنَنِ الْمُعْتَمَدَةِ. وَتَقْدِيمُ أَشْعَارِ وَسَوَالِيفِ مَشَايِخِهِمْ وَأَئِمَّتِهِمْ عَلَيْهَا! وَمِنْهَا: تَكْفِيرُهُمْ لِكِبَارِ الصَّحَابَةِ وَجُمْهُورِهِمْ. وَكِبَارِ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ مِنْ عُلَمَاءِ الْأُمَّةِ! وَمِنْهَا:

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534 https://ar.islamway.net/fatwa/10034/%D8%A7%D9%84%D8%B1%D8%AF-%D8%B9%D9%84%D9%89-%D8%A7%D9%84%D8%AF%D8%A7%D8%B9%D9%8A%D9%86-%D9%84%D8%AD%D8%B2%D8%A8-%D8%AD%D8%B3%D9%86-%D9%86%D8%B5%D8%B1?__ref=c-rel&__score=0.3

طَعْنُهُمْ وَسَبُّهُمْ وَتَكْفِيرُهُمْ لِأَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَبِخَاصَّةٍ مِنْهُنَّ أَحَبُّ النَّاسِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَوْجُهُ فِي الدُّنْيَا وَالْآخِرَةِ عَائِشَةُ أُمُّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا وَأَرْضَاهَا!! وَمِنْهَا: عَقَائِدُهُمْ الْكُفْرِيَّةُ وَالشِّرْكِيَّةُ فِي أَئِمَّتِهِمْ وَرَفْعُهُمْ لَهُمْ إِلَى دَرَجَةٍ تَعْلُو دَرَجَةَ الْأَنْبِيَاءِ وَالرُّسُلِ. بَلْ إِلَى دَرَجَةٍ تَرْقَى إِلَى دَرَجَةِ الرُّبُوبِيَّةِ وَالْإِلَهِيَّةِ. وَالَّذِي لَا يُتَابِعُهُمْ عَلَى عَقَائِدِهِمْ الشِّرْكِيَّةِ هَذِهِ فَهُوَ كَافِرٌ عِنْدَهُمْ!!

فَهَذِهِ الْأُمُورُ وَغَيْرُهَا هِيَ عَقَبَةٌ كَؤُودٌ أَمَامَ أَيِّ وِحْدَةٍ مَعَ هَؤُلَاءِ الْقَوْمِ. حَيْثُ لَا يُمْكِنُ اللِّقَاءُ مَعَهُمْ فِي شَيْءٍ إِلَّا بَعْدَ أَنْ يُعْلِنُوا بَرَاءَتَهُمْ وَتَوْبَتَهُمْ ظَاهِرًا وَبَاطِنًا مِنْ جَمِيعِ مَا تَقَدَّمَ ذِكْرُهُ وَيَدْخُلُوا فِي سُلَّمِ الْإِسْلَامِ مِنْ جَدِيدٍ!

2-كَانَ الشِّيعَةُ الرَّوَافِضُ وَلَا يَزَالُونَ يَقِفُونَ بِكُلِّ طَاقَاتِهِمْ مَعَ أَعْدَاءِ الْأُمَّةِ الْأَصْلِيِّينَ عَلَى أَبْنَاءِ الْأُمَّةِ. ابْتِدَاءً مِنْ ابْنِ الْعَلْقَمِيِّ الشِّيعِيِّ الرَّافِضِيِّ الَّذِي تَآمَرَ مَعَ عَسْكَرِ التَّتَارِ ضِدَّ الدَّوْلَةِ الْعَبَّاسِيَّةِ. وَانْتِهَاءً بِمَوَاقِفِهِمْ الْحَالِيَّةِ مِنْ جَمِيعِ الْحَرَكَاتِ الْجِهَادِيَّةِ الْإِسْلَامِيَّةِ فِي الْعَالَمِ! فَتَأَمَّلْ مَوْقِفَهُمْ مِنْ الشَّعْبِ الْمُسْلِمِ فِي أَفْغَانِسْتَانَ. ثُمَّ تَأَمَّلْ مَوْقِفَهُمْ مِنْ قَضِيَّةِ الشَّعْبِ الْمُسْلِمِ فِي الشِّيشَانِ. وَكَيْفَ أَنَّهُمْ يُنَسِّقُونَ وَيَتَحَالَفُونَ مَعَ أَعْدَائِهِمْ الْمُلْحِدِينَ الصَّلِيبِيِّينَ الرُّوسِ ضِدَّهُمْ. وَغَيْرِهِمْ مِنْ الشُّعُوبِ وَالْحَرَكَاتِ. سَتَجِدُ أَنَّ مَوْقِفَهُمْ فِي قِمَّةِ الْعَدَاءِ وَالتَّآمُرِ عَلَى هَذِهِ الشُّعُوبِ الْمُسْتَضْعَفَةِ. وَسَبَبُ ذَلِكَ كُلِّهِ يَعُودُ إِلَى أَنَّ هَذِهِ الشُّعُوبَ لَا تَنْتَمِي إِلَى مَذْهَبِهِمْ الشِّرْكِيِّ الْبَاطِلِ! كَذَلِكَ تَأَمَّلْ مَوْقِفَهُمْ مِنْ الْحَرَكَةِ الْإِسْلَامِيَّةِ الْجِهَادِيَّةِ فِي سُورِيَّةَ. وَكَيْفَ أَنَّهُمْ آثَرُوا أَنْ يَقِفُوا فِي صَفِّ النِّظَامِ النُّصَيْرِيِّ الْبَعْثِيِّ الْحَاكِمِ فِي سُورِيَّةَ ضِدَّ أَبْنَاءِ الْمُسْلِمِينَ. لَا ذَنْبَ لَهُمْ سِوَى أَنَّهُمْ لَا يَنْتَمُونَ لِدِينِهِمْ الشِّيعِيِّ الْبَاطِلِ!

بِخِلَافِ مَوْقِفِهِمْ مِنْ حِزْبِ اللَّهِ الشِّيعِيِّ فِي لُبْنَانَ الْمُدَلَّلِ وَالَّذِي يُدْعَمُ عَلَى جَمِيعِ الْمُسْتَوَيَاتِ الْمَادِّيَّةِ مِنْهَا وَالدِّبْلُومَاسِيَّةِ. حَيْثُ يُغْدِقُونَ عَلَيْهِ بِالْمِلْيَارَاتِ مِنْ الدُّولَارَاتِ. وَسَبَبُ ذَلِكَ كُلِّهِ يَعُودُ إِلَى انْتِمَاءِ هَذَا الْحِزْبِ إِلَى دِينِهِمْ الشِّرْكِيِّ الْبَاطِلِ. إِضَافَةً لِكَوْنِهِ يُحَقِّقُ لَهُمْ مَكْسَبًا إِعْلَامِيًّا وَدِعَائِيًّا لِمَذْهَبِهِمْ الشِّيعِيِّ الشِّرْكِيِّ فِي الْمِنْطَقَةِ لَا يُمْكِنُ أَنْ يُحَقِّقُوهُ عَنْ طَرِيقِ الْغَزَوَاتِ وَالْحُرُوبِ!

3-فَهُمْ مِنْ أَعْرَقِ النَّاسِ تَصْدِيقًا لِلْكَذِبِ وَتَكْذِيبًا لِلصِّدْقِ. وَبِخَاصَّةٍ إِنْ كَانَ هَذَا التَّكْذِيبُ وَالتَّصْدِيقُ سَيَصُبُّ فِي خَانَةِ الْعَدَاءِ وَالْأَذَى لِأَهْلِ الْإِسْلَامِ!

4-تَرْبِيَةُ أَبْنَائِهِمْ عَلَى الْحِقْدِ الدَّفِينِ عَلَى الصَّحَابَةِ وَعَلَى أَبْنَاءِ الْمُسْلِمِينَ السُّنَّةِ. إِلَى دَرَجَةٍ تُوَصِّلُهُمْ أَنْ يُقَدِّمُوا قَتْلَ الْمُسْلِمِ السُّنِّيِّ عَلَى قَتْلِ وَجِهَادِ الْيَهُودِ وَغَيْرِهِمْ مِنْ أَعْدَاءِ الْأُمَّةِ الْأَصْلِيِّينَ!

وَبِاخْتِصَارٍ شَدِيدٍ فَإِنَّ دِينَهُمْ يَقُومُ عَلَى عُنْصُرَيْنِ: الْكَذِبِ وَالتَّكْذِيبِ. وَالْحِقْدِ الدَّفِينِ الْخَطِيرِ عَلَى أَبْنَاءِ الْمُسْلِمِينَ!! فَلِهَذِهِ الْأَسْبَابِ وَغَيْرِهَا نَقُولُ: لَا يُمْكِنُ اللِّقَاءُ أَوْ الِاجْتِمَاعُ مَعَ هَؤُلَاءِ الْقَوْمِ مَا دَامُوا عَلَى وَصْفِهِمْ الْآنِفِ الذِّكْرِ. وَقَدْ حَاوَلَ بَعْضُ الْمُخْلِصِينَ الْمُغْفَلِينَ أَنْ يَسْلُكُوا هَذَا الطَّرِيقَ طَرِيقَ التَّوَحُّدِ مَعَ هَؤُلَاءِ النَّاسِ فَوَجَدُوا أَنْفُسَهُمْ أَمَامَ سُدُودٍ مَنِيعَةٍ وَمُغْلَقَةٍ تُحِيلُ بَيْنَهُمْ وَبَيْنَ غَايَةِ

التَّوَحُّدِ وَالِاجْتِمَاعِ الَّتِي نَشُدُّوهَا. وَسَبَبُ ذَلِكَ كُلِّهِ يَعُودُ كَمَا أَسْلَفْنَا مِنْ قَبْلُ إِلَى تَجَاهُلِهِمْ لِسُنَنِ التَّوَحُّدِ وَالِاجْتِمَاعِ الَّتِي لَا بُدَّ مِنْ مُرَاعَاتِهَا عِنْدَ الشُّرُوعِ فِي أَيِّ عَمَلٍ تَوْحِيدِيٍّ بَيْنَ أَيِّ طَرَفَيْنِ!!

Rapprochement with the *Rāfiḍah Shī`ah* against the Jews and the Americans
(Unity – Peace – Truce), *Fatwās*
[Thursday, November 01, 2012]

"Q61: What is the ruling of the *Shar`* on the statement that Muslims must get closer by uniting and cooperating with the *Shī`ah* against the Jews and the Americans?"

"Answer: Unifying the ranks and the word in the face of the enemies of the *Ummah* is a *Shar`ī* and rational pursuit. We have always wished to achieve it on the ground of observable reality. However, there is no goal except that it has its correct and valid means that lead to it. And any disregard for these means leads to the loss of the goal and the efforts made to achieve this goal without the slightest advantage or benefit. Explaining these means and foundations that help in the unity of Muslims has another place in our papers. Among them is the paper "Alerting Contemporary Preachers to the Foundations and Principles that Aid in the Unity of Muslims." Look at it if you wish.

As for unity with the *Rāfiḍah Shī`ah*, it is an old, modern slogan that has not been achieved, cannot be achieved, and will not be achieved, for several reasons, the most important of which are:

1-The *Rāfiḍah Shī`ah* were and still are scattering thorns and digging wide, mined trenches on the path to this goal. Among these thorns that they scatter is their corrupt belief in the Noble *Qur'ān* and their claim that it has been distorted. (This is) in addition to their false interpretations of many of its Verses, such that it is not permissible to say about them anything other than that it is a distortion of the texts from their linguistic and legal meanings and implications, more severe than distorting the letters of words from their places!!

And amongst them is their criticism and rejection of the authentic *Sunnah*, such as the two *Ṣaḥīḥs* of Al-Bukhārī and Muslim and others from the relied upon books of *Sunan*, and their preference for the poems and stories of their *Shaykhs* and *Imāms* over them!

And amongst them is their *Takfīr* of the major *Ṣaḥābah* and the majority of them, and the major *Tābi`īn*, and the *Tābi`ī at-Tābi`īn* from the Scholars of the *Ummah*!

And amongst them is their attacking, swearing at and *Takfīr* of the wives of the Prophet (ﷺ) especially the most beloved of people to the Prophet (ﷺ), his wife in this world and the Hereafter, `Ā'ishah, the Mother of the Believers (رَضِيَ اللَّهُ عَنْهَا وَأَرْضَاهَا)!!

And amongst them is their *Kufr* and *Shirk* beliefs regarding their *Imāms* and their elevation of them to a level higher than that of the Prophets and Messengers, in fact, to a level that rises to

the level of divinity and godhood... and whoever does not follow them in these beliefs of theirs of *Shirk* is considered a *Kāfir* in their eyes!!

So, these matters and others are insurmountable obstacles to any unity with these people, as it is not possible to meet with them in anything unless they declare their disavowal and repentance, outwardly and inwardly, from all the above mentioned, and enter the fold of *Islām* again!

2-The *Rāfiḍah Shī`ah* were and still are standing with all their capacities with the original enemies of the *Ummah* against the sons of the *Ummah*, starting with Ibn al-`Alqamī, [535] the *Rāfiḍī Shī`ī* who conspired with the Tatar army against the `Abbāsid state, and ending with their current positions on all the *Islāmic Jihādist* movements in the world!

Consider their position on the Muslim people in Afghanistan. Then consider their position on the issue of the Muslim people in Chechnya, and how they coordinate and ally with their enemies, the atheist Russian Crusaders, against them. And others besides them from the peoples and movements; you will find that their position is at the height of hostility and conspiracy against these weak peoples. And the reason for all of that is that these peoples do not belong to their false *Shirk*-based religion!

Also, consider their position on the *Islāmic Jihādist* movement in Syria, and how they preferred to stand with the ruling *Ba`thist Nuṣayrī* regime in Syria against the sons of the Muslims; they had no sin other than that they do not belong to their false *Shī`ī* religion!

Unlike their position on the spoiled *Shī`ah* Hezbollah in Lebanon, which is supported on all levels, both material and diplomatic, as they shower it with billions of dollars. And the reason for all of this is that this party belongs to their false *Shirk*-based religion, in addition to the fact that it achieves for them a media and propaganda gain for their *Shī`ī Shirk*-based doctrine in the region that they cannot achieve through battles and wars!

3-They are among the people who most believe lies and deny the truth, especially if this denial and belief will fill the column of hostility and harm to the people of *Islām*!

4-Raising their children with deep hatred for the *Ṣaḥābah* and for the sons of the *Sunnī* Muslims. To the point that they would prefer killing a *Sunnī* Muslim to killing and performing *Jihād* against the Jews and other original enemies of the nation!

In extreme summary, their religion is based on two elements: lies and denial, and a deep and dangerous hatred towards the sons of the *Ummah*!!

So, for these reasons and others, we say: It is not possible to meet or gather with these people as long as they are upon their aforementioned description. And some sincere fools have tried to

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[535] Referring to Muḥammad Ibn Aḥmad Ibn `Alī al-`Alqamī (d. 656 H.) He was a minister of the `Abbāsid Khalīfah Al-Musta`ṣim who conspired with the Tatars to bring down that *Khilāfah*. More will come about him later.

take this path – the path of unity with these people – but they found themselves facing impenetrable and closed barriers that stood between them and the goal of unity and gathering that they sought. And the reason for all of this goes back – as we mentioned before – to their ignoring the laws of unity and gathering that must be taken into consideration when embarking on any unifying work between any two parties!!” [536]

Allying With the *Rāfiḍah*, in Our Current Context, is Not Permitted Even if You Do Consider Them Muslims

This argument was presented in Part 2 of the debate by Dr. Ṭalḥah `Abdur-Razzāq during his opening thesis statement in that second half of the debate. However, for clarity, it is important to emphasize this point, as it pertains directly to Daniel’s claim that the *Rāfiḍah* are all to be considered specifically and individually as Muslims.

Due to the undeniable fact that *Ahl as-Sunnah* and the *Rāfiḍah* have been in a state of mutual on-and-off military conflict for at least the last two decades, in lands like Lebanon, [537] Syria, [538] Iraq, [539] Yemen, [540] Oman, [541] Bahrain, [542] Kuwait [543] and Pakistan [544] and knowing that ideological, political and military conflict between both sects has existed for centuries, what does the Book of Allāh command regarding the remedy for this situation? And specifically, if one were to adopt the view – as Daniel does – that the default ruling upon the *Rāfiḍah* is that they are Muslims, what have we been ordered to do in this scenario?

As Allāh (تَعَالَى) said:

﴿ وَإِن طَآئِفَتَانِ مِنَ ٱلۡمُؤۡمِنِينَ ٱقۡتَتَلُواْ فَأَصۡلِحُواْ بَيۡنَهُمَاۖ فَإِنۢ بَغَتۡ إِحۡدَىٰهُمَا عَلَى ٱلۡأُخۡرَىٰ فَقَٰتِلُواْ ٱلَّتِي تَبۡغِي حَتَّىٰ تَفِيٓءَ إِلَىٰٓ أَمۡرِ ٱللَّهِۚ
فَإِن فَآءَتۡ فَأَصۡلِحُواْ بَيۡنَهُمَا بِٱلۡعَدۡلِ وَأَقۡسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلۡمُقۡسِطِينَ ﴾

﴿ And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that transgresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly. ﴾ [545]

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[536] https://tartosi.blogspot.com/2012/11/blog-post_197.html
[537] https://www.middleeasteye.net/news/feeling-defeat-lebanons-sunnis-frustrated-face-hezbollah-power
[538] https://www.hudson.org/national-security-defense/the-true-nature-of-the-syrian-conflict-and-the-middle-east-s
[539] https://www.vox.com/2014/6/20/5827046/who-are-sunnis-who-are-shias
[540] https://carnegieendowment.org/middle-east/diwan/2015/12/how-sunni-shia-sectarianism-is-poisoning-yemen?lang=en
[541] https://thegroundtruthproject.org/mitigating-sunni-shia-conflict-in-the-worlds-most-charming-police-state/
[542] https://thegroundtruthproject.org/in-bahrain-a-growing-sunni-shia-rift/
[543] https://carnegieendowment.org/posts/2014/02/ominous-divide-shiite-iran-v-sunni-gulf?lang=en
[544] https://carnegieendowment.org/middle-east/diwan/2015/12/how-sunni-shia-sectarianism-is-poisoning-yemen?lang=en
[545] *Sūrat al-Ḥujurāt*, 9

In his *Tafsīr* of this *Āyah*, *Al-Qāḍī* Abū Bakr Ibn al-`Arabī (d. 543 H.) (رَحِمَهُ الله) who said:

"هَذِهِ الْآيَةُ هِيَ الْأَصْلُ فِي قِتَالِ الْمُسْلِمِينَ وَالْعُمْدَةُ فِي حَرْبِ الْمُتَأَوِّلِينَ وَعَلَيْهَا عَوَّلَ الصَّحَابَةُ وَإِلَيْهَا لَجَأَ الْأَعْيَانُ مِنْ أَهْلِ الْمِلَّةِ."

"This *Āyah* is a basis for fighting Muslims, and what is relied upon when waging war against those who misinterpret things. The *Ṣaḥābah* relied upon it, and the best of the people of the religion turned to it." [546]

So, according to Daniel, both the *Rāfiḍah* and *Ahl as-Sunnah* are ﴿ ***two factions among the believers*** ﴾, by default. And he would definitely concede the fact that they are ﴿ ***fight(ing)*** ﴾. Afterall, his entire pitch in this debate is that they should stop fighting one another and instead ally together against their common enemy (i.e. Israel).

Therefore, the only questions to ask are:

a) Which group is ﴿ ***the one that transgresses*** ﴾? And:
b) Which group needs to ﴿ ***return to the ordinance of Allāh*** ﴾?

So, which group rebelled against which? Was it *Ahl as-Sunnah* who broke away and rebelled against the *Shī`ah* Twelvers, or was it the other way around? When *Ahl as-Sunnah wal-Jamā`ah* formed a consensus (*Ijmā`*) about the validity and legitimacy of the *Khilāfah* of Abū Bakr, `Umar and `Uthmān BEFORE `Alī (رَضِيَ اللَّهُ عَنْهُمْ), which group rejected and rebelled against that consensus? Which group started making *Takfīr* of the *Ṣaḥābah* and those who followed them – making their blood *Ḥalāl*? Was that us or them? Which group started to accuse our mother, `Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) of indecency and immorality? Was that *Ahl as-Sunnah*, or was it the *Rāfiḍah*?

Similarly, which group should ﴿ ***return to the ordinance of Allāh*** ﴾, in these matters? Is it *Ahl as-Sunnah*, or is it the *Rāfiḍah*? Let's remind the readers to which group Daniel has already affirmed this applies.

He said:

"I maintain that Shī`ah are Ahl al-Bid`ah with deviant beliefs. In no way am I arguing that Twelver beliefs are legitimate."

And in Part 1 of this response essay we pointed out how Ibn `Ābidīn (d. 1252 H.) quoted from `Abdullāh Afandī (رَحِمَهُ اللَّهُ), specifically referred to this *Āyah*, in regard to the transgression of the *Rāfiḍah*, as he said:

[546] "*Aḥkām al-Qur'ān*", Vol. 4/149

“As for the transgression, it is that they disobeyed the *Imām* (i.e. the Muslim ruler), may Allāh (تَعَالَى) perpetuate his governance until the Day of Resurrection. And He (تَعَالَى) has said:

﴿ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ ﴾

﴿ Then fight against the one that oppresses, until it returns to the ordinance of Allāh. ﴾ [*Al-Ḥujurāt*, 9]

‘And the command (form of phrasing in this verse) indicates an obligation. So, when the *Imām* calls them to fight these rebels, who were cursed on the tongue of the Master of the Messengers, the Muslims must not delay from it (i.e. his command). Rather, it is obligatory upon them to assist him and fight them alongside him.” [547]

Therefore, we see from this command in Allāh’s Book, with undeniable knowledge of the ideological, political and military conflict between *Ahl as-Sunnah* and the *Rāfiḍah*, and our knowledge of which group rebelled against the other, along with Daniel’s own affirmation of which group is required to return to Allāh’s command, what the obligation is. And that obligation precludes, by necessity, forming an alliance with that group. How could an alliance be possible, when the command is to: ***﴿ fight against the one that transgresses until it returns to the ordinance of Allāh ﴾***?

Allying With the *Rāfiḍah* is Not Permitted, Due to Their Many Expressions of Rebellion and Resistance

In the context of the *Islāmic Sharī`ah*, there are two basic forms of ‘rebellion’ that groups or individuals can commit, [548] which can alter the response from *Ahl as-Sunnah* towards those groups, in terms of rulings:

1) Rebellion against the authority of a legitimate *Khalīfah* or *Imām*

Generally speaking, groups rebelling against the authority of the *Khilāfah* may do so due to reasons that do not challenge the laws of the *Sharī`ah* itself, but rather they do so based on their objection to those claiming that authority and whether or not they see this *Khilāfah* as valid. Groups of *Ahl al-Bid`ah* could certainly fall into this category, but also even Muslims committed to the *`Aqīdah* of *Ahl as-Sunnah wal-Jamā`ah* could be classified this way, due to subjective preferences, selfishness or grievances they have towards the regime of the one who is ratified as *Khalīfah* or general *Imām*. Those who rebel against the authority in this way are typically called ‘*Al-Buġāt’* (The Rebels).

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[547] “*Al-`Uqūd ad-Durriyyah Fī Tanqīḥ al-Fatāwā al-Ḥāmidiyyah*”, by Ibn `Ābidīn al-Ḥanafī, Vol. 1/101-102

[548] **Note:** The classification, divisions and names of these groups are not unanimously agreed upon among jurists. This is because additional sub-divisions can certainly be specified, leading to more categories than what we mention here. However, for the sake of brevity, and based upon the least acceptable number of classifications among the various juristic schools, we have restricted this to the two types of ‘rebellious’ groups listed in this section.

Continuing with the commentary from *Al-Qāḍī* Abū Bakr Ibn al-`Arabī (رَحِمَهُ الله) on the aforementioned *Āyah*, he says:

"وَإِيَّاهَا عَنَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِقَوْلِهِ: يَقْتُلُ عَمَّارًا الْفِئَةُ الْبَاغِيَةُ. وَقَوْلُهُ فِي شَأْنِ الْخَوَارِجِ: يَخْرُجُونَ عَلَى خَيْرِ فِرْقَةٍ مِنَ النَّاسِ أَوْ عَلَى حِينِ فِرْقَةٍ. وَالرِّوَايَةُ الْأُولَى أَصَحُّ لِقَتْلِهِمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ. وَكَانَ الَّذِي قَتَلَهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَمَنْ كَانَ مَعَهُ. فَتَقَرَّرَ عِنْدَ عُلَمَاءِ الْمُسْلِمِينَ وَثَبَتَ بِدَلِيلِ الدِّينِ أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَانَ إِمَامًا وَأَنَّ كُلَّ مَنْ خَرَجَ عَلَيْهِ بَاغٍ وَأَنَّ قِتَالَهُ وَاجِبٌ حَتَّى يَفِيءَ إِلَى الْحَقِّ وَيَنْقَادَ إِلَى الصُّلْحِ. لِأَنَّ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قُتِلَ وَالصَّحَابَةُ بُرَآءُ مِنْ دَمِهِ لِأَنَّهُ مَنَعَ مِنْ قِتَالِ مَنْ ثَارَ عَلَيْهِ وَقَالَ: لَا أَكُونُ أَوَّلَ مَنْ خَلَفَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أُمَّتِهِ بِالْقَتْلِ."

"And it (i.e. ﴿ ***the transgressing group*** ﴾ is what the Prophet (ﷺ) meant with his statement: *'The transgressing group will kill `Ammār.'* [549] And his (ﷺ) statement concerning the *Khawārīj*: *'They will emerge against the best group,'* [550] or *'at a time of disunity.'* [551] And the first narration is more authentic, due to them killing the one of the two groups who is closer to the truth. [552] And the one who killed them was `Alī Ibn Abī Ṭālib and those who were with him. It was established among Muslim scholars and proven by religious evidence that `Alī (رَضِيَ اللهُ عَنْهُ) was an *Imām*, and that everyone who rebelled against him was a transgressor, and that fighting him (i.e. the transgressor) is obligatory, until he returns to the truth and submits to peace. (This is) because `Uthmān (رَضِيَ اللهُ عَنْهُ) was killed, but the *Ṣaḥābah* were innocent of his blood, because he forbade fighting those who rebelled against him and said: 'I will not be the first to succeed the Messenger of Allāh (ﷺ) with killing." [553]

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[549] Referring to the *Ḥadīth* from:

شُعْبَة عَنْ أَبِي مَسْلَمَةَ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَخْبَرَنِي مَنْ هُوَ خَيْرٌ مِنِّي أَبُو قَتَادَةَ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَمَّارِ بْنِ يَاسِرٍ: "تَقْتُلُكَ الفِئَةُ البَاغِيَةُ."

Shu`bah: From Maslamah: From Abū Naḍrah: From Abū Sa`īd al-Khudrī who said: He who is better than me, Abū Qatādah, informed me that the Messenger of Allāh (ﷺ) said to `Ammār Ibn Yāsir: *"The transgressing group will kill you."* [Collected by Aḥmad (#22,984), Muslim (#7,427) and An-Nasā'ī (#8,495)]. Of note is that Wissam Azma tried to weaken a narration of this *Ḥadīth* and was refuted by *Shaykh* Khālid al-Ḥāyik.

[550] This is how the following *Ḥadīth* has come in the narration of "*Ṣaḥīḥ al-Bukhārī*" from Abū Tharr al-Harawī from Abū Isḥāq al-Mustamlī and Muḥammad Ibn Makkī al-Kushmīhanī, as well as how it was collected by An-Nasā'ī (#8,507 and #8,508) from:

الزُّهْرِيّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ.

Az-Zuhrī from Abū Salamah from Abū Sa`īd al-Khudrī.

[551] Collected by Isḥāq Ibn Rāhwayh (#262), Al-Bukhārī (#3,610) and Muslim (#745), with the same chain of narration as mentioned in the previous footnote.

[552] Referring to the *Ḥadīth* in which the Prophet (ﷺ) said:

"تَقْتُلُهُمْ أَدْنَى الطَّائِفَتَيْنِ إِلَى الْحَقِّ."

"The one of the two groups closer to the truth will kill them." [Collected by Aṭ-Ṭayālisī (#2,279), Aḥmad (#1,779), Muslim (#1,064) and An-Nasā'ī (#8,505) through various chains to Abū Sa`īd al-Khudrī.]

[553] "*Aḥkām al-Qur'ān*", Vol. 4/149-150

So, this is with regards to the case of the *Buġāt* who reject the authority of a legitimate *Khalīfah*. They do not refrain from complying with the laws of the *Sharī`ah* itself, rather they rebel specifically against the leadership of a valid *Imām*.

And along with that designation as *Buġāt*, there are certain legal (*Fiqh*) rulings that result, including how they are to be treated during battle and afterward.

In discussing the difference between the rulings related to fighting Muslim *Buġāt* vs. apostates and *Kuffār*, Al-Qarāfī (d. 626 H.) (رَحِمَهُ الله) narrated from Abuṭ-Ṭāhir Ibn Bashīr al-Mālikī (d. 536 H.):

"يمْتَازُ قِتَالُ الْبُغَاةِ عَلَى قِتَالِ الْمُشْرِكِينَ بِأَحَدَ عَشَرَ وَجْهًا أَنْ يُقْصَدَ بِالْقِتَالِ رَدْعُهُمُ الْقَهْرِيُّ وَيُكَفَّ عَنْ مُدْبِرِهِمْ وَلَا يُجْهَزَ عَلَى جَرِيحِهِمْ وَلَا يُقْتَلَ أَسْرَاهُمْ وَلَا تُغْنَمَ أَمْوَالُهُمْ وَلَا تُسْبَى ذَرَارِيهِمْ وَلَا يُسْتَعَانَ عَلَيْهِمْ بِمُشْرِكٍ وَلَا يُوَادِعُهُمْ عَلَى مَالٍ وَلَا تُنْصَبَ عَلَيْهِمُ الرَّعَّادَاتُ وَلَا تُحْرَق عَلَيْهِمُ الْمَسَاكِنُ وَلَا يُقْطَع شَجَرُهُمْ وَقِتَالُ الْمُحَارِبِينَ قِتَالُ الْبُغَاةِ إِلَّا فِي خَمْسٍ يُقَاتَلُونَ مُدْبِرِينَ وَيَجُوزُ تَعَمُّدُ قَتْلِهِمْ وَيُطَالَبُونَ بِمَا اسْتَهْلَكُوا مِنْ دَمٍ وَمَالٍ فِي الْحَرْبِ وَغَيْرِهَا وَيَجُوزُ حَبْسُ أَسْرَاهُمْ لِاسْتِبْرَاءِ حَالِهِمْ وَمَا أَخَذُوهُ من الخراج وَالزَّكَوَاتِ لَا تَسْقُطُ عَمَّنْ كَانَ عَلَيْهِ كَالْغَاصِبِ."

"The fighting of the *Buġāt* differs from fighting the *Mushrikīn* in eleven ways: That the intention of fighting is to deter them by force; their fleeing are left alone; their wounded are not finished off; their prisoners are not killed; their wealth is not taken as spoils of war; their offspring are not taken as captive; help is not sought from a *Mushrik* against them; peace is not made with them for money; catapults are not to set up against them; the homes are not burned upon them; and their trees are not cut down. As for fighting the combatants, it is (the same as) fighting the rebels, except in five (scenarios); they are to be fought (even) when they retreat; it is permissible to intentionally kill them; they are to be demanded (to pay for) what they have destroyed of blood and wealth during war and otherwise; it is permissible to imprison their captives in order to ascertain their conditions; and what they have taken from the land tax and *Zakāt* is not dropped from whoever owed it, like someone who forcibly seizes it." [554]

So, these are the differences in how the Muslim *Buġāt* are to be fought and how they are treated during battle and afterwards, as opposed to the apostates and *Kuffār*. And generally speaking, these are the differences, in terms of rulings, when it comes to the necessities of fighting against other Muslims vs. the *Mushrikīn*.

2) Rebellion against the laws of *Islām* itself

Next, let's discuss the second group; the one who rebels against, or resists compliance with, the laws of *Islām* itself.

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[554] "*Ath-Thakhīrah Fī Furū` al-Mālikiyyah*", Vol. 9/12

We see that <u>many</u> of the jurists of *Islām* [555] considered that extra form of rebellion (i.e. armed military resistance) coupled with their refusal to comply with the laws of *Islām*, to be *Kufr* that expels one from *Islām* itself. This group is called *Aṭ-Ṭā'ifah al-Mumtani`ah Bi-Shawkah* ("The Group Abstaining with Force").

And those jurists base this ruling – in part – on the following proofs:

Abū Bakr (رَضِيَ اللهُ عَنْهُ) and the Tribes who Refused to Pay Zakāt

The earliest example of a group of Muslims who militarily abstained from an obligation to comply with a law of *Islām* itself, were the tribes who rebelled against Abū Bakr's *Khilāfah* (رَضِيَ اللهُ عَنْهُ) during his governance, after the passing of the Messenger of Allāh (ﷺ). Of those who rebelled, a collection of tribes did so based upon their collective refusal to pay their yearly *Zakāt*.

Ibn Kathīr (رَحِمَهُ اللهُ) describes this period as follows:

"قَدْ تَقَدَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا تُوُفِّيَ ارْتَدَتْ أَحْيَاءٌ كَثِيرَةٌ مِنَ الْأَعْرَابِ وَنَجَمَ النِّفَاقُ بِالْمَدِينَةِ وَانْحَازَ إِلَى مُسَيْلِمَةَ الْكَذَّابِ بَنُو حَنِيفَةَ وَخَلْقٌ كَثِيرٌ بِالْيَمَامَةِ وَالْتَفَتَ عَلَى طُلَيْحَةَ الْأَسَدِيِّ بَنُو أَسَدٍ وَطَيِّئٌ وَبَشَرٌ كَثِيرٌ أَيْضًا وَادَّعَى النُّبُوَّةَ أَيْضًا كَمَا ادَّعَاهَا مُسَيْلِمَةُ الْكَذَّابُ وَعَظُمَ الْخَطْبُ وَاشْتَدَّتِ الْحَالُ وَنَفَّذَ الصِّدِّيقُ جَيْشَ أُسَامَةَ فَقَلَّ الْجُنْدُ عِنْدَ الصِّدِّيقِ فَطَمِعَتْ كَثِيرٌ مِنَ الْأَعْرَابِ فِي الْمَدِينَةِ وَرَامُوا أَنْ يَهْجُمُوا عَلَيْهَا فَجَعَلَ الصِّدِّيقُ عَلَى أَنْقَابِ الْمَدِينَةِ حُرَّاسًا يَبِيتُونَ بِالْجُيُوشِ حَوْلَهَا. فَمِنْ أُمَرَاءِ الْحَرَسِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ بْنُ الْعَوَّامِ وَطَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَجَعَلَتْ وُفُودُ الْعَرَبِ تَقْدَمُ الْمَدِينَةَ يُقِرُّونَ بِالصَّلَاةِ وَيَمْتَنِعُونَ مِنْ أَدَاءِ الزَّكَاةِ. وَمِنْهُمْ مَنِ امْتَنَعَ مِنْ دَفْعِهَا إِلَى الصِّدِّيقِ وَذُكِرَ أَنَّ مِنْهُمْ مَنِ احْتَجَّ بِقَوْلِهِ تَعَالَى: ﴿ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ ﴾ [التوبة: ١٠٣]. قَالُوا: فَلَسْنَا نَدْفَعُ زَكَاتَنَا إِلَّا إِلَى مَنْ صَلَاتُهُ سَكَنٌ لَنَا."

"It was mentioned earlier that when the Messenger of Allāh (ﷺ) died, many tribes of the Bedouins apostatized. *Nifāq* (i.e. false *Islām*) became prominent in Al-Madīnah, and (the tribe of) Banū Ḥanīfah and many people in Al-Yamāmah aligned with Musaylamah 'the Liar' (as a false Prophet). Banū Asad and Ṭayy' and many people as well gathered around Ṭulayḥah al-Asadī, who also claimed prophethood, just as Musaylamah 'the Liar' had claimed it. The circumstances became serious, and the situation became difficult, and *Aṣ-Ṣiddīq* (i.e. Abū Bakr) had (previously) dispatched Usāmah's army (to confront the Romans), so the soldiers with *Aṣ-Ṣiddīq* became few, and many of the Bedouins coveted Al-Madīnah and sought to attack it. So *Aṣ-Ṣiddīq* appointed guards at the passes of Al-Madīnah to watch for armies around it overnight. Among the commanders of the guards were `Alī Ibn Abī Ṭālib, Az-Zubayr Ibn al-`Awwām, Ṭalhah Ibn `Ubaydillāh, Sa`d Ibn Abī Waqqas, `Abdur-Raḥmān Ibn `Awf and `Abdullāh Ibn Mas`ūd. The Arab delegations began to come to Al-Madīnah, affirming the *Ṣalāt*, <u>but refusing to pay the *Zakāt*</u>. <u>Some of them</u> refused to pay it to *Aṣ-Ṣiddīq*. It was mentioned that <u>some of them</u> used as

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[555] We do not claim that there is an *Ijmā`* (consensus) of opinion among the jurists about this point. But we will lay out some of their evidence and arguments in this section, *In Shā' Allāh*.

evidence His (تَعَالَى): ﴿ ***Take from their wealth a charity by which you purify them and cause them to grow, and pray for them. Indeed, your prayers are reassurance for them.*** ﴾ [*At-Tawbah*, 103]. They said: 'So, we will not pay our *Zakāt* except to the one whose prayers are reassurance for us [i.e. the Messenger of Allāh (ﷺ)]." [556]

This response from the segment of tribes who refused to pay their *Zakāt* became very problematic when it reached a level where they were preparing to fight against the Muslims for their insistence that they comply with this *Islāmic* obligation. This even resulted in a brief difference of opinion between Abū Bakr and `Umar (رَضِيَ اللَّهُ عَنْهُمَا), which was soon resolved thereafter.

Imām al-Bukhārī (رَحِمَهُ الله) said:

بَابُ: قَتْلِ مَنْ أَبَى قَبُولَ الْفَرَائِضِ وَمَا نُسِبُوا إِلَى الرِّدَّةِ

Chapter: The Execution of Those Who Refuse to Accept the Obligations and Their Being Attributed to Apostasy

He then narrated from Abū Hurayrah that he said:

"لَمَّا تُوُفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاسْتُخْلِفَ أَبُو بَكْرٍ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ: يَا أَبَا بَكْرٍ كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ. قَالَ أَبُو بَكْرٍ: وَاللَّهِ لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنْ قَدْ شَرَحَ اللَّهُ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقّ."

"When the Prophet (ﷺ) died and Abū succeeded (him), and those from the Arabs who disbelieved (then) disbelieved, `Umar said: 'O Abū Bakr, how can you fight the people, when the Messenger of Allāh (ﷺ) said: *'I have been commanded to fight the people until they say: Lā Illāha ill-Allāh. Then whoever says: Lā Illāha ill-Allāh, he has protected his his wealth and his life from me, except for its right, and his reckoning is with Allāh'?* Abū Bakr said: 'By Allāh, I will fight whoever differentiates between the *Ṣalāt* and the *Zakāt*, because the *Zakāt* is the right of the wealth. By Allāh, if they withheld from me a young she-goat that they used to pay to the Messenger of Allāh (ﷺ) I would fight them for withholding it.' `Umar said: 'By Allāh, it was only when I saw that Allāh had opened Abū Bakr's chest to fighting that I knew that it was the truth." [557]

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[556] "*Al-Bidāyah wan-Nihāyah*", Vol. 9/437
[557] Collected by Al-Bukhārī (#6,526), who said:

"حَدَّثنا يَحْيَى بْنُ بُكَيْرٍ حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ عَنِ ابْنِ شِهَابٍ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَنَّ أَبَا هُرَيْرَةَ..."

In his commentary upon this incident, Ibn Ḥajar al-`Asqalānī (رَحِمَهُ الله) said:

"وَقَدِ اخْتَلَفَ الصَّحَابَةُ فِيهِمْ بَعْدَ الْغَلَبَةِ عَلَيْهِمْ هَلْ تُغْنَمُ أَمْوَالُهُمْ وَتُسْبَى ذَرَارِيُّهُمْ كَالْكُفَّارِ أَوْ لَا كَالْبُغَاةِ؟ فَرَأَى أَبُو بَكْرٍ الْأَوَّلَ وَعَمِلَ بِهِ وَنَاظَرَهُ عُمَرُ فِي ذَلِكَ كَمَا سَيَأْتِي بَيَانُهُ فِي كِتَابِ الْأَحْكَامِ إِنْ شَاءَ اللَّهُ تَعَالَى. وَذَهَبَ إِلَى الثَّانِي وَوَافَقَهُ غَيْرُهُ فِي خِلَافَتِهِ عَلَى ذَلِكَ وَاسْتَقَرَّ الْإِجْمَاعُ عَلَيْهِ فِي حَقِّ مَنْ جَحَدَ شَيْئًا مِنَ الْفَرَائِضِ بِشُبْهَةٍ فَيُطَالَبُ بِالرُّجُوعِ فَإِنْ نَصَبَ الْقِتَالَ قُوتِلَ وَأُقِيمَتْ عَلَيْهِ الْحُجَّةُ. فَإِنْ رَجَعَ وَإِلَّا عُومِلَ مُعَامَلَةَ الْكَافِرِ حِينَئِذٍ. وَيُقَالُ إِنَّ أَصْبَغَ مِنَ الْمَالِكِيَّةِ اسْتَقَرَّ عَلَى الْقَوْلِ الْأَوَّلِ فَعُدَّ مِنْ نُدْرَةِ الْمُخَالِفِ."

"And the *Ṣaḥābah* differed about them after they (i.e. the *Ṣaḥābah*) defeated them; is their wealth to be seized as war spoils and their offspring taken as captives like the *Kuffār*, or like the *Buġāt*? Abū Bakr was of the first opinion and acted upon it, but `Umar argued with him about that, as will be explained in the Book of Rulings, *In Shā' Allāh*. And he (i.e. `Umar) adopted the second (view) and others agreed with him on that during his *Khilāfah*, and consensus was established on it regarding whoever rejected something from the obligations, based on a misconception. **[558]** He is required to return (to compliance). <u>Then, if he starts fighting, he is</u>

"Yaḥyā Ibn Bukayr told us: Al-Layth told us: From `Uqayl: From Ibn Shihāb: `Ubdaydullāh Ibn `Abdillāh Ibn `Utbah informed me that Abū Hurayrah…"

This was also collected by Aḥmad (#117), Muslim (#20), Abū Dāwūd (#1,556) and An-Nasā'ī (#3,418), all also from Ibn Shihāb: From `Ubdaydullāh Ibn `Abdillāh Ibn `Utbah from Abū Hurayrah.

[558] This is not entirely accurate. It is referring to when `Umar Ibn al-Khaṭṭāb, during his *Khilāfah*, returned the captives to the tribes that followed Musaylamah al-Ka<u>th</u>āb and Ṭulayḥah al-Asadī and permitted them to again ride horses and carry weapons. However, this was in no way `Umar contradicting the previous consensus formed with the *Ṣaḥābah*, nor was it him changing his opinion. Ibn Jarīr aṭ-Ṭabarī narrated:

"فَلَمَّا وَلِيَ عُمَرَ رَحِمَهُ اللَّهُ قَالَ: إِنَّهُ لَيُقْبَحُ بِالْعَرَبِ أَنْ يَمْلِكَ بَعْضُهُمْ بَعْضًا. وَقَدْ وَسَّعَ اللَّهُ وَفَتَحَ الْأَعَاجِمَ. وَاسْتَشَارَ فِي فِدَاءِ سَبَايَا الْعَرَبِ فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ إِلَّا امْرَأَةً وُلِدَتْ لِسَيِّدِهَا وَجَعَلَ فِدَاءَ كُلِّ إِنْسَانٍ سَبْعَةَ أَبْعِرَةٍ وَسِتَّةَ أَبْعِرَةٍ إِلَّا حَنِيفَةَ كِنْدَةَ فَإِنَّهُ خَفَّفَ عَنْهُمْ لِقَتْلِ رِجَالِهِمْ..."

"Then, when `Umar (رَحِمَهُ الله) took over, he said: 'Indeed, it is disgraceful for the Arabs to own one another. And Allāh has expanded and granted victory over the non-Arabs.' And he consulted about ransoming the Arab captives from *Jāhiliyyah* (the pre-Islamic era) and (the era of) *Islām*, except for a woman who was born to her master. And he set the ransom for each person at seven camels and six camels, except for (the tribe of) Ḥanīfah of Kindah; he made it easier for them due to their men being killed…" ["*Tārīkh ar-Rusuli wal-Mulūk*", Vol. 3/339]

He narrated this by saying:

كَتَبَ إِلَيَّ السَّرِيُّ عَنْ شُعَيْبٍ عَنْ سَيْفٍ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ عَنْ عَامِرٍ

As-Sariyy wrote to me: From Shu`ayb: From Sayf: From Abū Isḥāq ash-Shaybānī: From Sa`īd Ibn Abī Burdah: From `Āmir…

Ibn Taymiyyah said:

"وَأَهْلُ الرِّدَّةِ كَانَ قَدِ اتَّفَقَ أَبُو بَكْرٍ وَعُمَرُ وَسَائِرُ الصَّحَابَةِ عَلَى أَنَّهُمْ لَا يُمَكَّنُونَ مِنْ رُكُوبِ الْخَيْلِ وَلَا حَمْلِ السِّلَاحِ بَلْ يُتْرَكُونَ يَتَّبِعُونَ أَذْنَابَ الْبَقَرِ حَتَّى يُرِيَ اللَّهُ خَلِيفَةَ رَسُولِهِ وَالْمُؤْمِنِينَ حُسْنَ إِسْلَامِهِمْ فَلَمَّا تَبَيَّنَ لِعُمَرَ حُسْنُ إِسْلَامِهِمْ رَدَّ ذَلِكَ إِلَيْهِمْ لِأَنَّهُ جَائِزٌ."

fought, and the evidence is established against him. If he returns (to compliance, then fine). Otherwise, he is treated as a *Kāfir* at that time. And it is said that Aṣbaġ, [559] from the *Mālikīs*, settled upon the first opinion (i.e. that their wealth and offspring are taken the same way the apostates are dealt with), so he was considered one of those rare ones who differed (with the rest)."

So, look back to the discussion from Ibn Kathīr (رَحِمَهُ الله) and his description of the groups and categories of those who apostatized during the *Khilāfah* of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ):

1. Those who pretended to be Muslim (i.e. the *Munāfiqīn*) in Al-Madīnah
2. Those who chose to follow false Prophets (i.e. Musaylamah, Ṭulayḥah and others)
3. Those who refused to pay their *Zakāt*, some of whom, denied its obligation based on their misinterpretation (*Ta'wīl*) of the *Āyah* in *Sūrat at-Tawbah* about only paying the *Zakāt* to one who's prayers are a reassurance to them.

And pay attention to the statement of Ibn Kathīr (رَحِمَهُ الله):

"وَجَعَلَتْ وُفُودُ الْعَرَبِ تَقْدَمُ الْمَدِينَةَ يُقِرُّونَ بِالصَّلَاةِ وَيَمْتَنِعُونَ مِنْ أَدَاءِ الزَّكَاةِ. وَمِنْهُمْ مَنِ امْتَنَعَ مِنْ دَفْعِهَا إِلَى الصِّدِّيقِ."

"The Arab delegations began to come to Al-Madīnah, affirming the *Ṣalāt*, but refusing to pay the *Zakāt*. Some of them refused to pay it to *Aṣ-Ṣiddīq* (i.e. Abū Bakr)."

The interesting thing about those who refused to pay *Zakāt* is that not all of them even denied its obligation, and yet despite that, their refusal to pay it, coupled with their abstaining militarily against the Muslims, resulted in their being treated with the rulings of apostasy – meaning they were fought as *Kuffār*, not simply as sinful Muslims.

"And the people of apostasy; Abū Bakr, `Umar and the rest of the *Ṣaḥābah* had agreed that they would not be allowed to ride horses or carry weapons, but rather they would be left to follow the tails of cows until Allāh showed the successor of His Messenger and the believers the excellence of their *Islām*. So, when the excellence of their *Islām* became clear to `Umar, he returned that to them, because it was permissible." [*"Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah"*, Vol. 6/349]

And he said:

"وَلَكِنْ عُمَرُ بْنُ الْخَطَّابِ لَمَّا رَأَى كَثْرَةَ السَّبْيِ مِنَ الْعَجَمِ وَاسْتِغْنَاءَ النَّاسِ عَنْ اسْتِرْقَاقِ الْعَرَبِ رَأَى أَنْ يُعْتِقُوا الْعَرَبَ مِنْ بَابِ مَشُورَةِ الْإِمَامِ وَأَمْرِهِ بِالْمَصْلَحَةِ؛ لَا مِنْ بَابِ الْحُكْمِ الشَّرْعِيِّ الَّذِي يَلْزَمُ الْخَلْقَ كُلَّهُمْ."

"But when `Umar Ibn al-Khaṭṭāb saw the large number of non-Arabs and the people's lack of need to enslave the Arabs, he decided that they would free the Arabs based on the advice of the *Imām* and his command to do what is in the best interest (of the people), not based on the *Shar`ī* ruling that is binding on all of creation." [*"Majmū` al-Fatāwā"*, Vol. 19/19]

[559] He was Abū `Abdillāh Aṣbaġ Ibn al-Faraj al-Mālikī (d. 225 H.). He was from the major *Imāms* if the *Mālikiyyah* and of *Ahl as-Sunnah wal-Jamā`ah* in general.

Abū `Ubayd al-Qāsim Ibn Sallām (رَحِمَهُ اللهُ) said:

"وَالْمُصَدِّقُ لِهَذَا جِهَادُ أَبِي بَكْرٍ الصِّدِّيقِ رَحْمَةُ اللَّهِ عَلَيْهِ بِالْمُهَاجِرِينَ وَالْأَنْصَارِ عَلَى مَنْعِ الْعَرَبِ الزَّكَاةَ كَجِهَادِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ الشِّرْكِ سَوَاءً لَا فَرْقَ بَيْنَهَا فِي سَفْكِ الدِّمَاءِ وَسَبْيِ الذُّرِّيَّةِ وَاغْتِنَامِ الْمَالِ. فَإِنَّمَا كَانُوا مَانِعِينَ لَهَا غَيْرَ جَاحِدِينَ بِهَا."

"And what attests to this is the *Jihād* of Abū Bakr *aṣ-Ṣiddīq* (رَحْمَةُ اللهِ عَلَيْهِ) with the *Muhājirīn* and *Anṣār*, due to the Arabs withholding the *Zakāt*, (which was) like the *Jihād* of the Messenger of Allāh (ﷺ) against the people of *Shirk*; (it was) equal, there was no difference between them with regards to the shedding of blood, capturing their offspring and seizing their wealth as spoils of war. Yet, they had only withheld it (i.e. their *Zakāt*) but had not rejected it (i.e. the obligation of paying it)." [560]

Notice how Abū `Ubayd characterized Abū Bakr's (رَضِيَ اللَّهُ عَنْهُ) methodology of fighting against those who withheld paying their *Zakāt* – despite not rejecting its obligation – as he said: "…there was no difference between them with regards to the shedding of blood, capturing their offspring and seizing their wealth as spoils of war," demonstrating that Abū Bakr applied the rulings of fighting apostates and not the rulings of fighting rebellious Muslim renegades.

And in narrating from *Imām* Aḥmad, Abū Bakr al-Khallāl (رَحِمَهُ اللهُ) said:

"أَخْبَرَنِي الْمَيْمُونِيُّ قَالَ: قُلْتُ: يَا أَبَا عَبْدِ اللَّهِ مَنْ مَنَعَ الزَّكَاةَ يُقَاتَلُ؟ قَالَ: قَدْ قَاتَلَهُمْ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ. قُلْتُ: فَيُورَثُ وَيُصَلَّى عَلَيْهِ؟ قَالَ: إِذَا مَنَعُوا الزَّكَاةَ كَمَا مَنَعُوا أَبَا بَكْرٍ وَقَاتَلُوا عَلَيْهَا لَمْ يُورَثْ وَلَمْ يُصَلَّ عَلَيْهِ. فَإِذَا كَانَ الرَّجُلُ يَمْنَعُ الزَّكَاةَ يَعْنِي: مَنْ بَخِلَ أَوْ تَهَاوَنَ لَمْ يُقَاتَلْ وَلَمْ يُحَارَبْ عَلَى الْمَنْعِ وَيُورَثُ وَيُصَلَّى عَلَيْهِ حَتَّى يَكُونَ يَدْفَعُ عَنْهَا بِالْخُرُوجِ وَالْقِتَالِ كَمَا فَعَلَ أُولَئِكَ بِأَبِي بَكْرٍ فَيَكُونُ حِينَئِذٍ يُحَارَبُ عَلَى مَنْعِهَا وَلَا يُورَثُ وَلَا يُصَلَّى."

"Al-Maymūnī informed me, saying: 'I said: O Abū `Abdillāh (i.e. Aḥmad Ibn Ḥanbal), whoever withholds *Zakāt* is to be fought?' He said: 'Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) fought them.' I asked: 'Is he to be inherited from, and prayed (the funeral prayer) upon?' He said: 'If they withhold *Zakāt*, as they withheld it from Abū Bakr, and fight over that, he is not inherited from and not prayed (the funeral prayer) upon him. So, if a man withholds *Zakāt*, meaning someone who is stingy or negligent, he is not fought, nor is war waged against him for withholding it, and he is to be inherited from and prayed upon (i.e. the funeral prayer), until he abstains from it by rebelling and fighting, as those ones did with Abū Bakr. Then he is to be waged war against for withholding it, and he is not inherited from, nor is he prayed upon." [561]

And this statement of *Imām* Aḥmad is even more explicit than the former, which compares and contrasts those who add fighting and military hostility to their refusal to submit to the obligation (in this case, *Zakāt*) with those who do not. As it is clear that the military resistance to complying with the command itself changes the methodology of how the Muslims treat them. In the case

[560] "*Al-Īmān wa Ma`ālimuhu wa Sunanuhu wa Istikmāluhu wa Darajātuh*", Pg. 17
[561] "*Aḥkām Ahlil-Milali war-Riddah*" (#1,426)

of the apostates, they are not inherited from, nor is the funeral prayer to be performed for them, etc.

And Abū Bakr al-Jaṣṣāṣ al-Ḥanafī (رَحِمَهُ الله) said:

"وَفِي هَذِهِ الْآيَةِ دَلَالَةٌ عَلَى أَنَّ مَنْ رَدَّ شَيْئًا مِنْ أَوَامِرِ اللَّهِ تَعَالَى أَوْ أَوَامِرِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ خَارِجٌ مِنْ الْإِسْلَامِ سَوَاءٌ رَدَّهُ مِنْ جِهَةِ الشَّكِّ فِيهِ أَوْ مِنْ جِهَةِ تَرْكِ الْقَبُولِ وَالِامْتِنَاعِ مِنْ التَّسْلِيمِ وَذَلِكَ يُوجِبُ صِحَّةَ مَا ذَهَبَ إلَيْهِ الصَّحَابَةُ فِي حُكْمِهِمْ بِارْتِدَادِ مَنْ امْتَنَعَ مِنْ أَدَاءِ الزَّكَاةِ وَقَتْلِهِمْ وَسَبْيِ ذَرَارِيِّهِمْ لِأَنَّ اللَّهَ تَعَالَى حَكَمَ بِأَنَّ مَنْ لَمْ يُسَلِّمْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَاءَهُ وَحُكْمَهُ فَلَيْسَ مِنْ أَهْلِ الْإِيمَانِ."

"And in this verse, there is indication that whoever rejects any of the commands of Allāh (تَعَالَىٰ) or the commands of His Messenger (ﷺ) is outside of *Islām*, whether he rejects it due to doubt about it, or due to not accepting it <u>and refusing to submit</u>. And this necessitates the validity of what the *Ṣaḥābah* held in their ruling that whoever refuses to pay *Zakāt* is an apostate, their killing and taking their offspring captive. (This is) because Allāh (تَعَالَىٰ) has ruled that whoever does not submit to the judgment and ruling of the Prophet (ﷺ) is not from the people of *Īmān*." [562]

So here, we see *Imām* Abū Bakr al-Jaṣṣāṣ explain that the lack of outward surrender, in the form of fighting to resist a ruling, was apostasy.

And *Al-Qāḍī* Abū Ya`lā (رَحِمَهُ الله) said:

"مَسْأَلَةٌ: وَاخْتَلَفَتْ الرِّوَايَةُ عَنْ أَحْمَدَ رَحِمَهُ اللهُ فِيمَنْ اعْتَقَدَ وُجُوبَ الزَّكَاةِ وَامْتَنَعَ مِنْ إِخْرَاجِهَا وَقَاتَلَ عَلَيْهَا هَلْ يُكَفَّرُ؟ فَنَقَلَ الْمَيْمُونِيُّ فِيمَنْ مَنَعَ الزَّكَاةَ وَقَاتَلَ عَلَيْهَا كَمَا مَنَعُوا أَبَا بَكْرٍ وَقَاتَلُوهُ عَلَيْهَا لَمْ يُورثْ وَلَمْ يُصَلّ عَلَيْهِ، وَإِنْ مَنَعَهَا مِنْ بُخْلٍ أَوْ تَهَاوُنٍ فَلَمْ يُقَاتِلْ وَلَمْ يُحَارِبْ عَلَى الْمَنْعِ وَرِثَ وَصَلَّى عَلَيْهِ. وَظَاهِرُ هَذَا أَنَّهُ يُكَفَّرُ بِالْقِتَالِ عَلَى مَنْعِهَا، لِأَنَّ أَبَا بَكْرٍ قَطَعَ عَلَى مَانِعِي الزَّكَاةِ بِالْكُفْرِ وَقَالَ: لَا حَتَّى تَشْهَدُوا أَنَّ قَتْلَاكُمْ فِي النَّارِ. وَنَقَلَ الْأَثْرَمُ فِيمَنْ تَرَكَ صَوْمَ رَمَضَانَ هُوَ مِثْلُ تَارِكِ الصَّلَاةِ فَقَالَ: الصَّلَاةُ آكَدُ لَيْسَ هِيَ كَغَيْرِهَا. فَقِيلَ لَهُ: تَارِكُ الزَّكَاةِ. فَقَالَ: قَدْ جَاءَ عَنْ عَبْدِ اللَّهِ مَا تَارِكُ الزَّكَاةِ بِمُسْلِمٍ، وَقَدْ قَاتَلَ أَبُو بَكْرٍ عَلَيْهَا. وَالْحَدِيثُ فِي الصَّلَاةِ. فَظَاهِرُ هَذَا أَنَّهُ حَكَى قَوْلَ عَبْدِ اللَّهِ، وَفِعْلَ أَبِي بَكْرٍ، وَلَمْ يَقْطَعْ بِهِ لِأَنَّهُ قَالَ الْحَدِيثُ فِي الصَّلَاةِ يَعْنِي الْحَدِيثَ الْوَارِدَ بِالْكُفْرِ لِيَنْظُرَ هُوَ فِي الصَّلَاةِ. وَقَوْلِ النَّبِيِّ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ فَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ. وَلِأَنَّ الزَّكَاةَ حَقٌّ فِي الْمَالِ فَلَمْ يَكْفُرْ بِمَنْعِهِ وَالْقِتَالِ عَلَيْهِ كَالْكَفَّارَاتِ وَحُقُوقِ الْآدَمِيِّينَ."

"Issue: The narrations from Aḥmad (رَحِمَهُ الله) differ regarding someone who believes the obligation of *Zakāt* but refuses to pay it and fights over it: Does he disbelieve? Al-Maymūnī reported regarding he who withholds *Zakāt* and fights over it, as they withheld it from Abū Bakr and fought him over it, he is not to be inherited from and not to be prayed upon. But if he withholds it out of miserliness or negligence, and he does not fight or wage war over his withholding, he is to be inherited from and prayed upon. <u>The apparent meaning of this is that he is made *Takfīr* to by</u>

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[562] *"Aḥkām al-Qur'ān"*, Vol. 2/268

fighting to withhold it, because Abū Bakr clearly judged that those who withhold *Zakāt* are disbelievers and said: 'Not until you testify that those of you who were killed are in the Fire.' Al-Athram narrated regarding the one who abandons fasting Ramaḍān: He is like the one who abandons *Ṣalāt*? So, he said: 'The *Ṣalāt* is more confirmed; it is not like other things.' So, it was said to him: 'The one who abandons *Zakāt*?' He said: 'It has come from `Abdullāh that he who abandons the *Zakāt* is not Muslim, and Abū Bakr fought over it. The *Ḥadīth* is regarding the *Ṣalāt*.' What is apparent from this is that he mentioned the opinion of `Abdullāh and the action of Abū Bakr, but he stated it with certainty because he said the *Ḥadīth* is related to the *Ṣalāt*, meaning the *Ḥadīth* related to *kufr*, so that he could look into *Ṣalāt*. And the statement of the Prophet: *'Between the slave and kufr is the abandonment of the Ṣalāt. So, whoever abandons the Ṣalāt has disbelieved.'* And because *Zakāt* is a right on wealth, so he did not disbelieve by withholding it or fighting over it, similar to the expiations and rights of human beings." [563]

And Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"وَقَدْ اتَّفَقَ الصَّحَابَةُ وَالْأَئِمَّةُ بَعْدَهُمْ عَلَى قِتَالِ مَانِعِي الزَّكَاةِ وَإِنْ كَانُوا يُصَلُّونَ الْخُمُسَ وَيَصُومُونَ شَهْرَ رَمَضَانَ. وَهَؤُلَاءِ لَمْ يَكُنْ لَهُمْ شُبْهَةٌ سَائِغَةٌ فَلِهَذَا كَانُوا مُرْتَدِّينَ وَهُمْ يُقَاتَلُونَ عَلَى مَنْعِهَا وَإِنْ أَقَرُّوا بِالْوُجُوبِ كَمَا أَمَرَ اللَّهُ."

"The *Ṣaḥābah* and the *Imāms* after them agreed upon fighting those who withheld the *Zakāt* even though they performed the five prayers and fasted the month of Ramaḍān. And these ones did not have a reasonable (*Ta'wīl*) misinterpretation (i.e. which would excuse them from leaving *Islām*). So due to this, they were apostates. And they are fought for withholding it, even though they acknowledged its obligation as Allāh commanded." [564]

Again, we see Ibn Taymiyyah explaining that those who refused to pay the Zakāt to the point that they fought to refuse it, we apostates.

And he said:

"وَلِهَذَا كَانَ فِيهِمْ وَجْهَانِ فِي مَذْهَبِ أَحْمَد وَغَيْرِهِ عَلَى الطَّرِيقَةِ الْأُولَى. أَحَدُهُمَا أَنَّهُمْ بُغَاةٌ وَالثَّانِي أَنَّهُمْ كُفَّارٌ كَالْمُرْتَدِّينَ يَجُوزُ قَتْلُهُمْ ابْتِدَاءً وَقَتْلُ أَسِيرِهِمْ وَاتِّبَاعُ مُدْبِرِهِمْ وَمَنْ قُدِرَ عَلَيْهِ مِنْهُمْ اُسْتُتِيبَ كَالْمُرْتَدِّ فَإِنْ تَابَ وَإِلَّا قُتِلَ كَمَا أَنَّ مَذْهَبَهُ فِي مَانِعِي الزَّكَاةِ إذَا قَاتَلُوا الْإِمَامَ عَلَيْهَا هَلْ يَكْفُرُونَ مَعَ الْإِقْرَارِ بِوُجُوبِهَا؟ عَلَى رِوَايَتَيْنِ."

"And due to this, there were two views regarding them in the legal school of Aḥmad and others according to the first method. [565] One of them is that they are *Buġāt* (rebels). The second is that they are *Kuffār* like the apostates; it is permissible to initiate killing them, executing their prisoners and to pursue those of them who flee (the battlefield). And whoever among them is captured, he should be asked to repent, like the apostate. If he repents (then fine), otherwise he is executed. Just as his (i.e. Aḥmad's) legal school regards (the ruling upon) those who withhold

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[563] "*Al-Masā'il al-Fiqhiyyah Min Kitāb ar-Riwāyatayn wal-Wajhayn*", Vol. 1/222

[564] "*Majmū al-Fatāwā*", Vol. 28/519

[565] He is referring to the two methods which the scholars took in discussing how people attributed to *Islām* are fought. For the details of this discussion, refer to ["*Majmū` al-Fatāwā*", Vol. 28/513 and Vol. 28/515]

Zakāt, <u>if they fight the *Imām* over it; do they still disbelieve, when acknowledging its obligation? There are two narrations (i.e. opinions).</u>” [566]

Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"وَكَذَلِكَ مَانِعُو الزَّكَاةِ فَإِنَّ الصِّدِّيقَ وَالصَّحَابَةَ ابْتَدَءُوا قِتَالَهُمْ. قَالَ الصِّدِّيقُ: وَاَللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَيْهِ. وَهُمْ يُقَاتَلُونَ إذَا امْتَنَعُوا مِنْ أَدَاءِ الْوَاجِبَاتِ وَإِنْ أَقَرُّوا بِالْوُجُوبِ. ثُمَّ تَنَازَعَ الْفُقَهَاءُ فِي كُفْرِ مَنْ مَنَعَهَا وَقَاتَلَ الْإِمَامَ عَلَيْهَا مَعَ إقْرَارِهِ بِالْوُجُوبِ عَلَى قَوْلَيْنِ هُمَا رِوَايَتَانِ عَنْ أَحْمَد كَالرِّوَايَتَيْنِ عَنْهُ فِي تَكْفِيرِ الْخَوَارِجِ. وَأَمَّا أَهْلُ الْبَغْيِ الْمُجَرَّدِ فَلَا يَكْفُرُونَ بِاتِّفَاقِ أَئِمَّةِ الدِّينِ؛ فَإِنَّ الْقُرْآنَ قَدْ نَصَّ عَلَى إيمَانِهِمْ وَإِخْوَتِهِمْ مَعَ وُجُودِ الِاقْتِتَالِ وَالْبَغْيِ. وَاَللَّهُ أَعْلَمُ."

“And likewise, those who withhold *Zakāt*, because Abū Bakr and *Ṣaḥābah* initiated fighting them. *Aṣ-Ṣiddīq* said: ‘By Allāh, if they withheld from me a young she-goat they would give to the Messenger of Allāh (ﷺ), I would have fought them for it.’ And they are to be fought if they refuse to fulfil the obligatory duties, even if they acknowledge the obligation. Then the jurists disagreed into two opinions concerning the disbelief of the one who abstains from them and fights the *Imām* over them, [567] while acknowledging the obligation, which are two narrations from Aḥmad, like the two narrations from him regarding the disbelief of the *Khawārij*. As for the people of mere transgression (i.e. the *Buġāt*), they do not disbelieve, according to the consensus of the *Imāms* of the religion, as the *Qur’ān* has explicitly stated their *Īmān* and their brotherhood, despite the presence of fighting and transgression. And Allāh knows best.” [568]

And he (رَحِمَهُ اللهُ) said:

"وَهَؤُلَاءِ إذَا كَانَ لَهُمْ طَائِفَةٌ مُمْتَنِعَةٌ. فَهَلْ يَجُوزُ اتِّبَاعُ مُدْبِرِهِمْ وَقَتْلُ أَسِيرِهِمْ وَالْإِجْهَازُ عَلَى جَرِيحِهِمْ؟ عَلَى قَوْلَيْنِ لِلْعُلَمَاءِ مَشْهُورَيْنِ..." إلَى أَنْ قَالَ: "...وَالصَّوَابُ أَنَّ هَؤُلَاءِ لَيْسُوا مِنْ الْبُغَاةِ الْمُتَأَوِّلِينَ فَإِنَّ هَؤُلَاءِ لَيْسَ لَهُمْ تَأْوِيلٌ سَائِغٌ أَصْلًا وَإِنَّمَا هُمْ مِنْ جِنْسِ الْخَوَارِجِ الْمَارِقِينَ وَمَانِعِي الزَّكَاةِ وَأَهْلِ الطَّائِفِ وَالْخُرَّمِيَّةِ وَنَحْوِهِمْ مِمَّنْ قُوتِلُوا عَلَى مَا خَرَجُوا عَنْهُ مِنْ شَرَائِعِ الْإِسْلَامِ. وَهَذَا مَوْضِعٌ اشْتَبَهَ عَلَى كَثِيرٍ مِنْ النَّاسِ مِنْ الْفُقَهَاءِ فَإِنَّ الْمُصَنِّفِينَ فِي قِتَالِ أَهْلِ الْبَغْيِ جَعَلُوا قِتَالَ مَانِعِي الزَّكَاةِ وَقِتَالَ الْخَوَارِجِ وَقِتَالَ عَلِيٍّ لِأَهْلِ الْبَصْرَةِ وَقِتَالَهُ لِمُعَاوِيَةَ وَأَتْبَاعِهِ مِنْ قِتَالِ أَهْلِ الْبَغْيِ وَذَلِكَ كُلُّهُ مَأْمُورٌ بِهِ وَفَرَّعُوا مَسَائِلَ ذَلِكَ تَفْرِيعَ مَنْ يَرَى ذَلِكَ بَيْنَ النَّاسِ وَقَدْ غَلِطُوا؛ بَلْ الصَّوَابُ مَا عَلَيْهِ أَئِمَّةُ الْحَدِيثِ وَالسُّنَّةِ وَأَهْلِ الْمَدِينَةِ النَّبَوِيَّةِ؛ كَالْأَوْزَاعِيِّ وَالثَّوْرِيِّ وَمَالِكٍ وَأَحْمَد بْنِ حَنْبَلٍ وَغَيْرِهِمْ أَنَّهُ يُفَرَّقُ بَيْنَ هَذَا وَهَذَا. فَقِتَالُ عَلِيٍّ لِلْخَوَارِجِ ثَابِتٌ بِالنُّصُوصِ الصَّرِيحَةِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاتِّفَاقِ الْمُسْلِمِينَ وَأَمَّا الْقِتَالُ يَوْمَ صِفِّينَ وَنَحْوِهِ فَلَمْ يَتَّفِقْ عَلَيْهِ الصَّحَابَةُ؛ بَلْ صَدَّ عَنْهُ أَكَابِرُ الصَّحَابَةِ؛ مِثْلَ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَمُحَمَّدِ بْنِ مَسْلَمَةَ وَأُسَامَةَ بْنِ زَيْدٍ وَعَبْدِ اللَّهِ بْنِ عُمَرَ وَغَيْرِهِمْ..." إلَى أَنْ قَالَ: "...فَالْفِتَنُ مِثْلُ الْحُرُوبِ الَّتِي تَكُونُ بَيْنَ مُلُوكِ الْمُسْلِمِينَ وَطَوَائِفِ الْمُسْلِمِينَ مَعَ أَنَّ كُلَّ وَاحِدَةٍ

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[566] “*Majmū al-Fatāwā*”, Vol. 28/518

[567] In the published version of “*Majmū` al-Fatāwā*” the *Tashkīl* (i.e. diacritical marks) indicates that it is the *Imām* who initiates the fight against them, while the context and the published version of “*Al-Fatāwā al-Kubrā*”, Vol. 3/446 indicates the *Imām* is being fought <u>by them</u> (i.e. they initiated the fight). So, we have translated it here in accordance with that context.

[568] “*Majmū` al-Fatāwā*”, Vol. 35/57

مِنْ الطَّائِفَتَيْنِ مُلْتَزِمَةٌ لِشَرَائِعِ الْإِسْلَامِ. مِثْلَ مَا كَانَ أَهْلُ الْجَمَلِ وَصِفِّين؛ وَإِنَّمَا اقْتَتَلُوا لِشُبَهٍ وَأُمُورٍ عَرَضَتْ. وَأَمَّا قِتَالُ الْخَوَارِجِ وَمَانِعِي الزَّكَاةِ وَأَهْلِ الطَّائِفِ الَّذِينَ لَمْ يَكُونُوا يُحَرِّمُونَ الرِّبَا فَهَؤُلَاءِ يُقَاتَلُونَ حَتَّى يَدْخُلُوا فِي الشَّرَائِعِ الثَّابِتَةِ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَهَؤُلَاءِ إذَا كَانَ لَهُمْ طَائِفَةٌ مُمْتَنِعَةٌ فَلَا رَيْبَ أَنَّهُ يَجُوزُ قَتْلُ أَسِيرِهِمْ وَاتِّبَاعُ مُدْبِرِهِمْ وَالْإِجْهَازُ عَلَى جَرِيحِهِمْ؛ فَإِنَّ هَؤُلَاءِ إذَا كَانُوا مُقِيمِينَ بِبِلَادِهِمْ عَلَى مَا هُمْ عَلَيْهِ فَإِنَّهُ يَجِبُ عَلَى الْمُسْلِمِينَ أَنْ يَقْصِدُوهُمْ فِي بِلَادِهِمْ لِقِتَالِهِمْ حَتَّى يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ."

"And if these people have a group that is abstaining, is it permissible to follow their retreating ones, kill their captured and finish off their wounded? There are two famous opinions of the Scholars…" Until he said: "…And the correct view is that these people are not among the misinterpreting rebels; as these ones do not have a reasonable misinterpretation at all, but they are from the same group as the renegade *Khawārij*, those who withhold *Zakāt*, the people of Aṭ-Ṭā'if, [569] the Khurramiyyah, [570] and others like them, who were fought because of the Laws of *Islām* that they deviated from. And this is a matter that confused many of the jurists, as the authors (wrote in their chapters) of Fighting the People of Rebellion considered fighting those who withhold *Zakāt*, fighting the *Khawārij*, \`Alī's fighting of the people of Al-Baṣrah, and his fighting of Mu\`āwiyah and his followers to be fighting the people of rebellion. And all of that is commanded. And they branched out issues based upon that amongst the people, but they were mistaken. Rather, what is correct is what was held by the *Imāms* of *Ḥadīth* and *Sunnah* and the People of the Prophetic City, such as Al-Awzā\`ī, Ath-Thawrī, Mālik, Aḥmad Ibn Ḥanbal and others, that a distinction is made between this and that. \`Alī's fighting of the *Khawārij* is proven by the explicit texts from the Prophet (ﷺ) according to the agreement of the Muslims. As for the fighting on the Day of Ṣiffin and the like, the *Ṣaḥābah* did not agree on it; rather, major *Ṣaḥābah* avoided it, such as Sa\`d Ibn Abī Waqqās, Muḥammad Ibn Maslamah, Usāmah Ibn Zayd, \`Abdullāh Ibn \`Umar, and others…" until he said: "…So, the tribulations, like the wars that occur between the kings of the Muslims and the sects of the Muslims, even though each of the two sects is committed to the Laws of *Islām*; such as what happened with the people of Al-Jamal and Ṣiffīn; they only fought because of misconceptions and matters that occurred. As for fighting the *Khawārij*, those who withheld *Zakāt* and the people of Aṭ-Ṭā'if who did not forbid usury, then they are to be fought until they enter into the established Laws of the Prophet (ﷺ). And if they have a group that abstains, then there is no doubt that it is permissible to kill their prisoners, pursue those of them fleeing and finish off their wounded. (This is) because if these ones are residing in their lands as they are, then it is obligatory for the Muslims to go to them in their lands to fight them until the religion is entirely for Allāh." [571]

And commenting upon the writings of Ibn Taymiyyah (رَحِمَهُ الله) about this topic, Muḥammad Ibn \`Abdil-Wahhāb (رَحِمَهُ الله) said:

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[569] They were a people who entered *Islām*, performed the *Ṣalāt* and other obligations, but refused to abandon *Ribā*.
[570] The *Khurramiyyah* were a group of apostasy that rebelled against the \`Abbāsī *Khilāfah*. For more about them, look to "*At-Tanbīh war-Radd \`Alā Ahl al-Ahwā' wal-Bida\`*", by Abul-Ḥusayn al-Malṭī, Pg. 29, "*Al-Farq Bayn al-Firaq*" by Abū Manṣūr al-Baġdādī, Pg. 266-269, "*Faḍā'iḥ al-Bāṭniyyah wa Faḍā'il al-Mustaṭhhiriyyah*", by Al-Ġazālī, Pg. 14-16 and elsewhere.
[571] "*Majmū\` al-Fatāwā*", Vol. 28/548-551

"وَقَالَ أَبُو الْعَبَّاسِ أَيْضًا فِي الْكَلَامِ عَلَى كُفْرِ مَانِعِي الزَّكَاةِ: وَالصَّحَابَةُ لَمْ يَقُولُوا: أَنْتَ مُقِرٌّ بِوُجُوبِهَا أَوْ جَاحِدٌ لَهَا هَذَا لَمْ يُعْهَدْ عَنْ الْخُلَفَاءِ وَالصَّحَابَةِ. بَلْ قَدْ قَالَ الصِّدِّيقُ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: وَاللَّهِ لَوْ مَنَعُونِي عِقَالًا أَوْ عِنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. فَجَعَلَ الْمُبِيحَ لِلْقِتَالِ مُجَرَّدَ الْمَنْعِ لَا جَحْدَ الْوُجُوبِ. وَقَدْ رُوِيَ أَنَّ طَوَائِفَ مِنْهُمْ كَانُوا يُقِرُّونَ بِالْوُجُوبِ لَكِنْ بَخِلُوا بِهَا. وَمَعَ هَذَا فَسِيرَةُ الْخُلَفَاءِ فِيهِمْ جَمِيعِهِمْ سِيرَةً وَاحِدَةً وَهِيَ قَتْلُ مُقَاتِلَتِهِمْ وَسَبْيُ ذَرَارِيهِمْ وَغَنِيمَةُ أَمْوَالِهِمْ وَالشَّهَادَةِ عَلَى قَتْلَاهُمْ بِالنَّارِ وَسَمَّوْهُمْ جَمِيعُهُمْ أَهْلَ الرِّدَّةِ. وَكَانَ مِنْ أَعْظَمِ فَضَائِلِ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ عِنْدَهُمْ أَنْ ثَبَّتَهُ اللَّهُ عِنْدَ قِتَالِهِمْ، وَلَمْ يَتَوَقَّفْ كَمَا تَوَقَّفَ غَيْرُهُ. فَنَاظَرَهُمْ حَتَّى رَجَعُوا إِلَى قَوْلِهِ. وَأَمَّا قِتَالُ الْمُقِرِّينَ بِنُبُوَّةِ مُسَيْلِمَةَ، فَهَؤُلَاءِ لَمْ يَقَعْ بَيْنَهُمْ نِزَاعٌ فِي قِتَالِهِمْ، انْتَهَى. فَتَأَمَّلْ كَلَامَهُ فِي تَكْفِيرِ الْمُعِينِ، وَالشَّهَادَةِ عَلَيْهِ إِذَا قُتِلَ بِالنَّارِ، وَسَبْيِ حَرِيمِهِ وَأَوْلَادِهِ عِنْدَ مَنْعِ الزَّكَاةِ، فَهَذَا الَّذِي يَنْسِبُ عَنْهُ أَعْدَاءُ الدِّينِ عَدَمُ تَكْفِيرِ الْمُعِينِ. قَالَ رَحِمَهُ اللَّهُ بَعْدَ ذَلِكَ: وَكُفْرُ هَؤُلَاءِ، وَإِدْخَالُهُمْ فِي أَهْلِ الرِّدَّةِ، قَدْ ثَبَتَ بِاتِّفَاقِ الصَّحَابَةِ، الْمُسْتَنِدِ إِلَى نُصُوصِ الْكِتَابِ وَالسُّنَّةِ. انْتَهَى كَلَامُهُ."

"And Abul-`Abbās (Ibn Taymiyyah) also said in his discussion of the disbelief of those who withhold *Zakāt*: And the *Ṣaḥābah* did not say: (Do) you acknowledge its obligation, or (do) you deny it? This was not known from the *Khalīfahs* and the *Ṣaḥābah*. Rather, *Aṣ-Ṣiddīq* said to `Umar (رَضِيَ اللَّهُ عَنْهُمَا): 'By Allāh, if they withheld from me a rope, or a young she-goat, which they would pay to the Messenger of Allāh (ﷺ) I would have fought them for withholding it.' So, he made what permitted the fighting the mere withholding (of it), not the denial of the obligation. And it is narrated that groups of them acknowledged the obligation, but they were stingy with it. Despite this, the way of the *Khulafā'* in dealing with them was all one way, which was to kill their fighters, take their offspring as captives, take their wealth as spoils and bear witness that those killed from amongst them are in the Fire. And they called them all the people of apostasy. And from amongst the greatest virtues of *Aṣ-Ṣiddīq* (رَضِيَ اللَّهُ عَنْهُ) in their view, was that Allāh made him steadfast when he fought them, and he did not hesitate as others did. He debated with them until they returned to his opinion. As for fighting those who acknowledged the prophethood of Musaylamah, there was no dispute between them in fighting them. End quote.' So, ponder his words about making specific *Takfīr*, and testifying that if he is killed then he is in the Fire, and taking his women and children captive when *Zakāt* is withheld. This is what the one whom the enemies of the religion attribute to him that he would not make specific *Takfīr*. He (رَحِمَهُ اللَّهُ) said after that: 'The disbelief of these people and their inclusion among the people of apostasy has been confirmed by the consensus of the *Ṣaḥābah*, based on the texts of the Book and the *Sunnah*.' End of his words." [572]

The Difference of Opinion Regarding the Ruling of The One Who Does Not Pay the Zakāt

The vast majority of scholars are of the opinion that leaving *Zakāt* is a major sin, but that it does not remove one from *Islām*. And, as presented earlier, some hold that if one leaves the *Zakāt* and fights to resist it, it removes one from Islām. It is also important to note that some are of the opinion that the mere leaving of the *Zakāt* removes one from *Islām*. Some of what they use is the following:

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[572] *"Ad-Durar as-Saniyyah Fil-Ajwibah an-Najdiyyah"*, Vol. 9/418-419

Allāh Said:

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾

﴾ But if they repent, establish the prayer and give the *Zakāt*, then they are your brothers in the religion. ﴿ [573]

They argue that until one establishes the *Ṣalāt* and gives the *Zakāt*, he is not our brother in the religion.

And He Said:

﴿ وَوَيْلٌ لِّلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُم بِالْآخِرَةِ هُمْ كَافِرُونَ ﴾

﴾ And woe to the polytheists – Those who do not give *Zakāt*, and in the Hereafter they are disbelievers. ﴿ [574]

They argue that the *Mushrikīn* were described as those who do not pay the *Zakāt*.

\`Abdullāh Ibn Mas\`ūd said:

"مَا مَانِعُ الزَّكَاةِ بِمُسْلِمٍ."

"The one who abstains from (paying) *Zakāt* is not Muslim." [575]

And he said:

"مَا تَارِكُ الزَّكَاةِ بِمُسْلِمٍ."

"The one who leaves the *Zakāt* is not a Muslim." [576]

Aḥmad Ibn Ḥanbal said:

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[573] *Sūrat at-Tawbah*, 11
[574] *Sūrat Fuṣṣilat*, 6-7
[575] Collected by Ibn Abī Shaybah (#10,090). He said:

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مُطَرِّفٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ...

Ibn Idrīs told us: From Muṭarrif: From Abū Isḥāq: From Abul-Aḥwaṣ who said: \`Abdullāh said…
[576] Collected by \`Abdullāh Ibn Aḥmad Ibn Ḥanbal in *"As-Sunnah"* (#812). He said:

حَدَّثَنِي أَبِي رَحِمَهُ اللَّهُ نا وَكِيعٌ نا حَسَنُ بْنُ صَالِحٍ عَنْ مُطَرِّفٍ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ قَالَ: قَالَ عَبْدُ اللَّهِ...

My father (رَحِمَهُ الله) told me: Wakī\` informed us: Ḥasan Ibn Ṣāliḥ informed us: From Muṭarrif: From Abū Isḥāq: From Abul-Aḥwaṣ who said: \`Abdullāh said…

"مَنْ تَرَكَ الزَّكَاةَ لَيْسَ بِمُسْلِمٍ. هَكَذَا قَالَ ابْنُ مَسْعُودٍ: مَا تَارِكُ الزَّكَاةِ بِمُسْلِمٍ. وَقَدْ قَاتَلَ أَبُو بَكْرٍ أَهْلَ الرِّدَّةِ عَلَى تَرْكِ الزَّكَاةِ وَقَالَ: لَوْ مَنَعُونِي عِقَالًا مِمَّا أُجُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاتَلْتُهُمْ."

"Whoever abandons *Zakāt* is not a Muslim. This is what Ibn Mas`ūd said: 'The one who leaves the *Zakāt* is not a Muslim.' Abū Bakr fought the apostates for not paying *Zakāt*, and he said: 'If they withheld from me a rope from what was brought to the Messenger of Allāh (ﷺ) I would fight them." [577]

And he was asked:

"فَتَارِكُ الزَّكَاةِ؟" قَالَ: "قَدْ جَاءَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَارِكُ الزَّكَاةِ بِمُسْلِمٍ. وَأَبُو بَكْرٍ قَاتَلَ عَلَيْهَا."

"Then (what about) the one who leaves the *Zakāt*?" He said: "It has come from the Prophet (ﷺ) that the one who leaves the *Zakāt* is not a Muslim. And Abū Bakr fought over it." [578]

Al-Qāḍī Abū Ya`lā al-Farrā' said:

"وَأَيْضًا فَإِنَّهُ إِجْمَاعُ الصَّحَابَةِ وَذَلِكَ أَنَّهُمْ نَسَبُوا الْكُفْرَ إِلَى مَانِعِ الزَّكَاةِ وَقَاتَلُوهُ وَحَكَمُوا عَلَيْهِ بِالرِّدَّةِ وَلَمْ يَفْعَلُوا مِثْلَ ذَلِكَ بِمَنْ ظَهَرَتْ مِنْهُ الْكَبَائِرُ. وَلَوْ كَانَ الْجَمِيعُ كُفَّارًا لَسَوَّوا بَيْنَ الْجَمِيعِ."

"And also, it is the consensus of the *Ṣaḥābah*, that they attributed disbelief to the one who abstained from (paying) the *Zakāt*, and they fought him and ruled that he had apostatized, and they did not do the same to the one who had committed major sins. And if all of them were disbelievers, they would have dealt with them all equally." [579]

So, he was of the opinion that the consensus of the *Ṣaḥābah* was that abstaining from paying the *Zakāt* was *Kufr* in and of itself, and that the *Kufr* was not due to fighting to resist the ruling.

And Ibn Taymiyyah said:

"وَأَمَّا مَعَ الْإِقْرَارِ بِالْوُجُوبِ إِذَا تَرَكَ شَيْئًا مِنْ هَذِهِ الْأَرْكَانِ الْأَرْبَعَةِ فَفِي التَّكْفِيرِ أَقْوَالٌ لِلْعُلَمَاءِ هِيَ رِوَايَاتٌ عَنْ أَحْمَد: أَحَدُهَا :أَنَّهُ يَكْفُرُ بِتَرْكِ وَاحِدٍ مِنْ الْأَرْبَعَةِ حَتَّى الْحَجِّ وَإِنْ كَانَ فِي جَوَازِ تَأْخِيرِهِ نِزَاعٌ بَيْنَ الْعُلَمَاءِ فَمَتَى عَزَمَ عَلَى تَرْكِهِ بِالْكُلِّيَّةِ كَفَرَ. وَهَذَا قَوْلُ طَائِفَةٍ مِنْ السَّلَفِ وَهِيَ إِحْدَى الرِّوَايَاتِ عَنْ أَحْمَد اخْتَارَهَا أَبُو بَكْرٍ. وَالثَّانِي: أَنَّهُ لَا يَكْفُرُ بِتَرْكِ شَيْءٍ مِنْ ذَلِكَ مَعَ الْإِقْرَارِ بِالْوُجُوبِ

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[577] "*Aḥkām Ahl al-Milal war-Riddah*", by Abū Bakr al-Khallāl (#1,424). He said:

"أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي هَارُونَ أَنَّ أَبَا صَقْرٍ حَدَّثَهُمْ أَنَّ أَبَا عَبْدِ اللَّهِ قَالَ..."

And Muḥammad Ibn Abī Hārūn informed me that Abuṣ-Ṣaqr told them that Abū `Abdillāh said…

[578] "*Aḥkām Ahl al-Milal war-Riddah*", by Abū Bakr al-Khallāl (#1,425). He said:

"أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَثْرَمُ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ..."

Muḥammad Ibn `Alī informed me, saying: Al-Athram told us, saying: It was said to Abū `Abdillāh…

[579] "*Al-Īmān*", by Abū Ya`lā al-Farrā' pgs. 273-274

وَهَذَا هُوَ الْمَشْهُورُ عِنْدَ كَثِيرٍ مِنْ الْفُقَهَاءِ مِنْ أَصْحَابِ أَبِي حَنِيفَةَ وَمَالِكٍ وَالشَّافِعِيِّ وَهُوَ إحْدَى الرِّوَايَاتِ عَنْ أَحْمَد اخْتَارَهَا ابْنُ بَطَّةَ وَغَيْرُهُ. وَالثَّالِثُ: لَا يَكْفُرُ إلَّا بِتَرْكِ الصَّلَاةِ وَهِيَ الرِّوَايَةُ الثَّالِثَةُ عَنْ أَحْمَد وَقَوْلُ كَثِيرٍ مِنْ السَّلَفِ وَطَائِفَةٍ مِنْ أَصْحَابِ مَالِكٍ وَالشَّافِعِيِّ وَطَائِفَةٍ مِنْ أَصْحَابِ أَحْمَد. وَالرَّابِعُ: يَكْفُرُ بِتَرْكِهَا وَتَرْكِ الزَّكَاةِ فَقَطْ. وَالْخَامِسُ: بِتَرْكِهَا وَتَرْكِ الزَّكَاةِ إذَا قَاتَلَ الْإِمَامَ عَلَيْهَا دُونَ تَرْكِ الصِّيَامِ وَالْحَجِّ."

"And as for with acknowledgement of the obligation, if he leaves any of these four pillars, then the scholars have (several) opinions regarding *Takfīr*, (all of) which are narrations from Aḥmad: One of them: That he becomes a disbeliever by leaving one of the four, even the *Ḥajj*, even though there is a dispute among scholars regarding the permissibility of delaying it. So, once he decides to leave it completely, he disbelieves. And this is the view of a group of the *Salaf*, and it is one of the narrations from Aḥmad, chosen by Abū Bakr. The second: That he does not disbelieve by leaving any of that while acknowledging the obligation, and this is the well-known (opinion) among many of the jurists from the companions of Abū Ḥanīfah, Mālik, and Ash-Shāfi`ī, and it is one of the narrations from Aḥmad, chosen by Ibn Baṭṭah and others. The third: He does not disbelieve except by leaving the *Ṣalāt*, and it is the third narration from Aḥmad and the view of many of the *Salaf* and a group of the companions of Mālik and Ash-Shafi`ī and a group of the companions of Aḥmad. The fourth: He disbelieves by leaving it and leaving the *Zakāt* only. The fifth: (He disbelieves) by leaving it and leaving the *Zakāt*, if he fights the *Imām* over it, to the exception of leaving the fasting and the *Ḥajj*." **[580]**

The point here is not to debate whether leaving the *Zakāt* is *Kufr* in and of itself, but rather to be clear that this was the opinion of a number of scholars.

Conclusion to This Section

Despite the fact that we are not explicitly claiming that these categories apply to the *Rāfiḍah* in our time, **[581]** it is undeniable that strong arguments could be made that the *Rāfiḍah* today fall into at least one type of rebellion and/or resistance against laws of *Islām* itself.

Their refusal to abstain from their innovations, and their initial refusal to abide by the laws of the *Sharī`ah* – including *Tawḥīd* itself – could certainly qualify to classify them as <u>passive</u> resistors of the laws of *Islām*, which likewise obligates waging war against them, until they comply.

Furthermore, it is equally arguable that their adding military resistance towards *Ahl as-Sunnah* specifically (as those who obligate them to comply with these laws) in addition to their refusal to

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[580] "*Majmū` al-Fatāwā*", Vol. 7/510-511

[581] We do, however, maintain that this topic requires strict analysis and careful consideration by a capable committee of senior scholars. Like many complex topics which require comprehensive scholarly discussions and judgments in our time, the ruling upon the *Rāfiḍah* with respect to these classifications of rebellion and resistance requires a thorough study and conclusion, which is certainly beyond our scope. As such, we are merely presenting these classifications – all of which require waging war, instead of forming an alliance with them – for consideration, considering the proposal being addressed.

comply with the laws of *Islām*, could qualify them firmly in the classification of '*Aṭ-Ṭā'ifah al-Mumtani`ah'*, which obligates them being fought according to the rulings of apostates/*Kuffār*.

But regardless which classification best applies to the *Rāfiḍah* in our time – the fact is that BOTH categories obligate *Ahl as-Sunnah* fighting them, as opposed to what is being advocating, which is to ally with them!

Allying With the *Rāfiḍah* Against a Common Enemy is Impossible From a Practical Standpoint in Light of Their Aggression Towards *Ahl as-Sunnah*

Another factor that needs to be considered, beyond the rebellion and rejection of the valid and agreed upon *Khilāfahs* of Abū Bakr and `Umar (رَضِيَ اللَّهُ عَنْهُمَا) and their passive and even military resistance towards those who command them to comply with the laws of the *Sharī`ah*, the context of *Ahl as-Sunnah's* current relationship to the modern *Rāfiḍah*, is this:

Unlike certain historical periods in the past, the present-day *Rāfiḍah* are not merely a marginalized group of *Ahl al-Bid`ah* with *Kufr* and *Shirk* at the fundamental core of their sect's teachings. In addition to these abhorrent innovated beliefs and practices, the *Rāfiḍah* have formed armed militias who have been – and continue to be – in a state of warfare against *Ahl as-Sunnah*.

We certainly don't have the time or space available in this essay to properly document all the death and destruction caused to *Ahl as-Sunnah* by armed *Rāfiḍī* militias and armies. However, whether it's the most recent massacres by *Rāfiḍī* Hezbollah in places like Syria, [582] the *Rāfiḍī* Amal

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[582] For instance: **THE SEIGE OF MADAYA, SYRIA (2015)**

"The 2015 phase underscored Hezbollah's determination to regain control of the Damascus suburbs. On July 3, 2015, Hezbollah and the Syrian army launched an offensive against Zabadani, another town that was strategic for Hezbollah's supply line. There Hezbollah applied the successful siege tactics used in Qalamoun with a new twist: starving the local populations. It is interesting that the Zabadani siege only came to an end after a common Iranian and Turkish mediation, in which the regime was absent. An agreement was finally reached on September 24, which led to the rebels surrendering their weapons before their transfer to Idlib. It is also interesting that two rounds of negotiations were conducted in August during brief ceasefire periods. These negotiations aimed to secure both the withdrawal of rebels from Zabadani and a safe departure for the Shia populations in the Shia villages of Kefraya and Foua, regime-held enclaves in Idlib province. Concomitantly with the attack on Zabadani, Hezbollah launched the siege of Madaya, which resulted this April in the displacement of thousands."' Both the Madaya and the Zabadani battles followed the same principle: forcing the opposition into submission with a fierce siege and thus starving the population. These sieges, which were followed by "deals," made possible an important regime and Hezbollah objective: achieving demographic changes in sensitive areas around the capital. As the battle of Zabadani ended, Hezbollah fighters started moving north *en masse* to Aleppo. Before attacking Aleppo, Nasrallah instructed some 200 of his commanders to capture the northern capital in a swift battle, even if that meant the loss of 10,000 of its militants, explains a Hezbollah commander named Abou Ali, who spoke to the author on condition of anonymity. In June 2016 Nasrallah declared, "The defense of Aleppo is the defense of the rest of Syria, it is the defense of

Movement's participation in *Sunnī* mass-murders in Lebanon during the 1980s, [583] the post-Saddam *Rāfiḍī Mahdī* Army & *Badr* Militia's atrocities against *Ahl as-Sunnah* in Iraq, [584] or the

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Damascus. It is also the defense of Lebanon, and of Iraq," he said. "We will increase our presence in Aleppo . . . retreat is not permissible." Aleppo was split between government control in the West and rebel control in the East. In summer 2016, Russian and Syrian warplanes shelled the road leading from the rebel-held areas in the North toward the Turkish border. In the battle to capture eastern Aleppo, Hezbollah had a dual role: it helped thwart suicide attacks, and it led offensive operations. "Hezbollah sharp shooters stood their ground and opened fire, blowing up the trucks before they could hit their targets, according to Reuters. With their support, pro-Assad forces consolidated their positions around Aleppo and in February severed the most direct supply route from Turkey to the rebels, the Castello Road." According to interviews with Hezbollah fighters and experts, the organization lost around 200 fighters in the siege of Aleppo alone." ["*Dirasat: Hezbollah's Military Involvement in Syria and its Wider Regional Role*", Mona Alami, Pg.19, published by King Faisal Center for research and Islamic Studies]

[583] For instance: **AMAL MOVEMENT'S INVOLVEMENT IN LEBANON'S SABRA AND SHATILA MASSACRES (1984)**

"Amal had initially permitted Palestinian guerrillas to enter the refugee camps on short-term passes following the uprising of February 1984, but changed radically after its victory in Beirut. It now set up checkpoints around the refugee camps of Beirut and Tyre, and particularly impeded the entry of visitors from Sidon. As it did so, however, it alienated its former ally, the PSP, which perceived a bid by Amal for outright control of the capital. Finally, following an altercation between local militiamen, Amal launched a massive infantry and artillery attack on the Sabra and Shatila camps towards midnight on 19 May, citing provocation by 'Arafatist fighters'. The attackers, estimated at 2,000, heavily outnumbered and outgunned the 250-300 defenders in Sabra and Shatila and 500-600 in nearby Burj al-Barajna, but the latter counter-attacked vigorously under the command of clandestine Fateh officers. Two truces came and went the next day as the 6th Brigade and army armour intervened in support of Amal, which mounted repeated 'human-wave' attacks and extended the battle co Burj al-Barajna. Amal repeatedly promised to 'decide the issue by evening, and regain control over the camps', but was instead pushed out of the Fakhani district and nearby Tariq al-Jadida, where Lebanese Sunni militiamen suddenly wrested control.'

"Amal faced a further unexpected setback when PNSF and DFLP artillery in the "Alay mountain intervened on 22 May, pouring up co 500 shells and rockets on Amal positions and targeting the Shi'ite southern suburbs two days later. The PSP reportedly smuggled 150 Fateh guerrillas into Burj al-Barajna in the next few days, while dissident officers transported reinforcements and ammunition for the loyalists, albeit without the knowledge of their command." Sympathetic Sunnis in the Lebanese army similarly assisted the Palestinian defenders, as did some Amal members who had formerly belonged to Fateh." Clandestine Fateh members and Lebanese allies meanwhile waged an urban guerilla campaign. mounting 95 attacks on Amal and army targets in Beirut by 3 June. Frustrated Amal militiamen killed dozens of Palestinian civilians in revenge and detained 2.000 in other parts of the capital in the same period, prompting at least 15,000 more to seek refuge in areas under PSP control and other main cities." By then Amal and the 6th Brigade had lost at least 170 dead and 430 wounded." Their preponderance told nonetheless, and they had boxed the defence into Shatila by 26 May. No more ground was given, but the camps were subjected to a total blockade of food, fuel, and medicine. The lack of surgical equipment and antibiotics led to high mortality rates, with 47 out of 267 wounded in Shatila alone dying of their injuries by mid-June." ["*International Handbook of Education for the Changing World of Work*", Rupert Maclean, David Wilson, Pg. 851, published by Springer Netherlands]

[584] For instance: **IRAQ: EVIDENCE OF WAR CRIMES BY GOVERNMENT-BACKED SHI'A MILITIAS (2014)**

"In recent months, Shi'a militias have been abducting and killing Sunni civilian men in Baghdad and around the country. These militias, often armed and backed by the government of Iraq, continue to operate with varying degrees of cooperation from government forces – ranging from tacit consent to coordinated, or even joint, operations. For

nearly 45-year state-sponsored armed oppression of *Sunnīs* inside post-revolutionary Iran, [585] the fact that there is a regional war being waged by the *Rāfiḍī* Twelvers against *Ahl as-Sunnah wal-Jamā`ah* is an undeniable reality. Additionally, the fact that this warfare is being carried out on a sectarian basis, demonstrates that *`Aqīdah* is the distinguishing characteristic, making *Sunnīs* specific targets in these massacres, kidnappings, rapes, tortures and seizures of property.

The point is this: Practically speaking, how can you ally with a group that is actively attacking you? The Houthīs in Yemen, Hezbollah in Lebanon and the Iranian military are all actively engaged in varying degrees of military conflict with *Ahl as-Sunnah* in the same region where Daniel is

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these reasons, Amnesty International holds the government of Iraq largely responsible for the serious human rights abuses, including war crimes, committed by these militias.'

"The victims were abducted from their homes, workplace or from checkpoints. Many were later found dead, usually handcuffed and shot in the back of the head. Reports by families of the victims and witnesses have been corroborated by Ministry of Health workers, who told Amnesty International that in recent months they have received scores of bodies of unidentified men with gunshot wounds to the head and often with their hands bound together with metal or plastic handcuffs, rope or cloth. Photographs of several bodies shown to Amnesty International by victims' relatives and others viewed at Baghdad's morgue, reveal a consistent pattern of deliberate, execution-style killings.'

"Some of the victims were killed even after their families had paid hefty ransoms. Several families told Amnesty International how they had received the dreaded call from the kidnappers, had searched frantically for the ransom money and had managed to pay it, only to discover that their loved one had still been killed. "I begged friends and acquaintances to lend me the ransom money to save my son, but after I paid, they killed him and now I have no way to pay back the money I borrowed, as my son was the only one working in the family", a grieving mother told Amnesty International.'

"Scores of other victims are still missing, their fate and whereabouts unknown, weeks and months after they were abducted. Amnesty International has documented dozens of cases of abductions and unlawful killings by Shi'a militias in Baghdad, Samarra and Kirkuk, with many more such cases reported all over the country." ["*Absolute Impunity: Militia Rule in Iraq (2014) Report Prepared by Amnesty International)*", Pg. 4]

[585] For instance: **STATE OF COERCION: THE SITUATION OF SUNNI MUSLIMS IN IRAN (2022)**

"Today the Iran Human Rights Documentation Center (IHRDC) released its latest report entitled *State of Coercion: The Situation of Sunni Muslims in Iran*. Providing detailed accounts of human rights abuses committed against Iran's Sunni minority, the report highlights the sectarian nature of the Iranian government, and it demonstrates that the Islamic Republic's claims regarding fostering unity among Muslims are false.'

"State of Coercion documents the Islamic Republic's systematic efforts to marginalize Iran's Sunni population. These efforts include execution, imprisonment, destruction of religious sites, denial of high-level government jobs, and restrictions on expression of religious faith. In addition, the report emphasizes a significant number of assassinations of Sunni clerics that have been unresolved, suggesting the Iranian government's explicit involvement or its implicit approval of these murders.'

"The extent of human rights violations against Iran's Sunni population is staggering, yet it has not received the attention it deserves. This report provides a broad overview of the abuses that Iran's Sunni communities have been subjected to since 1979," said Shahin Milani, IHRDC's Executive Director." [https://iranhrdc.org/state-of-coercion-the-situation-of-sunni-muslims-in-iran]

recommending that we (i.e. *Ahl as-Sunnah*) form an alliance with them. At the same time someone is shooting and stabbing you, can you practically ally with them? Obviously not. Wouldn't this, at the very least, first require a cessation of hostilities? How can one go from being in a state of warfare against an enemy, to instantly being an ally with that enemy against a third enemy? Likewise, how can we 'put aside our differences with them' when those differences include *Islām* itself? Remember, the conflict between *Ahl as-Sunnah* and the *Rāfiḍah* is not simply about territory. It is not primarily about resources or wealth. It is a conflict based fundamentally upon issues of *`Aqīdah* and the very *Dīn* of *Islām* itself! How can one value these things so little as to put them aside for a so-called 'greater good'? What 'greater good' is there above that of *Islām* itself?!

Therefore, even if someone is unable to grasp the various *Fatāwā* in the previous section which prohibit this type of alliance, and even if they are unable to comprehend some of the juristic arguments related to rulings of those who rebel and resist, certainly anyone can appreciate the practical implausibility of this type of alliance with groups who are actively attacking *Ahl as-Sunnah*.

It simply doesn't make sense.

- ***Muslims should cooperate to prevent Israel and the US from genociding Muslims. Pan-Islāmism, however, does not mean that Sunnīs and Shī`ah should cooperate in all circumstances and all places. For example, Shī`ah forces associated with Bashar al Assad, Iran, and Hezbollah have inflicted terrible oppression and bloodshed on Syrian Sunnīs. All Muslims have an obligation to counter the Shī`ah in Syria.***

Response to: *"Pan-Islāmism, however, does not mean that Sunnīs and Shī`ah should cooperate in all circumstances and all places."*

The question for Daniel is this:

During what circumstances and at which places would it even be possible for *Ahl as-Sunnah wal-Jamā`ah* to ally with the *Rāfiḍī Shī`ah* – even if both groups were ostensibly threatened by a common enemy?! This nonsensical claim is so historically obtuse that it's difficult to imagine an educated person suggesting it! Let's briefly look at the history of *Rāfiḍī* betrayals of *Ahl as-Sunnah* throughout their existence. [586]

Ibn Taymiyyah (رَحِمَهُ الله) said:

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[586] **Please note:** What follows is certainly not an exhaustive list of the *Rāfiḍī Shī`ah* betrayals of *Ahl as-Sunnah* throughout our history. That type of essay would be an encyclopedic endeavor. We are only trying to demonstrate some of the most historically impactful examples to establish that this type of trend has existed for centuries and is an established pattern, since Daniel seems to be unaware, or is deliberately hiding this reality from his viewers and listeners.

"وَأَنَّ أَصْلَ كُلِّ فِتْنَةٍ وَبَلِيَّةٍ هُمُ الشِّيعَةُ وَمَنِ انْضَوَى إِلَيْهِمْ وَكَثِيرٌ مِنَ السُّيُوفِ الَّتِي سُلَّتْ فِي الْإِسْلَامِ إِنَّمَا كَانَتْ مِنْ جِهَتِهِمْ وَعُلِمَ أَنَّ أَصْلَهُمْ وَمَادَّتَهُمْ مُنَافِقُونَ اخْتَلَقُوا أَكَاذِيبَ وَابْتَدَعُوا آرَاءً فَاسِدَةً لِيُفْسِدُوا بِهَا دِينَ الْإِسْلَامِ وَيَسْتَزِلُّوا بِهَا مَنْ لَيْسَ مِنْ أُولِي الْأَحْلَامِ. فَسَعَوْا فِي قَتْلِ عُثْمَانَ وَهُوَ أَوَّلُ الْفِتَنِ ثُمَّ انْزَوَوْا إِلَى عَلِيٍّ لَا حُبًّا فِيهِ وَلَا فِي أَهْلِ الْبَيْتِ لَكِنْ لِيُقِيمُوا سُوقَ الْفِتْنَةِ بَيْنَ الْمُسْلِمِينَ. ثُمَّ هَؤُلَاءِ الَّذِينَ سَعَوْا مَعَهُ مِنْهُمْ مَنْ كَفَّرَهُ بَعْدَ ذَلِكَ وَقَاتَلَهُ كَمَا فَعَلَتِ الْخَوَارِجُ وَسَيْفُهُمْ أَوَّلُ سَيْفٍ سُلَّ عَلَى الْجَمَاعَةِ وَمِنْهُمْ مَنْ أَظْهَرَ الطَّعْنَ عَلَى الْخُلَفَاءِ الثَّلَاثَةِ كَمَا فَعَلَتِ الرَّافِضَةُ وَبِهِمْ تَسَتَّرَتِ الزَّنَادِقَةُ كَالْغَالِيَةِ مِنَ النُّصَيْرِيَّةِ وَغَيْرِهِمْ وَمِنَ الْقَرَامِطَةِ الْبَاطِنِيَّةِ وَالْإِسْمَاعِيلِيَّةِ وَغَيْرِهِمْ فَهُمْ مَنْشَأُ كُلِّ فِتْنَةٍ."

"And that the origin of every tribulation and calamity is the *Shī`ah* and those who joined them. And many of the swords that were drawn in *Islām* were from them. And it is known that their origin and substance are hypocrites who fabricated lies and innovated corrupt opinions in order to corrupt the religion of *Islām* and to mislead those who are not among those who have wisdom. So, they strove to kill `Uthmān, which was the first of the tribulations. Then they turned to `Alī, not out of love for him or for *Ahl al-Bayt*, but to establish a market for tribulation among the Muslims. Then those who strove with him; some of them declared him a *Kāfir* after that and fought him, just as the *Khawārij* did. And their sword was the first sword drawn against the *Jamā`ah*. And some of them showed their slander against the three *Khulafā'*, as the *Rāfiḍah* did. And through them the *Zanādiqah* hid, such as the *Ghāliyah* from the *Nuṣayrīs* and others, the the *Bāṭinī Qarāmiṭah*, the *Ismā`īliyyah* and others. So, they are the origin of every tribulation." **587**

And he said:

"وَهُمْ يَسْتَعِينُونَ بِالْكُفَّارِ عَلَى الْمُسْلِمِينَ. فَقَدْ رَأَيْنَا وَرَأَى الْمُسْلِمُونَ أَنَّهُ إِذَا ابْتُلِيَ الْمُسْلِمُونَ بِعَدُوٍّ كَافِرٍ كَانُوا مَعَهُ عَلَى الْمُسْلِمِينَ كَمَا جَرَى لِجَنْكِزْخَانَ مَلِكِ التَّتَرِ الْكُفَّارِ. فَإِنَّ الرَّافِضَةَ أَعَانَتْهُ عَلَى الْمُسْلِمِينَ."

"And they seek help from the *Kuffār* against the Muslims. We have seen, and the Muslims have seen, that when the Muslims are afflicted by an *Kāfir* enemy, they are with them against the Muslims, as happened to Genghis Khan, the *Kāfir* Tatar king. The *Rāfiḍah* aided him against the Muslims." **588**

Let's take a brief look through some of the most historically tumultuous and critical periods of conflict the Muslims have suffered under the persecution of the enemies of Allāh, and how the *Shī`ah* "cooperated with" *Ahl as-Sunnah*, during those periods.

Note: The following excerpts are a collection of historical references to the various betrayals of *Ahl as-Sunnah*, by the *Rāfiḍī Shī`ah,* as documented in *Islāmic* history by Muslim scholars, a scholar of the *Rāfiḍah* themselves, and even from contemporary sources, such as new reports, published war journals and military archives:

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587 "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*", Vol. 6/370
588 "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*", Vol. 5/155

The Betrayal of *Ahl as-Sunnah* by the *Rāfiḍī Shī`ah* during the *`Abbāsid Khilāfah*

- `Alī Ibn Yaqtin, the *Shī`ī Rāfiḍī* during the reign of the `Abbāsid Khalīfah Hārūn ar-Rashīd

Rāfiḍī scholar Ni`matullāh al-Jazā'irī said:

"وَفِي الرِّوَايَاتِ أَنَّ عَلِيَّ بْنَ يَقْطِينٍ وَهُوَ وَزِيرُ هَارُونَ الرَّشِيدِ قَدْ اجْتَمَعَ فِي حَبْسِهِ جَمَاعَةٌ مِنْ الْمُخَالِفِينَ وَكَانَ مِنْ خَوَاصِّ الشِّيعَةِ. فَأَمَرَ غِلْمَانَهُ وَهَدَمُوا سَقْفَ الْحَبْسِ عَلَى الْمَحْبُوسِينَ فَمَاتُوا كُلُّهُمْ وَكَانُوا خَمْسَمِائَةِ رَجُلٍ تَقْرِيبًا. فَأَرَادُوا الْخَلَاصَ مِنْ تَبِعَاتِ دِمَائِهِمْ فَأَرْسَلَ إِلَى الْإِمَامِ مَوْلَانَا الْكَاظِمِ فَكَتَبَ عَلَيْهِ السَّلَامُ إِلَى جَوَابِ كِتَابِهِ، بِأَنَّكَ لَوْ كُنْتَ تَقَدَّمْتَ إِلَيَّ قَبْلَ قَتْلِهِمْ لَمَا كَانَ عَلَيْكَ شَيْءٌ مِنْ دِمَائِهِمْ، وَحَيْثُ إِنَّكَ لَمْ تَتَقَدَّمْ إِلَيَّ فَكَفِّرْ عَنْ كُلِّ رَجُلٍ قَتَلْتَهُ مِنْهُمْ بِتِيسَ وَالتِّيسُ خَيْرٌ مِنْهُ."

"And (it has come) in the narrations, that `Alī Ibn Yaqṭīn, and he was a minister of Hārūn ar-Rashīd, had a group of the rivals gather in his prison. And he was one of the elites of the *Shī`ah*. So, he ordered his servants to demolish the prison ceiling on the prisoners, and they all died, and they were approximately five hundred men. Then, they wanted to be freed from the consequences of their blood (i.e. be absolved of killing them), so he sent to our master, the *Imām* Al-Kāṭḥim (عَلَيْهِ السَّلَامُ). Then he (i.e. Al-Kāṭḥim) wrote in response to his letter: 'If you had come to me before killing them, you would not have been responsible for any of their blood. But, since you did not come to me, then atone for every man you killed among them with a male goat. and a male goat is better than him (i.e. the murdered Muslim).'" [589]

The Betrayal of *Ahl as-Sunnah* by the *Rāfiḍī Shī`ah* during the Crusades

Ibn Taymiyyah (رَحِمَهُ اللهُ) said:

"وَلِهَذَا الرَّافِضَةُ يُوَالُونَ أَعْدَاءَ الدِّينِ الَّذِينَ يَعْرِفُ كُلُّ أَحَدٍ مُعَادَاتَهُمْ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمُشْرِكِينَ مُشْرِكِي التُّرْكِ وَيُعَادُونَ أَوْلِيَاءَ اللَّهِ الَّذِينَ هُمْ خِيَارُ أَهْلِ الدِّينِ وَسَادَاتُ الْمُتَّقِينَ وَهُمُ الَّذِينَ أَقَامُوهُ وَبَلَّغُوهُ وَنَصَرُوهُ. وَلِهَذَا كَانَ الرَّافِضَةُ مِنْ أَعْظَمِ الْأَسْبَابِ فِي دُخُولِ التُّرْكِ الْكُفَّارِ إِلَى بِلَادِ الْإِسْلَامِ. وَأَمَّا قِصَّةُ الْوَزِيرِ ابْنِ الْعَلْقَمِيِّ وَغَيْرِهِ كَالنَّصِيرِ الطُّوسِيِّ مَعَ الْكُفَّارِ وَمُمَالَأَتُهُمْ عَلَى الْمُسْلِمِينَ فَقَدْ عَرَفَهَا الْخَاصَّةُ وَالْعَامَّةُ. وَكَذَلِكَ مَنْ كَانَ مِنْهُمْ بِالشَّامِ ظَاهَرُوا الْمُشْرِكِينَ عَلَى الْمُسْلِمِينَ وَعَاوَنُوهُمْ مُعَاوَنَةً عَرَفَهَا النَّاسُ. وَكَذَلِكَ لَمَّا انْكَسَرَ عَسْكَرُ الْمُسْلِمِينَ لَمَّا قَدِمَ غَازَانُ ظَاهَرُوا الْكُفَّارَ النَّصَارَى وَغَيْرَهُمْ مِنْ أَعْدَاءِ الْمُسْلِمِينَ وَبَاعُوهُمْ أَوْلَادَ الْمُسْلِمِينَ بَيْعَ الْعَبِيدِ وَأَمْوَالَهُمْ وَحَارَبُوا الْمُسْلِمِينَ مُحَارَبَةً ظَاهِرَةً وَحَمَلَ بَعْضُهُمْ رَايَةَ الصَّلِيبِ. وَهُمْ كَانُوا مِنْ أَعْظَمِ الْأَسْبَابِ فِي اسْتِيلَاءِ النَّصَارَى قَدِيمًا عَلَى بَيْتِ الْمَقْدِسِ حَتَّى اسْتَنْقَذَهُ الْمُسْلِمُونَ مِنْهُمْ."

"And due to this, the *Rāfiḍah* ally with the enemies of the religion, whose hostility is known to everyone, from the Jews, Christians and *Mushrikīn*; the Turkic *Mushrikīn*. And they are hostile to the *Awliyā'* (Allies) of Allāh, who are the best of the people of the religion and the leaders of the righteous. And they are the ones who established him, conveyed on his behalf and supported him. And due to this, the *Rāfiḍah* were from the greatest cause of the Turkic *Kuffār* entering the

[589] *"Al-Anwār an-Nu`māniyyah Fī Bayān Sha'n al-Insāniyyah"*, Vol. 2/308

lands of the Muslims. As for the story of Ibn al-`Alqamī and others, such as An-Naṣīr aṭ-Ṭūsī, [590] with the *Kuffār*, and their compromising with them against the Muslims, then it is known to the elite and the laypeople. Likewise, those of them who were in Ash-Shām supported the *Mushrikīn* against the Muslims and aided them in a manner that was recognized by the people. Likewise, when the Muslim army was defeated, when Ġāzān [591] arrived, they supported the Christian *Kuffār* and other enemies of the Muslims, selling them the children of the Muslims as slaves and their property, and they waged war against the Muslims openly, and some of them carried the banner of the cross. And they were one of the greatest reasons why the Christians took control of *Bayt al-Maqdis* (i.e. Jerusalem) in the past, until the Muslims rescued it from them." [592]

The Betrayal of *Ahl as-Sunnah* by the *Rāfiḍah Shī`ah* During the *Tatār* (Mongol) Invasion

- Ibn al-`Alqamī during the reign of the `Abbāsid Khalīfah, Al-Musta`ṣim-Billāh

Ibn Kathīr said:

"ثُمَّ دَخَلَتْ سَنَةُ اثْنَتَيْنِ وَأَرْبَعِينَ وَسِتِّمِائَةٍ. فِيهَا اسْتَوْزَرَ الْخَلِيفَةُ الْمُسْتَعْصِمُ بِاللَّهِ مُؤَيِّدَ الدِّينِ أَبَا طَالِبٍ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْعَلْقَمِيِّ الْمَشْئُومَ عَلَى نَفْسِهِ وَعَلَى أَهْلِ بَغْدَادَ وَالَّذِي لَمْ يَعْصِمِ الْمُسْتَعْصِمَ فِي وِزَارَتِهِ فَإِنَّهُ لَمْ يَكُنْ وَزِيرَ صِدْقٍ وَلَا مَرْضِيَّ الطَّرِيقَةِ فَإِنَّهُ هُوَ الَّذِي أَعَانَ عَلَى الْمُسْلِمِينَ فِي قَضِيَّةِ هُولَاكُو وَجُنُودِهِ قَبَّحَهُ اللَّهُ وَإِيَّاهُمْ."

"Then the year six forty-two began. In it, the *Khalīfah* Al-Musta`ṣim-Billah, appointed as his minister Mu'ayyiduddīn Abū Ṭālib Muḥammad Ibn Aḥmad Ibn `Alī Ibn Muḥammad Ibn al-`Alqamī, who was calamitous for himself and for the people of Baġdād. He did not protect Al-Musta`ṣim in his ministry, for he was neither a truthful minister nor on a praiseworthy path, for he is the one who assisted against the Muslims in the case of Hulegu [593] and his soldiers. May Allāh curse him and them." [594]

The Betrayal of *Ahl as-Sunnah* by the *Rāfiḍī Shī`ah* during the Israeli Occupation of Lebanon

"***SHIITES IN LEBANON STEP UP FIGHTING WITH PALESTINIANS'***

"The battle for control of three Palestinian refugee camps grew more intense today, with Shiite Moslem militiamen and Lebanese Army troops flattening buildings with tanks and bulldozers, and Palestinian defenders mounting ambushes from tunnels.'

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[590] Referring to Naṣīruddīn Abū Ja`far Muḥammad aṭ-Ṭūsī (d. 672 H.). He also helped Hulegu in his attacks against the Muslims.

[591] Referring to Maḥmūd Ġāzān Ibn Arġūn (d. 703 H.). He entered *Islām* but then attacked the Muslim lands and tried to form alliances with other states to attack and take over those Muslim lands.

[592] "*Minhāj as-Sunnah an-Nabawiyyah Fī Naqḍ Kalām ash-Shī`ah al-Qadariyyah*", Vol. 7/414

[593] In the Arabic version cited, it says: "**هُولَاوُو**" "Hulāwū." It was changed to what is included as it was an obvious typo.

[594] "*Al-Bidāyah wan-Nihāyah*", Vol. 17/273

“The latest phase in the fighting followed an unsuccessful attempt to halt six days of gun battles in and around the camps, actually cinder-block shantytowns, known as Sabra, Shatila and Burj al Brajneh. According to police reports, 250 people have been killed and 900 wounded since Sunday. Many of those killed and wounded have been noncombatant civilians.’

“Hospitals Are Overflowing’

“West Beirut hospitals are overflowing. The Lebanese Red Cross said it had to treat many of the wounded in its own clinic because emergency rooms at the American University Hospital and Makassed Hospital had no room.’

“A doctor at the American University Hospital said that the emergency room had received 110 bodies in the last two days and that some were suspended from the ceiling of the morgue because there was no other place for them.’

“The doctors said the latest casualties were Palestinians, many of them civilians, brought by the Red Cross from the refugee camps.’

“Casualties Among Shiites’

“The Shiite militia Amal, which fielded hundreds of militiamen who have been attacking the Palestinians, said 125 of its fighters had been killed. A Lebanese Army spokesman said 10 soldiers from Sixth Brigade, a mainly Shiite unit, were killed and 59 wounded in the last three days.’

“Amal has said it is determined to stop the guerrillas from re-establishing their structure in Lebanon; the network was destroyed by the Israeli invasion in 1982. The militia has said it fears that Israel will retaliate against Shiites in southern Lebanon if the Palestinians re-establish a significant military presence in the country.’

“Mopping-Up Operations’

“Soldiers of the Sixth Brigade have been fighting alongside Amal in what the militia said were mopping-up operations inside Sabra and Shatila.’

“Burj al Brajneh, the largest of the three camps, is proving to be a major challenge for the attackers. Amal sources said Shiite combatants had advanced 40 yards into the camp but had been pinned down by heavy fire from Palestinian positions.’

“Witnesses said two tanks from the Sixth Brigade had opened fire at buildings where armed Palestinians were believed to have been holding out. Once the buildings were hit, they said, bulldozers driven by Amal militiamen advanced to level the buildings and widen the road to give the attackers better access to the area.’

“But the defenders have been hiding in tunnels that the Palestine Liberation Organization dug at the camps before it was driven out in the Israeli invasion.’

“From their hiding places, the Palestinians have been able to ambush the Shiites and mount hit-and-run operations, the witnesses said. They reported that at least one armored personnel carrier belonging to the Sixth Brigade was destroyed today.’

“The Palestinian rocket and artillery bombardment of Beirut's southern suburbs, which began two days ago from Palestinian positions in the hills above the capital, stopped for a while this morning, but it resumed later and gained in intensity in the evening.’

“Several shells hit runways at Beirut International Airport, prompting the national carrier, Middle East Airlines, to cancel all flights until further notice. A spokesman said flights would resume Saturday if the combatants agreed to spare the airport.’

“A total of 30,000 people live in the three camps. The defenders are believed to number about 1,000, including teen-age boys and girls.’

“At a news conference Thursday in the Jordanian capital of Amman, Yasir Arafat, the P.L.O. chairman, said the Amal leader, Nabih Berri, had struck a secret deal with Israel whereby the Shiite militia would obstruct Palestinian and Lebanese guerrilla activity against Israel from southern Lebanon.’

“In Damascus, a spokesman for the Democratic Front for the Liberation of Palestine, a Marxist group, said today that all Palestinians had joined in the fight against Amal and that ''suicide squads'' were being formed to defend the camps in Beirut.’

“He made the remarks after the Salvation Front issued a statement from its headquarters in Damascus denying Beirut press reports about a cease-fire agreement. According to the reports, the Palestinians were to hand over their arms and security duties in the camps to the Sixth Brigade. ----U.N. Council Cites Concern UNITED NATIONS, N.Y., May 24 (Reuters) - The Security Council expressed serious concern today at the heightened violence in Lebanon and strongly appealed for restraint to alleviate the suffering of civilians.’

“In a statement, the council endorsed a similar appeal Wednesday by Secretary General Javier Perez de Cuellar.’

“Mr. Arafat, the P.L.O. chairman, called earlier this week for Security Council intervention. But because the situation is widely regarded as an internal Lebanese matter, there was no full-scale Council debate.” [595]

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[595] https://www.nytimes.com/1985/05/25/world/shiites-in-lebanon-step-up-fighting-with-palestinians.html

The Betrayal of *Ahl as-Sunnah* by the *Rāfiḍī Shī`ah* during the US Invasion of Iraq

"Iran-Backed Militias Are Getting U.S. Weapons
Jan 8, 2015 9:02 AM EST
By Josh Rogin & Eli Lake

"U.S. weapons intended for Iraq's beleaguered military are winding up in the possession of the country's Shiite militias, according to U.S. lawmakers and senior officials in the Barack Obama administration. These sources say that the Baghdad government, which was granted $1.2 billion in training and equipment aid in the omnibus spending bill passed last month, is turning hardware over to Shiite militias that are heavily influenced by Iran and have been guilty of gross human-rights violations.'

"One senior administration official told us that the U.S. government is aware of this, but is caught in a dilemma. The flawed Iraqi security forces are unable to fight Islamic State without the aid of the militias, who are often trained and sometimes commanded by officers from Iran's Revolutionary Guard Corps. And yet, if the U.S. stopped sending arms to the Iraqi military, things would get even worse, with IS overrunning more of the country and committing human-rights horrors on a broader scale. The risk of not aiding them was greater than the risk of aiding them, the official said, adding that this didn't mean the administration was unconcerned about the risks involved.'

"The official added that while the government in Baghdad under new Prime Minister Haidar al-Abadi has been more responsive to U.S. concerns about weapons transfers than the previous government of Nouri al-Maliki, it has not been vigilant enough.'

"On Facebook, members of Iraqi Shiite militias proudly display American arms, such as this photo from October of an M1A1 Abrams tank draped in a Hezbollah flag:

"Washington was hopeful that new regime would be more capable and responsive to its concerns, but already there have been some obvious red flags. For example, Iraq's new interior minister, Mohammed al-Ghabban, was a senior official in Iraq's Badr militia, an organization U.S. officials have privately suspected of launching attacks on hundreds of Sunni Iraqis over last decade.'

"Senator John McCain, the new chairman of the Senate Armed Services Committee, traveled to Baghdad last week and met with senior Americans and Iraqis, including Abadi. He told us that officials from both countries informed him that the Iraqi government was handing over American weapons to Shiite militias connected to Iran.'

"The Iraqi military is a long way from being prepared to act in an impactful fashion, meanwhile the vacuum is being filled by Shia militias that are Iranian backed. And I was told … that some of those arms came from the United States of America," McCain said. "The Iranians are now, to a

large degree, through the Shia militias, in the absence of a capable Iraqi military, doing most of the fighting against ISIS. That cannot be in the U.S. interest."

"McCain and other U.S. officials said it's difficult to track the exact weapons the Iraqi government is giving the Shiite militias, and it is also unknown whether the militias are receiving weapons that the U.S. gave Iraq long ago or have been sent to since the U.S. re-engaged in fighting in Iraq over last summer.'

"Ambassador Jim Jeffrey, who was the U.S. envoy to Baghdad from 2010 to 2012, said that to some degree the Iraqi government has been transferring weapons to Shiite militias for years, an inevitability given the chaotic nature of the Iraq war.'

"In any military situation, weapons, small arms, ammunition, trucks, the things that are ubiquitous, did some of that stuff go into the hands of the militias? Sure. It's a problem that goes back to 2003 and even before," he said. "We gave the Iraqi military tens of thousands of up-armored Humvees and huge amounts of small arms. There's a huge glut of that stuff out there. I'm not surprised that some of them were given to Shia militias."

"White House spokesman Alistair Baskey disputed the assertions by other administration officials and McCain: "We have no reason to believe that there is any effort by the Iraqi government to transfer U.S.-supplied weapons to Shia militia. Prime Minister Abadi has repeatedly stressed the importance of ensuring that all militia fighters are demobilized and integrated into existing formal security structures and we continue to work with him on this effort. When it comes to tracking the use of weapons transferred to Iraq, we comply with American law in end-use monitoring."

"Likewise, Commander Elissa Smith, a Pentagon public affairs officer, insisted that the U.S. government complies with American laws regarding end-use monitoring and that all foreign military transfers for Iraq must go through the Iraqi government. "The government of Iraq has committed to provide substantially the same degree of security protection that the U.S. Government would provide. Routine end use monitoring of U.S. provided items is also conducted by the U.S. Government," she said in a statement.'

"Yet there are two problems with such statements. First, there are tremendous difficulties with such attempts at end-use monitoring; second, thanks in part the December budget deal, American law on the issue is fairly muddled.'

"Mike Flynn, the retired general who left his post as director of the Defense Intelligence Agency last year, said Iraq's military has a very weak tracking system for its weapons. "We can account for every single weapon in the U.S. military," Flynn said. "In Iraq, despite the great work by our soldiers, there is nothing like that. How can we account for money, weapons and even training in Iraq?"

"He added: "The accountability of weapons systems, once turned over to any Iraqi, is at best weak and it may be nonexistent."

“Since the U.S. joined the Iraqi government in its fight against IS over the summer, it and other allied governments have provided a wide array of military assistance, training and arms to the Iraqi security forces, some of which was supposed to be disbursed to other fighting groups such as the Kurdish peshmerga forces. The Kurds allege that Baghdad hasn’t given them most of the weapons Washington wanted them to have.’

“U.S. weapons aren't supposed to be transferred to the Shiite militias, which not only have a long track record of human-rights violations, but of killing U.S. forces during America’s occupation of Iraq. More broadly, these militias stand accused of ongoing ethnic cleansing in Sunni areas, further harming the chances for the political reconciliation that will be needed to achieve stability in Iraq going forward.’

“It’s clear that in some towns they are driving the Sunnis out that have been there forever and replacing them with Shia. That’s certainly a human rights violation,” said McCain. “One of the key elements to success against ISIS is reconciliation with the Sunni. If the Shia militia are going out and killing Sunni, you are not going to have that reconciliation and Sunni cooperation in fighting against ISIS.”

“Lawmakers in both parties are now calling on the Obama administration to provide better accounting for U.S. weapons in Iraq. There are laws on the books prohibiting America from sending arms to foreign militaries guilty of atrocities.’

“I am concerned by reports that U.S. weapons have ended up in the hands of Shi’a militia forces -- all the more so, given their history of committing atrocities with impunity,” Senator Patrick Leahy, the top Democrat on the Senate state and foreign operations subcommittee told us in a statement. Leahy is the author of the law that requires the U.S. government to cut off training and assistance to military units credibly accused of human-rights violations.’

“The so-called Leahy law applies only to military forces of a foreign government, not non-state actors. But in Leahy’s view, the prohibition should extend to the Shiite militias in Iraq because they are at least partly funded and under the supervision of the Baghdad government. Last year, the Obama administration determined that the Leahy law legally did not apply to the Iraqi tribal militias or Free Syrian Army. Nonetheless, the administration also determined that, as a matter of policy, it would vet these units for human-rights abusers as if they were foreign militaries.’

“The situation is all the more murky because the omnibus budget legislation passed last month allows the secretary of defense to waive legal requirements for “end use monitoring” of new weapons and equipment that are sent to Baghdad as part of the new Iraq Train and Equip Program. The budget bill also extends the the secretary's existing authority to waive the Leahy law itself in “extraordinary circumstances.” (To date, no waivers have been officially invoked.)’

“Tom Malinowski, the assistant secretary of state whose bureau is in charge of Leahy law compliance, told us late last year that he anticipated the State Department was equipped for the challenge of vetting of the Syrian and Iraqi unites.’

“It worked in Colombia and I think it can work in Iraq and Syria,” he said. “It’s designed for situations where we have a strong interest in engaging with a foreign security force, but where human-rights abuses are also an obstacle to achieving our objectives. It gives us better choices than complicity in those abuses or cutting the country off completely. It also provides an incentive for our partners to improve.”

“But the scale of the effort in Iraq is daunting. The omnibus package specifies that the U.S. will send the Iraqi military more than 600 mortars of various ranges, 1,200 anti-tank missile launchers, 43,000 M4 carbines and 45,000 body armor kits. On Tuesday, the State Department announced that it was sending Iraq’s military 250 mine-resistant vehicles.’

“Human rights groups are concerned. In a letter to Secretary of State John Kerry, Amnesty International called on the U.S. to drastically increase its monitoring and assessments of groups it is arming in Iraq and Syria. “No arms transfers should be authorized until such robust risk assessments are completed. It must first be determined that there is no substantial risk of any further arms supplies being used to commit or facilitate serious violations of international human rights or humanitarian law,” it reads.’

“If the Iraqi government were to monitor the weapons the U.S. provides them, it would be a significant improvement. Stuart Bowen, the special inspector general for Iraq reconstruction, has documented just how much money and weaponry intended for Iraq’s military and police has gone missing.’

“A big question for the administration is whether Abadi is really doing all he can to rein in the Shiite militias and reach out to the Sunni leaders. During a meeting with Defense Secretary Chuck Hagel last month, Abadi both asked for huge new weapons transfers and also expressed doubt that a long-term reconciliation with the Sunnis is even possible.’

“Two administration officials told us that there is roiling debate inside the Obama national security team about whether Abadi is willing or able unite his nation's religious groups. Some inside the administration are advocating for a tougher approach toward Abadi that uses more sticks and fewer carrots. Yet there is concern that pushing away from Abadi will only lead to less influence in Baghdad for Washington, and more for Tehran.’

“What’s clear, for now, is that U.S. policy will continue to involve giving the Iraqi government the help it requests, even if some of that assistance ends up aiding militias that in the past have battled U.S. soldiers and committed atrocities against Iraq’s Sunni population. While this

approach has not produced stability in Iraq or preserved American influence there thus far, it is still deemed better than the alternatives.” [596]

The Betrayal of *Ahl as-Sunnah* by the *Rāfiḍī Shī`ah* during the Syrian Revolution

“**Athyabiya Massacre**

The most notable massacre in Damascus countryside was Ath-Thyabbya massacre that took place on Thursday 8 October, 2013 and lasted for three days. 13 family have been killed and forcibly-disappeared in this massacre. SNHR has already documented the details in a separate report entitled “the military campaign against Ath-Thyabiya town has a sectarian cleansing’s nature.”

http://sn4hr.org/blog/2013/10/10/the-military-campaign-against-al-thyabeya-town-in-damascus-countryside-has-a-sectarian-cleansings-nature/

An-Nabak

After Shiite militias supported by the Syrian regime raided An-Navak city, locatedin Al-Qalamoun – Damascus countryside, these militias have perpetrated many massacres through field-execution where whole families were executed and bodies were burned and disfigured in a brutal manner in addition to systemic lootings. Below is the most notable massacres that SNHR was able to document. It should be noted that there were many massacres that we couldn’t document because of the Syrian regime’s and militias’ siege. Most of the massacres were around and inside Al-Fattah neighborhood in the western side of the city near Al-Qalamoun University. According to residents’ testimonies and our investigations, the massacres were perpetrated by Thu Al-Faqar brigade that were identified through their dialect and clothes.

“Mistou, Aloush, and Al-Qraa’” families. SNHR was able to verify this massacre on 7 December, 2013 where residents found 28 dead bodies of these families including 17 children and seven ladies. Many of the corpses were burned and disfigured.

The following URL contains all the names and details of this massacre:

https://drive.google.com/file/d/0B5pudHajcbMuS1hvQXplRWdHb0k/edit?usp=sharing

“Al-Adib, Ismail, Al-Khabbaz, and Al-Abd” families. SNHR was able to verify the massacre on 9 December, 2013 where resi- dents found 27 dead bodies including eight children and 11 ladies in addition to a number of elderlies that were killed. Many corpses were burned and disfigured. The massacre took place in Al-Fattah neighborhood specifically behind the fried chicken resturany.

The following URL contains all the names and details of this massacre:

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[596] http://www.bloombergview.com/articles/2015-01-08/iranbacked-militias-are-getting-us-weapons-in-iraq

https://drive.google.com/file/d/0B5pudHajcbMuRVY3U0x1RFBFLVk/edit?usp=sharing

All the members of “Abu-Thaher” family were executed (the wife, the husband, and three children). Residents found their dead bodies on 10 December, 2013as they were thrown behind “the governmental complex” which contains all the Syrian regime-affiliated security and police branches.

The following URL contains all the names and details of this massacre:

https://drive.google.com/file/d/0B5pudHajcbMuZjVveUJpRG03V3c/edit?usp=sharing

“Hassoun and Mousa Hassan” families. SNHR was able to verify the massacre on 10 December, 2013 where residents found 45 dead bodies including 14 children and 16 ladies who were burned to death and then sprayed with a chemical substance, we believe it was (white phosphorus). The bodies were thrown on the highway next to the bank specifically behind As-Sanwbrat Park.

The following URL contains all the names and details of this massacre:

https://drive.google.com/file/d/0B5pudHajcbMuZmhtM1hLWFJDUHM/edit?usp=sharing

“As-Saloua’” family. SNHR documented the killing of 16 people in this massacre including nine children and five ladies on 11 December, 2013. The bodies were thrown on the highway next to the bank specifically behind As-Sanwbrat Park.

The following URL contains all the names and details of this massacre:

https://drive.google.com/file/d/0B5pudHajcbMuY1V4WFpXNkVIVWc/edit?usp=sharing

“Al-Aghwani” family. SNHR documented the killing of nine civilians on 12 December, 2013 including three children and eight ladies in the western neighborhood.

The following URL contains all the names and details of this massacre:

https://drive.google.com/file/d/0B5pudHajcbMuLVo4T2h0Q2hwUkk/edit?usp=sharing

“Khazma and Bannot” families from Damascus. SNHR verified the massacre on 14 December, 2013 and documented the killing of 12 civilians including two children and seven ladies. The massacre took place in Al-Amin Street.

The following URL contains all the names and details of this massacre:

https://drive.google.com/file/d/0B5pudHajcbMucDRxMkxwZTFRalE/edit?usp=sharing

Shiite militias have executed in this massacre 45 victims at least; most of whom were women, children, and elderlies who were internally displaced from Qusair and homs. Residents informed the network of the massacre long after the other massacres on 18 December, 2013. It should be noted that residents have found two carbonized bodies near Al-Ghurab villa on Der Attya road in front of Al-Fattah neighborhood where the Iraqi brigade Thu Al-Faqar advanced from.

On 27 December, 2013 some of Al-Qastal residents, located on the highway, tried to flee but a landmine, which was apparently implanted by the Syrian regime, exploded and exposed them. Government forces opened fire using artillery shelling and helicopters to kill 23 people who were mostly children and women." [597]

For a list of and discussion on the *Shī`ī* betrayals throughout the history of *Islām*, refer to the book: "*Khiyānāt ash-Shī`ah wa Atharuhā Fī Hazā'im al-Ummah al-Islāmiyyah* (The Betrayals of the *Shī`ah* and Their Impact on the Defeats of the *Islāmic Ummah*)" by Dr. `Imād `Alī `Abdis-Samī` Ḥusayn, associate professor of *Islāmic* Studies at Ṭaybah University in Al-Madīnah al-Munawwarah.

- ***And here, Palestinians provide a good example. Palestinians cooperate with Shī`ah to defend Palestine and Lebanon, but at the same time, they oppose the Shī`ah crimes against Sunnīs in Syria.***

Response to: *"Palestinians cooperate with Shī`ah to defend Palestine and Lebanon, but at the same time, they oppose the Shī`ah crimes against Sunnīs in Syria."*

It's interesting that he says: ***"Palestinians cooperate with Shī`ah to defend Palestine"***, when it would be much more accurate to say that ***"Hamas cooperates with Shī`ah..."*** Does Daniel assume that the nearly fifty-thousand Christian Palestinians even support Hamas, much less do they ***"...cooperate with Shī`ah..."***? As we pointed out in the introduction to Part 1 of this essay, there is no monolithic opinion about cooperating with the *Shī`ah* in Palestine at all. Does Hamas and even other resistance groups in Palestine cooperate with the *Rāfiḍah*? Yes, of course. Is this something that can be said about nearly 5.5 million Palestinians living under Israeli occupation? Certainly not. Do many *Islāmic* Organizations in the US support reformist sell-outs like Omar Suleiman and Yasir Qadhi? Yes, of course. Is this something that can be said about each-and-every of the 4.5 million Muslims living in the US? Of course not.

But since Daniel has said: "***...they oppose the Shī`ah crimes against Sunnīs in Syria,"*** – in typical fashion, without providing a shred of evidence for his claims – let's evaluate it for ourselves.

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[597] "The Fighting Shiite Militias in Syria" by Syrian Network for Human Rights, Pg. 10
https://snhr.org/public_html/wp-content/pdf/english/shia'a-en.pdf

What is obvious to anyone who has been paying attention to the Muslim Syrian revolution and the Muslim Palestinian cause since the mid-2010s, the reality is precisely the opposite to what Daniel has claimed; namely that the Hamas leadership has <u>not</u> condemned the Assad regime's brutal murderous oppression of the majority *Sunnī* Syrian population since its uprising! Even political pundits in the Arab world have commented about their silence, speculating that this was a calculation, which had more to do with Hamas' headquarters being based in Damascus (following their expulsion from Jordan in 1999) and the desire not to upset Hamas' only military allies (i.e. Hezbollah and Iran) who ostensibly supported them. And all this silence, while at the same time the Assad regime who hosted them, and their military "support" from Lebanon-based Hezbollah and Iranian commandos carried out some of the most brutal massacres of *Ahl as-Sunnah* in Syria!

And as the homes of *Sunnī* Syrian Muslims burned, and the bodies of *Sunnī* Syrian men, women and children began to pile up in the tens of thousands, Hamas' silence became too humiliating for them to maintain. But instead of condemning these atrocities against *Ahl as-Sunnah*, at the hands of the Alawite regime, allied by their *Rāfiḍī* Hezbollah and Iranian militias, Hamas chose to play politics and avoid any condemnation whatsoever. Instead, through an empty platitude, they declared their support for "**Syria's leadership and its people**", refusing to take the side of *Ahl as-Sunnah* and condemn their murderers!

مُعْضِلَةُ حَمَاسَ فِي سُورْيَا

أُسَامَةُ أَبُو ارْشِيدٍ

هُنَا ضَاعَفَ النِّظَامُ مِنْ جُرْعَةِ "الْمُمَانَعَةِ" الَّتِي يُمَثِّلُهَا حَسْبَ ظَنِّهِ. وَهَكَذَا فَإِنَّ ثَمَّةَ مُؤَامَرَةً غَرْبِيَّةً إِسْرَائِيلِيَّةً عَرَبِيَّةً "رَجْعِيَّةً" تَسْتَهْدِفُ "النِّظَامَ الْمُمَانِعَ" وَمَكَانَةَ وَمَرْكَزِيَّةَ سُورْيَا. وَلَمَّا لَمْ يُجْدِ ذَلِكَ كُلُّهُ نَفْعًا، اسْتَنْجَدَ النِّظَامُ بِحُلَفَائِهِ الْآخَرِينَ مِنْ أَضْلَاعِ "مِحْوَرِ الْمُمَانَعَةِ". فَكَانَ أَنْ سَارَعَ كُلٌّ مِنْ إِيرَانَ وَحِزْبِ اللَّهِ إِلَى نَجْدَتِهِ وَتَأْيِيدِ مَزَاعِمِهِ عَنْ" الْمُؤَامَرَةِ الْقَذِرَةِ "عَلَى سُورْيَا وَنِظَامِهَا" الْمُمَانِعِ". غَيْرَ أَنَّ ضِلْعًا آخَرَ فِي "مِحْوَرِ الْمُمَانَعَةِ" وَهُوَ حَمَاسُ تَأَخَّرَ فِي الْمُسَارَعَةِ إِلَى النَّجْدَةِ وَهُنَا ثَارَتْ ثَائِرَةُ الْأَضْلَاعِ الْأُخْرَى لِلْمِحْوَرِ وَبَدَأَتْ مُعْضِلَةُ حَمَاسَ. تَوَقَّعَ النِّظَامُ مُسَارَعَةَ حَمَاسَ لِنُصْرَتِهِ عَلَى غِرَارِ إِيرَانَ وَحِزْبِ اللَّهِ وَذَلِكَ فِي أُفُقِ مَسْعَاهُ لِتَأْكِيدِ "سِينَارْيُو الْمُؤَامَرَةِ". وَلَكِنْ، إِذَا كَانَ الْعَامِلُ الطَّائِفِيُّ حَاضِرًا فِي حِسَابَاتِ إِيرَانَ وَحِزْبِ اللَّهِ إِلَى جَانِبِ الْحِسَابَاتِ الْإِسْتِرَاتِيجِيَّةِ وَالسِّيَاسِيَّةِ الْأُخْرَى، فَإِنَّهُ غَيْرُ مَوْجُودٍ فِي حَالَةِ حَمَاسَ. بَلْ إِنَّ تَوَرُّطَ حَمَاسَ فِي حِسَابَاتِ مِثْلِ هَذِهِ سَيُفْقِدُهَا عُمْقَهَا السُّنِّيَّ، فَضْلًا عَنْ مِصْدَاقِيَّتِهَا فِي الشَّارِعِ الْعَرَبِيِّ الْمُؤَيِّدِ فِي غَالِبِهِ لِثَوْرَةِ الشَّعْبِ السُّورِيِّ.

وَلِأَنَّ حَمَاسَ تَأَخَّرَتْ فِي إِبْدَاءِ رَأْيِهَا حَوْلَ مَا يَجْرِي فِي سُورْيَا بَدَأَتْ الضُّغُوطُ تَنْهَالُ عَلَيْهَا مِنْ كُلِّ جَانِبٍ: جَانِبِ النِّظَامِ السُّورِيِّ وَمُؤَيِّدِيهِ، وَجَانِبِ الْمُعَارَضَةِ السُّورِيَّةِ وَمُؤَيِّدِيهَا. وَجَرَّاءَ هَذِهِ الضُّغُوطِ اضْطُرَّتْ حَمَاسُ إِلَى إِصْدَارِ بَيَانِهَا الْأَوَّلِ فِي (2011/4/2) حَوْلَ الْأَحْدَاثِ فِي سُورْيَا. فِي بَيَانِهَا ذَاكَ، أَكَّدَتْ حَمَاسُ أَنَّهَا تَقِفُ مَعَ سُورْيَا "قِيَادَةً وَشَعْبًا" وَذَلِكَ مِنْ بَابِ الْوَفَاءِ لِسُورْيَا الَّتِي وَقَفَتْ "مَعَ الشَّعْبِ الْفِلَسْطِينِيِّ وَحُقُوقِهِ الْمَشْرُوعَةِ وَاحْتَضَنَتْ قُوَى الْمُقَاوَمَةِ الْفِلَسْطِينِيَّةِ وَخَاصَّةً حَمَاسَ". وَتَمَنَّتْ حَمَاسُ" تَجَاوُزَ

الظَّرْفِ الرَّاهِنِ بِمَا يُحَقِّقُ تَطَلُّعَاتِ وَأَمَانِيَ الشَّعْبِ السُّورِيِّ وَبِمَا يَحْفَظُ اسْتِقْرَارَ سُورْيَا وَتَمَاسُكَهَا الدَّاخِلِيَّ وَيُعَزِّزُ دَوْرَهَا فِي صَفِّ الْمُوَاجَهَةِ وَالْمُمَانَعَةِ". إِذَنْ، لَمْ تَقِفْ حَمَاسُ مَعَ النِّظَامِ السُّورِيِّ كَمَا أَنَّهَا لَمْ تَقْطَعْ مَعَهُ وَأَعْلَنَتْ وُقُوفَهَا مَعَ سُورْيَا. وَهِيَ ذَاتُ الْمَعَانِي الَّتِي أَعَادَ مِشْعَلٌ تَكْرَارَهَا فِي مُقَابَلَتِهِ مَعَ قَنَاةِ الْجَزِيرَةِ فِي(2011/12/26) وَالَّتِي جَرَتْ عَلَيْهِ، بِغَيْرِ مَنْطِقٍ وَلَا سَنَدٍ، سُخْطَ الْقَرِيبِ وَالْبَعِيدِ، الْمُتَعَاطِفِ وَالْخَصْمِ، وَالنِّظَامِ وَالْمُعَارَضَةِ.

وَهَكَذَا فَإِنَّ مَسْعَى حَمَاسَ لِلْإِفْلَاتِ مِنْ مُعْضِلَةِ اللَّحْظَةِ الرَّاهِنَةِ لَمْ يُفْلِحْ. فَلَا النِّظَامُ رَضِيَ عَنْهَا، وَهُوَ الَّذِي رَأَى فِي خِطَابِهَا لُغَةً مُوَارِبَةً لِلتَّمَلُّصِ مِنْ عِبْءِ دَعْمِهِ عَلَنًا، وَلَا بَعْضُ مُكَوِّنَاتِ الْمُعَارَضَةِ السُّورِيَّةِ قَبِلَتْ بِهَذَا الْمَوْقِفِ "الْمُوَارِبِ" مِنْ حَمَاسَ– وَالَّذِي يَمِيلُ عَمَلِيًّا إِلَى الشَّارِعِ السُّورِيِّ– وَطَالَبَتْهَا بِإِعْلَانِ الْقَطِيعَةِ التَّامَّةِ مَعَ النِّظَامِ.

Hamas’ Dilemma In Syria
Usāmah Abū Irshīd

[Beginning of excerpt] “Here, the regime doubled down on the ‘resistance’ it believed it represented. Thus, there was a ‘reactionary’ Western-Israeli-Arab conspiracy targeting the ‘resistance regime’ and Syria’s position and centrality. When all this proved to be ineffective, the regime sought help from its other allies within the ‘resistance axis.’ Iran and Hezbollah rushed to his aid, supporting its claims of a ‘dirty conspiracy’ against Syria and its ‘resistance’ regime. However, another member of the ‘resistance axis,’ Hamas, was slow to rush to the rescue. This sparked the axis’s other members’ outrage, and Hamas’s dilemma began. The regime expected Hamas to rush to its aid, following the example of Iran and Hezbollah, as part of its effort to reinforce its ‘conspiracy scenario.’ However, while the sectarian factor is present in Iran and Hezbollah’s calculations, along with other strategic and political considerations, it is absent in the case of Hamas. Indeed, Hamas’s involvement in such calculations will cause it to lose its *Sunnī* depth, let alone its credibility in the Arab street, which largely supports the Syrian people’s revolution.

And because Hamas was slow to express its opinion on the events in Syria, pressure began to pour in from all sides: from the Syrian regime and its supporters, and from the Syrian opposition and its supporters. As a result of these pressures, Hamas was forced to issue its first statement on 2/4/2011, regarding the events in Syria. In its statement, Hamas affirmed its support for Syria, ‘**its leadership and people**,’ out of loyalty to Syria, which has stood **‘with the Palestinian people and their legitimate rights and embraced Palestinian resistance forces, especially Hamas.**’ Hamas hoped to ‘overcome the current situation in a way that fulfills the aspirations and hopes of the Syrian people, preserves Syria’s stability and internal cohesion, and strengthens its role in the confrontation and resistance ranks.’ So, Hamas did not stand with the Syrian regime, nor did it break with it, but rather declared its support for Syria. These are the same sentiments that Meshaal reiterated in his interview with Al Jazeera on 26/12/2011, which brought upon him, without logic or support, the wrath of those near and far, sympathizers and opponents, the regime and the opposition.

Thus, Hamas's attempt to escape the current dilemma has failed. Neither the regime accepted the Hamas position, which viewed its rhetoric as a covert attempt to evade the burden of publicly supporting it, nor did some components of the Syrian opposition accept Hamas's 'covert' position—which, in practice, leaned more toward the Syrian street—and demanded that it declare a complete rupture with the regime." [End of excerpt] [598]

As we mentioned above, the primary cause for the murder and destruction of the lives and property of Syria's Muslims resulted from Assad's Regime, supported by their *Rāfiḍī* Hezbollah and Iranian allies. From the Hezbollah side, Ḥasan Nasrullah was their leader during the entirety of the Muslim Syrian Revolution. So, what was the response of the Hamas leadership upon the assassination of Nasrullah in Lebanon?

حَمَاسُ تَنْعَى حَسَنَ نَصْرِ اللَّهِ
سِبْتَمْبِرَ 2024،28–16:00 بِتَوْقِيتِ أَبُوظَبِي

نَعَتَ حَرَكَةُ حَمَاسَ، السَّبْتَ، الْأَمِينَ الْعَامَّ لِحِزْبِ اللَّهِ، حَسَنَ نَصْرِ اللَّهِ، الَّذِي قُتِلَ فِي غَارَةٍ إِسْرَائِيلِيَّةٍ عَلَى الضَّاحِيَةِ الْجَنُوبِيَّةِ، الْجُمْعَةَ.

وَقَالَتْ الْحَرَكَةُ فِي بَيَانٍ: "تَنْعَى حَرَكَةُ الْمُقَاوَمَةِ الْإِسْلَامِيَّةِ (حَمَاسُ) إِلَى شَعْبِنَا اَلْفِلَسْطِينِيّ وَأُمَّتِنَا الْعَرَبِيَّةِ وَالِاسْلَامِيَّةِ وَأَحْرَارِ الْعَالَمِ اسْتِشْهَادَ سَمَاحَةِ السَّيِّدِ حَسَنِ نَصْرِ اللَّهِ، الْأَمِينِ الْعَامّ لِحِزْبِ اللَّهِ، اَلَّذِي ارْتَقَى شَهِيدًا مَعَ ثُلَّةٍ مِنْ إِخْوَانِهِ الْقَادَةِ، فِي مَعْرَكَةِ طُوفَانِ الْأَقْصَى وَعَلَى طَرِيقِ الْقُدْسِ ، وَإِسْنَادِ شَعْبِنَا الْفِلَسْطِينِيّ وَمُقَاوَمَتِهِ الْبَاسِلَةِ فِي مُوَاجَهَةِ الْعَدُوِّ الصَّهْيُونِيّ".

وَأَضَافَتْ: "إِنَّنَا فِي حَرَكَةِ حَمَاسَ وَأَمَامَ هَذِهِ اَلْجَرِيمَةِ وَالْمَجْزَرَةِ الصَّهْيُونِيَّةِ لِنُجَدِّدَ تَضَامُنَنَا اَلْمُطْلَقَ وَوُقُوفَنَا صَفًّا وَاحِدًا مَعَ اَلْإِخْوَةِ فِي حِزْبِ اللَّهِ وَالْمُقَاوَمَةِ الْإِسْلَامِيَّةِ فِي لُبْنَانَ."

Hamas mourns Hasan Nasrallah
September 28, 2024 - 4:00 PM Abu Dhabi time

"Hamas mourned on Saturday the Secretary-General of Hezbollah, Hasan Nasrallah, who was killed in an Israeli airstrike on the southern suburbs on Friday.

The movement said in a statement: 'The *Islāmic* Resistance Movement (Hamas) mourns to our Palestinian people, our Arab and *Islāmic* nation, and the free people of the world the martyrdom of His Eminence Mr. Hasan Nasrallah, Secretary-General of Hezbollah, who was martyred along with a group of his fellow leaders, in the Battle of the Flood of Al-Aqsa and on the road to Jerusalem, supporting our Palestinian people and their valiant resistance in confronting the Zionist enemy.'

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[598] https://www.aljazeera.net/opinions/2012/1/16/%D9%85%D8%B9%D8%B6%D9%84%D8%A9-%D8%AD%D9%85%D8%A7%D8%B3-%D9%81%D9%8A-%D8%B3%D9%88%D8%B1%D9%8A%D8%A7

It added: 'In the face of this Zionist crime and massacre, we in the Hamas movement renew our absolute solidarity and our united stand with our brothers in Hezbollah and the *Islāmic* Resistance in Lebanon.'" [599]

So, where was this "***opposition to the Shī`ah crimes against Sunnīs in Syria"***? Years of silence were finally followed by a declaration of support, which included the same Syrian leadership committing those very crimes! This is the same leadership relying upon Hezbollah, under Nasrullah, to commit these "***crimes against Sunnīs in Syria"*** in the first place! And finally, when Nasrullah – who led Hezbollah in their committing these murders and destruction against Syria's *Sunnīs* – was eventually assassinated by Israel, Hamas' next declaration was to announce that he was a "*Shahīd* ", and that they were mourning his loss!

And what was the response of Hamas to the killing of Iranian General Qassem Soleimani in Syria by a US drone attack? Keep in mind, this is the same General Soleimani who led Iranian commandos to murder *Sunnī* Syrians, loot their properties and destroy their homes! [600] Their response was to mourn his death and anoint him with the moniker of "*Shahīd al-Quds* (The Martyr of Jerusalem)"!

حَرَكَةُ حَماسَ تَصِفُ سُلَيمَانِي بِ "شَهِيدِ الْقُدْسِ" وَنَاشِطُون يُعَلِّقُونَ
2020.01.06 | 11:25 دِمَشْقُ

هَاجَمَ نَاشِطُونَ وَصَحَفِيُّونَ عَلَى مَوَاقِعِ التَّوَاصُلِ الِاجْتِمَاعِيّ حَرَكَةَ حَماسَ بِسَبَبِ وَصْفِهَا قَاسِمِ سِلِيمَانِي قَائِدَ مِيلِيشْيَا فَيْلَقِ الْقُدْسِ بِ "الشَّهِيدِ" وَفَتْحِ دَوْرَ تَعْزِيَةٍ فِي قِطَاعِ غَزَّةَ مَعَ عَدَدٍ مِنْ الْفَصَائِلِ الْفِلَسْطِينِيَّةِ. وَشَدَّدَتْ بَعْضُ الْمَوَاقِفِ عَلَى أَنَّ الْفِلَسْطِينِيّينَ فِي غَزَّةَ لَا تَعْنِيهِمْ بَيَانَاتُ حَماسَ وَلَا كُلُّ الْبَيَانَاتِ الَّتِي تَسْتَنْكِرُ "تَصْفِيَةَ" قَاسِمِ سُلَيْمَانِي. وَكَانَ إِسْمَاعِيلُ هَنِيَّةَ رَئِيسُ مَكْتَبِ الْحَرَكَةِ السِّيَاسِيّ هَاتَفَ وَزِيرَ الْخَارِجِيَّةِ الْإِيرَانِيَّ مُحَمَّدَ جَوادِ ظَرِيفٍ مُعَزِّيًا إِيَّاهُ بِمَقْتَلِ سِلَيْمَانِي كَمَا أَقَامَتْ فَصَائِلُ فِلَسْطِينِيَّةٌ فِي قِطَاعِ غَزَّةَ، بَيْتَ عَزَاءٍ فِي سَاحَةِ حَدِيقَةِ النُّصْبِ التِّذْكَارِيّ لِلْجُنْدِيّ الْمَجْهُولِ، رَافِعِينَ صُوَرًا لِ سُلَيْمَانِي.

كَمَا هَاجَمَ نَاشِطُونَ فِي تَغْرِيدَاتٍ عَلَى مَوْقِعِ تُوِيتَرْ وُقُوفَ حَماسَ إِلَى جَانِبِ إِيرَانَ الَّتِي ارْتَكَبَتْ مجَازِرَ فِي سُورْيَا وَالْيَمَنِ وَالْعِرَاقِ، بِتَوْجِيهِ مِنْ قَاسِمِ سُلَيْمَانِي الَّذِي يُدِيرُ فَيْلَقَ الْقُدْسِ وَالْمِيلِيشْيَاتِ الْمُوَالِيَةَ لِإِيرَانَ فِي هَذِهِ الدُّوَلِ. وَارْتَكَبَتْ الْمِيلِيشْيَاتُ الْإِيرَانِيَّةُ فِي كُلِّ مِنْ سُورْيَا وَالْعِرَاقِ وَالْيَمَنِ مجَازِرَ بِحَقِّ الْمَدَنِيّينَ، مِنْ خِلَالِ دَعْمِهَا الْعَسْكَرِيّ وَقِتَالِهَا إِلَى جَانِبِ نِظَامِ الْأَسَدِ وَدَعْمِهَا جَمَاعَةَ الْحُوثِيّ فِي الْيَمَنِ وَمِيلِيشْيَا الْحَشْدِ الشَّعْبِيّ فِي الْعِرَاقِ وَخَاصَّةً، حَيْثُ عَمِلَتْ الْمِيلِيشْيَاتُ الْإِيرَانِيَّةُ وَالْحَرَسُ الثَّوْرِيُّ عَلَى قَتْلِ الْمُتَظَاهِرِينَ فِي بَغْدَادَ.

[599] https://www.skynewsarabia.com/middle-east/1744799-%D8%AD%D9%85%D8%A7%D8%B3-%D8%AA%D9%86%D8%B9%D9%89-%D8%AD%D8%B3%D9%86-%D9%86%D8%B5%D8%B1-%D8%A7%D9%84%D9%84%D9%87
[600] https://www.brusselstimes.com/87400/soleimani-a-major-general-or-a-major-perpetrator-of-crimes-against-humanity

Hamas Describes Soleimani as the "Martyr of Jerusalem", and Activists Respond
2020.01.06 | 11:25 Damascus

"Activists and journalists on social media have attacked Hamas for describing Qassem Soleimani, commander of the Quds Force, as a 'martyr' and for opening mourning houses in the Gaza Strip, along with several other Palestinian factions. Some positions emphasized that Palestinians in Gaza are not concerned with Hamas' statements or any statements condemning the 'liquidation' of Qassem Soleimani. And Ismail Haniyeh, head of the movement's political bureau, called Iranian Foreign Minister Mohammad Javad Zarif to offer his condolences over Soleimani's death. Palestinian factions in the Gaza Strip also set up a mourning tent in the courtyard of the Unknown Soldier Memorial Park, holding up pictures of Soleimani.

On the site Twitter, activists also tweeted attacks against Hamas's standing with Iran which has committed massacres in Syria, Yemen and Iraq under the direction of Qassem Soleimani, who commands the Quds Force and Iran-allied militias in these countries. And the Iranian militias committed massacres against civilians in Syria, Iraq and Yemen, through their military support and fighting alongside the Assad regime, and their support for the Houthi group in Yemen and the Popular Mobilization Forces militia in Iraq in particular, where the Iranian militias and the Revolutionary Guard worked to kill demonstrators in Baghdad." [601]

So, we see that years before Hamas' eulogizing and mourning the loss of Hezbollah's leader who had committed massacres against the *Sunnī* Syrian Muslims, and calling him a "*Shahīd* ", they had already established this tradition of loyalty, praise and deference to the *Rāfiḍī* murderers of *Ahl as-Sunnah*! And this is the example that Daniel saw fit to propose as a suitable demonstration of the type of *Sunnī-Shī`ah* alliance he is advocating for! Apparently, this is the type of "***...opposition to the Shī`ah crimes against Sunnīs in Syria*,"** that Daniel is hoping we would all emulate.

- ***In fact, the Afghan government has the same position.***

Response to: *"...the Afghan government has the same position."*

Based on the context of this statement where Daniel uses the present tense "has" (instead of "had"), it seems that he is referring to the current Ṭalibān government and not the one established from 1996-2001, which can be called the original Ṭalibān.

Again, just like with his assertion about Hamas – who Daniel referred to as "the Palestinians", as if the actions of this one party represented the entire region – he asserts this claim about the current Ṭalibān government without a shred of evidence. We are unaware of any condemnation

[601] https://www.syria.tv/%D8%AD%D8%B1%D9%83%D8%A9-%D8%AD%D9%85%D8%A7%D8%B3-%D8%AA%D8%B5%D9%81-%D8%B3%D9%84%D9%8A%D9%85%D8%A7%D9%86%D9%8A-%D8%A8%D9%80-%D8%B4%D9%87%D9%8A%D8%AF-%D8%A7%D9%84%D9%82%D8%AF%D8%B3-%D9%88%D9%86%D8%A7%D8%B4%D8%B7%D9%88%D9%86-%D9%8A%D8%B9%D9%84%D9%82%D9%88%D9%86

of the *Nuṣayrī-Rāfiḍī* atrocities against *Ahl as-Sunnah* in Syria by the current Ṭalibān government since taking power in 2022. What we are aware of, however, was their appointing a number of *Rāfiḍī* members of the Hazara community into their government during the same year they took power in Kabul, following the withdrawal of the US military:

Taliban Appoint a Shia-Hazara as Deputy Minister
December 2, 2022

"The Taliban announced that they have appointed Sheikh Madar Ali Karimi Bamyani, a Shia-Hazara, as the deputy minister in the Ministry of Urban Development and Land (Housing). In a ceremony on Thursday, December 1, the Taliban officially introduced Bamyani as the deputy minister.

Taliban-controlled Bakhtar News Agency wrote that Bamyani, during the ceremony held on the first day of his work, made a commitment that, observing all Sharia principles, he would work equally for all the people of Afghanistan.

Sheikh Madar Ali Karimi Bamyani is the third Hazara-Shia appointed as the deputy minister in the Taliban government.

Previously, the Taliban appointed Abdul Latif Nazari as deputy minister of the Ministry of Economy and Hassan Ghiasi as deputy minister of the Ministry of Public Health." [602]

Compared to the hardline policies of original Ṭalibān in the late 1990s towards the *Rāfiḍah* – no doubt resulting from their strict *Ḥanafī* influence, [603] the current Ṭalibān certainly doesn't seem to have exercised any of the type of strict opposition to their crimes in Syria or elsewhere.

- ***Furthermore, the position of the Palestinian resistance today was a standard position among Arab rulers and religious scholars between the 1940s-70s. During this period, Sunnī and Shī`ah Arabs allied together to fight wars against Israel to defend Muslim lands, such as the Arab Israeli wars of 1948, 1956, '67, and '73.***

Response to: *"During this period, Sunnī and Shī`ah Arabs allied together to fight wars against Israel to defend Muslim lands, such as the Arab Israeli wars of 1948, 1956, '67, and '73."*

[602] https://kabulnow.com/2022/12/taliban-appoint-a-shia-hazara-as-deputy-minister/

[603] As we pointed out in **Part 1** of this essay, of the four main juristic schools of *Ahl as-Sunnah*, the *Ḥanafīs* held the strictest view towards the *Rāfiḍah*. Refer to the discussion of Ibn Ḥajar al-Haytamī (d. 974 H.) on the position of the *Ḥanafī* school towards them under section: **Response: *"Al-Haytamī said: 'Whoever denies the Caliphate of Abū Bakr is an innovator, not a disbeliever."***

Before we respond, let's just remind ourselves of Daniel's condemnation of Arab Nationalism in his earlier statements about his opponents. And let's peek at what he states up ahead, when invoking the evils of this ideology:

"Instead, they tacitly promote the modern anti-Islām ideology of Arab Nationalism. Arab Nationalism holds that Arabs should cooperate together to advance their interests and acquire power. And if this means rejecting Islāmic teachings or attacking and destroying non-Arabs, they should do so, even to non-Arab Muslims."

Not that we disagree with this statement, but let's recognize that, so far, Daniel's condemnation of Arab Nationalism has been rather uncompromising!

So, who were the "***...Arab rulers...***", which Daniel has referred to, that – as he says – "***...allied together*** *(with Shī`ah)* ***to fight wars against Israel to defend Muslim lands, such as the Arab Israeli wars of 1948, 1956, '67, and '73..."***?

1948 - First Arab-Israeli War:

"After Israel declared its independence on May 14, 1948, the fighting intensified with other Arab forces joining the Palestinian Arabs in attacking territory in the former Palestinian mandate. On the eve of May 14, the Arabs launched an air attack on Tel Aviv, which the Israelis resisted. This action was followed by the invasion of the former Palestinian mandate by Arab armies from Lebanon, Syria, Iraq, and Egypt." [604]

- Lebanon's President in 1948: **Bechara El Khoury** (Maronite Christian) [605]
- Syria's President in 1948: **Shukri al-Quwatli** (Arab Nationalist) [606]
- Iraq's King in 1948: **King Faisal II** (Hashemite Monarch & Arab Nationalist) [607]
- Egypt's President in 1948: **Gamal Abdel Nasser** (Pan-Arab Nationalist) [608]

Please remember, this was Daniel's first example to demonstrate a *Sunnī-Shī`ah* Arab alliance, which would serve as an example to contrast Arab Nationalism! However, in reality, not only did this "unity" involve three so-called "*Sunnī* "Arab Nationalists with one Arab Christian, the only unnamed *Shī`ah* members within these militaries would have been under the command of either an Arab Nationalist or a Christian Maronite! That's quite an impressive alliance based on *Islāmic* principals!

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[604] "*Milestones (1945-1952): The Arab-Israeli War of 1948*" [https://history.state.gov/milestones/1945-1952/arab-israeli-war]
[605] "*Bechara El Khoury: The First President of Independent Lebanon (1943–1952)*" [https://boltifyglobal.com/pages/bechara-el-khoury-the-first-president-of-independent-lebanon-1943-1952]
[606] "*Shukri al-Quwatli: The Broken Vision of a Syrian Patriot*", by Stefan Lang [https://historysshadow.wordpress.com/2014/01/23/shukri-al-quwatli-the-broken-vision-of-a-syrian-patriot]
[607] "*Iraq's Bloody Political History: British Involvement in the Early 20th Century Forewarned of the Turmoil Ahead*" [https://www.aljazeera.com/news/2008/2/4/iraqs-bloody-political-history]
[608] "*Arab Nationalism: A Retrospective Evaluation*", by Saleh Omar, Pg. 23-37

1956 - Second Arab-Israeli War (a.k.a. Suez Crisis):

"On July 26, 1956, Egyptian President Gamal Abdel Nasser announced the nationalization of the Suez Canal Company, the joint British-French enterprise which had owned and operated the Suez Canal since its construction in 1869. Nasser's announcement came about following months of mounting political tensions between Egypt, Britain, and France. Although Nasser offered full economic compensation for the Company, the British and French Governments, long suspicious of Nasser's opposition to the continuation of their political influence in the region, were outraged by the nationalization. The Egyptian leader, in turn, resented what he saw as European efforts to perpetuate their colonial domination.' [...]

"In discussions with the United States between August and October, the British Government repeatedly hinted that it might resort to force in dealing with Nasser. At the same time, the British and French held secret military consultations with Israel, who regarded Nasser as a threat to its security, resulting in the creation of a joint plan to invade Egypt and overthrow its President. In keeping with these plans, Israeli forces attacked across Egypt's Sinai Peninsula on October 29, 1956, advancing to within 10 miles of the Suez Canal. Under the pretext of protecting the Canal from the two belligerents, Britain and France landed troops of their own a few days later." [609]

- Egypt's President in 1956: **Gamal Abdel Nasser** (Pan-Arab Nationalist) [610]

Of the Muslim countries involved in this conflict, only Egypt – led by a Pan-Arab Nationalist – participated militarily in this war. Other parties included the UK and France; both of whom were allied with Israel. [611] And since Egypt's population at this time contained less than 1% *Shī`ah* in its demographics, it appears this example by Daniel demonstrates one Pan-Arab Nationalist (i.e. Nasser), allied with no one, commanding a military that contained practically zero *Shī`ah* soldiers.

This was Daniel's second example to demonstrate a *Sunnī-Shī`ah* Arab alliance, which he saw fit to serve as an example to contrast Arab Nationalism! You can't make this stuff up!

1967 - Third Arab-Israeli War (a.k.a. The Six-Day War):

"On May 13, 1967, Soviet officials informed the Syrian and Egyptian Governments that Israel had massed troops on Syria's border. Though the report was false, Nasser sent large numbers of Egyptian soldiers into the Sinai anyway. On May 16, Egypt demanded that the United Nations Emergency Force (UNEF), which had been deployed in the Sinai Peninsula and the Gaza Strip

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[609] "*Milestones (1953-1960): The Suez Crisis, 1956*"
[https://history.state.gov/milestones/1953-1960/suez]

[610] "*Arab Nationalism: A Retrospective Evaluation*", by Saleh Omar, Pg. 23-37

[611] *"The Suez Crisis, Second Arab-Israeli War and Subsequent Wars: Chronicles of Islamic History"*
[https://chroniclesofislamhistory.medium.com/the-suez-crisis-second-arab-israeli-war-and-subsequent-wars-8e566c1b71bb]

since 1957, withdraw from Israel's border. Secretary-General U Thant replied that he would have to withdraw UNEF from all its positions, including Sharm al-Shaykh, which would put political pressure on Nasser to close the Straits of Tiran to Israeli shipping. Nasser remained adamant, and on May 22, after UNEF withdrew, he announced that he would close the Straits.' [...]

"Simultaneously, Johnson implored the Soviets to intercede with Nasser and urged Israeli restraint. "Israel," Johnson told Israeli Foreign Minister Abba Eban on May 26, "will not be alone unless it decides to go it alone." Yet over the following week, the administration failed to gain domestic or foreign backing for "Regatta." Meanwhile, Jordan joined the Arab coalition, heightening the pressure for an Israeli strike. Though Johnson continued to caution Israel against preemption, a number of the President's advisors had concluded that U.S. interests would be best served by Israel "going it alone" by the time the Israelis actually did so.'

"Between June 5 and June 10, Israel defeated Egypt, Jordan, and Syria and occupied the Sinai Peninsula, the Gaza Strip, the West Bank, East Jerusalem, and the Golan Heights. From the beginning, the United States sought a ceasefire in order to prevent an Arab defeat bad enough to force the Soviet Union to intervene. U.S. officials were also concerned about alienating pro-Western Arab regimes, especially after Egypt and several other Arab states accused the United States of helping Israel and broke diplomatic relations. Yet after June 5, the administration did not also demand an immediate Israeli pullback from the territories it had occupied. U.S. officials believed that in light of the tenuous nature of the prewar armistice regime, they should not force Israel to withdraw unless peace settlements were put into place." [612]

- Jordan's King in 1967: **King Hussein I** (Hashemite Monarch & Arab Nationalist) [613]
- Syria's President in 1967: **Nureddin al-Atassi** (Socialist *Ba`th* & Arab Nationalist) [614]
- Iraq's President in 1967: **Abdul-Rahman Aref** (Pan-Arab Nationalist) [615]
- Egypt's President in 1967: **Zakaria Mohieddin** (Pan-Arab Nationalist) [616]

So, these were the "*Sunnī* " Arab leaders who – according to Daniel – allied with the *Rāfiḍah Shī`ah*, in order to "...***fight wars against Israel, to defend Muslim lands..."*** And while it is likely that there were *Rufaidah* members within some of these armies – particularly those from Iraq – just look to the consensus among their leadership's ideology, under who's banners, goals and objectives, those soldiers would have been fighting for! It's interesting that all four of these leading figures at the time were, themselves, famously dedicated to the same Arab and Pan-Arab

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[612] "*Milestones (1961-1968): The 1967 Arab-Israeli War*" [https://history.state.gov/milestones/1961-1968/arab-israeli-war-1967]
[613] "*Lion of Jordan and King Hussein of Jordan*", by Patrick Cockburn [https://www.nytimes.com/2008/10/04/arts/04iht-idbriefs4C.16675101.html]
[614] "*Syria: Assad Dynasty's Half Century in Power*" [https://economictimes.indiatimes.com/news/defence/syria-assad-dynastys-half-century-in-power/articleshow/82908949.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst]
[615] "*Abdul-Rahman Aref: Former president of Iraq*", by Adel Darwish, Tuesday, September 18, 2007 [https://www.independent.co.uk/news/obituaries/abdulrahman-aref-402708.html]
[616] "*Suez Crisis and the Emergence of a National Leader, Nasser and Arab Nationalism: (1956-67)*", by Raouf Abbas Hamed, Pg. 5

Nationalism which Daniel goes onto accuse his opponents of! It makes us wonder if Daniel is simply ignorant of history itself, or the diseased ideology of Arab Nationalism which he condemns! How could anyone claim that battles fought under these leading Arab Nationalist leaders, with their known secularist ideologies, opposed to *Islām* itself, be in defense of *Islām*, the Muslims or their lands, for Allāh's sake?!

And here, we are reminded of the *Ḥadīth* of Jundab Ibn `Abdillāh (رَضِيَ اللَّهُ عَنْهُ) who narrated that the Messenger of Allāh (ﷺ) said:

"مَنْ قُتِلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ يَدْعُو عَصَبِيَّةً أَوْ يَنْصُرُ عَصَبِيَّةً فَقِتْلَةٌ جَاهِلِيَّةٌ."

"Whoever is killed under a blind banner; inviting to `Aṣabiyyah (tribalism/partisanship) or supporting `Aṣabiyyah (tribalism/partisanship), then it is a death upon Jāhiliyyah (ignorance)." [617]

An-Nawawī said:

"وَمَعْنَاهُ إِنَّمَا يُقَاتِلُ عَصَبِيَّةً لِقَوْمِهِ وَهَوَاهُ."

"And its meaning is that he is only fighting out of *`Aṣabiyyah* for his people and for his desire." [618]

1973 - Fourth Arab-Israeli War (a.k.a. Yom Kippur War):

"On October 6, 1973, Egypt and Syria attacked Israel's forces in the Sinai Peninsula and the Golan Heights. Despite initial Israeli setbacks, Kissinger, now both Secretary of State and National Security Advisor, believed that Israel would win quickly. He feared that a rout of the Arabs could force the Soviets to intervene, raising their prestige in the Arab world and damaging détente. Thus, he proposed that the United States and the Soviet Union call for an end to the fighting and a return to the 1967 ceasefire lines. The Soviets, who were uneager to intervene on behalf of their clients, agreed, but the Egyptians rejected the ceasefire proposal. Wanting to avoid both an Arab defeat and military intervention, the Soviets then began to resupply Egypt and Syria with weapons. By October 9, following a failed IDF counter-attack against Egypt's forces, the Israelis requested that America do the same for them. Not wanting to see Israel defeated, Nixon agreed, and American planes carrying weapons began arriving in Israel on October 14.'

"With the American airlift underway, the fighting turned against the Arabs. On October 16, IDF units crossed the Suez Canal. Sadat began to show interest in a ceasefire, leading Brezhnev to invite Kissinger to Moscow to negotiate an agreement. A U.S.-Soviet proposal for a ceasefire followed by peace talks was adopted by the UN Security Council as Resolution 338 on October

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[617] Collected by Aṭ-Ṭayālisī (#1,355), Muslim (#4,820), An-Nisā'ī (#3,567) and Ar-Rūyānī (#959), all from:

"قَتَادَةَ وَسُلَيْمَانَ التَّيْمِيِّ عَنْ أَبِي مِجْلَزٍ عَنْ جُنْدَبِ بن عَبْدِ الله البَجَلِيِّ..."

"Qatādah and Sulaymān at-Taymī: From Abū Mijlaz: From Jundab Ibn `Abdillāh al-Bajalī..."

[618] "*Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj*", Vol. 12/239

22. Afterward, however, Kissinger flew to Tel Aviv, where he told the Israelis that the United States would not object if the IDF continued to advance while he flew back to Washington. When Kissinger returned to the United States, he agreed to a Soviet request to seek another ceasefire resolution, which the Security Council adopted on October 23. Yet the Israelis still refused to stop. On October 24, Brezhnev sent Nixon a hotline message suggesting that the United States and the Soviet Union send troops to Egypt to "implement" the ceasefire. If Nixon chose not to do so, Brezhnev threatened, "We should be faced with the necessity urgently to consider the question of taking appropriate steps unilaterally." The United States responded by putting its nuclear forces on worldwide alert on October 25. By the end of the day, the crisis abated when the Security Council adopted Resolution 340, which called for a ceasefire, the withdrawal of all forces to their October 22 positions, and U.N. observers and peacekeepers to monitor the ceasefire. This time, the Israelis accepted the resolution." [619]

- Syria's President in 1973: **Hafez al-Assad** (Socialist *Ba`th* & Arab Nationalist) [620]
- Egypt's President in 1973: **Anwar Sadat** (Egyptian Nationalist) [621]

So, here we have a *Nuṣayrī*, Socialist *Ba`thī*, Arab Nationalist allying with an Egyptian Nationalist, who had given up on Nasser's Pan-Arab Nationalism (or even Arab Nationalism), in favour of simple State Nationalism. These are the two Arab leaders whose ideology Daniel is referring to as a glowing example of *Sunnī-Shī`ah* unity for the sake of *Islām* and Muslim lands? These are examples of what Daniel is advocating for, and beneath whose banners those Arab soldiers fought in 1973. Not only did this battle have absolutely nothing to do with Palestine, being restricted to the Sinai Peninsula and the Golan Heights, the secularist (Sadat) and the *Nuṣayrī* (Al-Assad) were so famously anti-*Islām* in their governance and state policies that it's amazing Daniel would even invoke their examples to try to make his point!

Regarding Sadat in particular, two years after this amazing example of "*Sunnī-Shī`ah* unity", he became the first Arab head of state to visit Isreal, address their Knesset and officially recognize the "Israeli state" as legitimate, despite millions of Muslim Palestinians suffering under their oppression! What an excellent example of Palestinian resistance he was!

- ***These wars were not only fought to defend Palestine, but to prevent Israel achieving its aim of expanding and taking over Arab lands in the Sinai and Egypt, the Golan Heights in Syria, as well as land in Jordan, Lebanon, and Iraq. These wars involve Sunnī Arab states like Egypt and Jordan, but they also involve mixed Sunnī Shī`ah states. For example, Syria was ruled by a Shī`ī and had mixed Sunnī and Shī`ī troops. Iraq was ruled ruled by a Sunnī and had mixed Sunnī and Shī`ī troops. And Lebanon had mixed Sunnī and Shī`ī troops. But my opponents today reject the position of the Palestinian resistance.*** [622] ***They reject Pan Islamism. Instead, they tacitly promote the modern anti***

[619] "*Milestones (1969-1976): The 1973 Arab-Israeli War*" [https://history.state.gov/milestones/1969-1976/arab-israeli-war-1973]
[620] "*Asad of Syria: The Struggle for the Middle East*", by Patrick Seale, Pg. 88
[621] "*Sadat and His Legacy: Egypt and the World (1977-1997)*", by Jon B. Alterman, Introduction - xiv
[622] We have addressed all of these claims in the previous section.

Islām ideology of Arab nationalism. Arab nationalism holds that Arabs should cooperate together to advance their interests and acquire power. And if this means rejecting Islāmic teachings or attacking and destroying non-Arabs, they should do so, non-Arab Muslims.* [623] *Advocates of Arab nationalism include Ba`thist figures like Iraqi ruler, Saddam Hussein, and Syrian ruler, Bashar al-Assad. Also included are particular Arab governments allied with Israel, like the UAE and Jordan. In reality, Islām rejects all forms of nationalism."

Response to: *"In reality, Islām rejects all forms of nationalism."*

Irony aside, we hope that Daniel will seriously reflect upon his words above, because in his previous statements, he has tacitly endorsed the ideology of this past century's most notorious and evil Pan-Arab Nationalists, Arab Nationalists and State Nationalists to ever emerge from the Arab world! Not only did their ideologies preclude *Islāmic* solidarity with non-Arab Muslims, even the fleeting solidarity they may have had towards Palestinian Muslims was based solely upon their race, alone.

Just look at the length to which Daniel has tried to invoke these 20th century Arab-Israeli conflicts, which were led by the same evil, *Islāmically* bankrupt values, he seeks to condemn! But he has the gall to tacitly endorse these figures, while calling his opponents Arab-Nationalists?!

But he's not finished...

- ***Whether it's anti-Arab, Persian nationalism of Iran under the Pahlavi regime before 1979, the anti-Arab, Turkish nationalism of Turkey, under Ataturk, or Arab nationalism, which is hostile to non-Arabs. Since the 1970s, Arab states have declined in power due to attacks by Western governments and internal political corruption. As Arab power has declined, Israel and Iran have risen to become the two dominant powers in the Middle East. For this reason, Arab nationalists today want both states to be destroyed or weakened.***

Response to: *"As Arab power has declined, Israel and Iran have risen to become the two dominant powers in the Middle East. For this reason, Arab Nationalists today want both states to be destroyed or weakened."*

We don't necessarily disagree that this is a hope among Arab Nationalists. And we likewise affirm that this is a hope among *Ahl as-Sunnah*, from all ethnicities. Daniel is attempting to suggest that hoping for the elimination of these two oppressive regimes is strictly due to the values of Arab Nationalism. However, again, this is a nonsensical assertion. Two opposing ideologies can hope

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[623] We have responded to this in the previous section.

for the same thing without either of them agreeing upon why. Hoping for the end of the atrocities committed against the Muslims of *Ahl as-Sunnah* in Palestine, at the hands of their Zionist Israeli murderers, as well as the end of the atrocities committed against the Muslims of *Ahl as-Sunnah* in Iran, Iraq, Lebanon, Yemen and Syria, at the hands or proxies of their *Rāfiḍī* Iranian murderers, BOTH sit comfortably beneath the banner of *Islāmic* values. If that same hope exists among Arab Nationalists, under a banner of their ethnonationalist values, it is irrelevant to us.

We Muslims hope for the return of `Īsā Ibn Maryam (عَلَيْهِ الصَّلَاةُ والسَّلَامُ) before the Day of Resurrection, as he will be the one to kill *Al-Masīḥ ad-Dajjāl* (i.e. the antichrist) and restore *Islām* and Muslims to prominence. [624] However, the Christians are also hopeful for his return, as they await the "Rapture", wherein they believe that all non-Christians will be killed and that `Īsā will take them to Paradise. Furthermore, the Jews say they are still awaiting his initial arrival, as they believe his advent will herald their domination of the Earth. The point is that all three groups are hopefully awaiting `Īsā', but for massively different reasons and based on completely opposing values. Different groups hoping for the same thing does <u>not</u> necessitate an ideological compatibility.

- ***They think that it's impossible to destroy Israel as it's allied with the US, so they increasingly focus their efforts on destroying Iran. Iran is a Shī`ah country. Since the 1970s, Arab national hostility to Iran is increasingly expressed in terms of hostility towards Shī`ah. As a result, Arab Nationalists today not only hate Iran, but they now express hatred of Arabs who are Shī`ah as these are seen as the allies of Iran. In this way, post 1970s Arab Nationalism has taken the form of extreme Sunnī sectarianism.***

Response to: *"In this way, post 1970s Arab Nationalism has taken the form of extreme Sunnī-sectarianism."*

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[624] From the lengthy *Ḥadīth*, narrated by An-Nawwās Ibn Sam`ān (رَضِيَ اللَّهُ عَنْهُ) in which the Messenger of Allāh (ﷺ) said:

"...بَيْنَا هُوَ عَلَى ذَلِكَ إِذْ بَعَثَ اللهُ المَسِيحَ ابْنَ مَرْيَمَ فَيَنْزِلُ عِنْدَ المَنَارَةِ البَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ وَاضِعًا يَدَهُ عَلَى أَجْنِحَةِ مَلَكَيْنِ فَيَتْبَعُهُ فَيُدْرِكُهُ فَيَقْتُلُهُ عِنْدَ بَابِ لُدٍّ الشَّرْقِيِّ..."

"...While he is in this state, Allāh will send Al-Masīḥ Ibn Maryam, and he will descend near the white minaret to the east of Damascus, wearing two dyed garments, placing his hand on the wings of two angels. Then he will follow him (i.e. the Dajjāl) overtake him and killed him at the eastern gate of Ludd..." [Collected by Aḥmad (#17,779), Muslim (#7,483), Abū Dāwūd (#4,321), At-Tirmithī (#2,240) and An-Nasā'ī (#7,970), all from:

عَبْد الرَّحْمَنِ بْن يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ جَابرٍ الطَّائِيُّ قَاضِي حِمْصَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ الحَضْرَمِيُّ عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الكِلَابِيَّ...

`Abdur-Raḥmān Ibn Yazīd Ibn Jābir who said: Yaḥyā Ibn Jābir aṭ-Ṭā'ī, the judge of Himṣ, told me, saying: `Abdur-Rahmān Ibn Jubayr Ibn Nufayr al-Ḥaḍramī told me: From his father, that he heard An-Nawwās Ibn Sam`ān al-Kilābī...]

We have already pointed out that Arab Nationalism is antithetical to religious sectarianism of any kind, since ethnonationalism is unconcerned with religious bonds and instead is rooted in a philosophy of racial brotherhood, as opposed to religious brotherhood. Does Daniel somehow think there are no Arab *Rāfiḍīs* who embrace Arab Nationalism and are themselves anti-Iran, due to the non-Arab ethnicity of the Persian Iranians? All these mental gymnastics he's attempting to navigate his audience through amounts to reality-denial, self-contradiction and word salad.

- ***This can be seen most clearly in Iraq and Syria. In both these countries, popular Ba`thist Arab nationalism has gradually evolved into the extreme Sunnī-sectarianism. Such sectarianism is epitomized by the ideology of ISIS and Abū Mus`ab az-Zarqāwī. Extreme Sunnī-sectarianism is also embraced by my debate opponents, who not coincidentally are from Iraq and Syria. They're not members of ISIS, but nevertheless, they share many basic views of ISIS.***

Response to: *"They're not members of ISIS, but nevertheless, they share many basic views of ISIS."*

It seems Daniel has embraced the US neo-conservative/RAND think tank strategy of picking the most popular contemporary "terrorist" boogeyman and declaring that if you say, or do, or believe anything we oppose, that means you agree with ("insert terrorist group name"). I believe the members of ISIS declare *Lā Illāha il-Allāh* as a fundamental principal of *Islām*, Daniel. Do you share this basic view? Are you ISIS?

Before ISIS, it was Al Qaeda and before them, ironically, it was Hamas – the group Daniel seeks to persuade us to emulate, because they exemplify the type of *Sunnī-Shī`ah* unity that he, himself advocates for! Ironically, this same neo-conservative/RAND think tank strategy which Daniel is employing here, has made a massive comeback in the US and elsewhere. Anyone who is publicly critical of Zionist Israeli crimes – even simply based on international humanitarian law – are branded as "Hamas". Daniel is doing the exact same thing here. Anyone who is opposed to the *Rāfiḍah Shī`ah* is an "Arab Nationalist", "an extreme *Sunnī*-sectarian" and now suddenly <u>also</u> a supporter of everyone's favorite terrorist group boogeyman. It's the perfect trifecta!

Please remember, these statements of Daniel were not spontaneous responses during the back-and-forth portion of his debate. These were his <u>prepared</u> statements, which were written in advance and presented with visual aids, in Part 2 of this debate! These were things he strategized and planned to say publicly, seemingly as some form of self-humiliation ritual, which he 100% knows to be nonsense.

- ***Such views include the general mass-Takfīr of Shī`ah (i.e. Shī`ah are generally Kāfirs). (The view that) the Shī`ah pose greatest danger to Sunnīs and seek to kill all Sunnīs and destroy Sunnī Islām. Sunnīs should celebrate whenever Shī`ah are massacred by the US, by Israel, or by ISIS bombings. Iraqi Ba`thists, ISIS, and other Sunnī sectarians have carried out mass-ethnic cleansing of Shī`ah, massacring Shī`ah men and sometimes***

women and children. Do my debate opponents agree with these actions? Do they believe that Sunnīs should massacre Shī`ah or mass ethnically-cleanse Shī`ah from places like Iraq, Lebanon, and Yemen? If not, why not? What exact forms of violence should Sunnīs undertake against Shī`ah, and what limits, if any, should there be on such violence?

Response to: *"What exact forms of violence should Sunnīs undertake against Shī`ah, and what limits, if any, should there be on such violence?"*

Just in case it's no longer clear from Daniel's pivot into "killing", "massacres", "ethnic-cleansing", "bombings" and "violence", the topic of Part 2 of this debate is: **"Should *Sunnīs* Ally with *Shī`ah*?"**

It seems Daniel is much more of a student of his debate opponents' strategies than he is of *Islām* itself, or even simple twentieth century history. In the last five years of publicly debating secularists, liberals and apostates, Daniel has developed an appreciation for the dramatic gotcha questions and assertions, designed to shock a neutral audience, by invoking themes such as "Muslim violence towards non-Muslims", "*Islāmic* laws regarding the execution of apostates, adulterers and homosexuals", and general Muslim "intolerance" towards groups who do not share *Islāmic* ideals. It seems Daniel has embraced this strategy and decided to invoke those same exact types of inflammatory questions and assertions towards those who do not consider the *Rāfiḍī Shī`ah* to be Muslim. His goal, it seems, is to provoke the same type of pearl-clutching that his opponents have used against him.

More than four years ago, one of Daniel's first debates was against an apostate (*Murtadd*). That debate was titled: **"Muslim vs. Ex-Muslim (Apostate Prophet) on Hudud and Islamic Law"** and as of this writing, that debate remains on his YouTube channel. Take a look at some of the types of questions and assertions from Daniel's opponent in that debate and then compare those to the types of questions and assertions he offered his opponents above:

Apostate Prophet: "You would agree that a Buddhist, for example, or a Hindu or someone who worships rocks and statues, <u>or someone who apostates from *Islām*, like me for example, wouldn't have the same right in an *Islāmic* society (that) you as a Muslim would have, right?</u>"

Daniel Haqiqatjou: "Yes, I agree."

Apostate Prophet: "You agree with that. So, in an ideal *Islāmic* society, you would be the ideal person. It would be a supremacy of you as a Muslim, whereas I – as someone who has left *Islām* – wouldn't even have the right to enjoy those same equal rights. Because under *Islāmic* law, I wouldn't any longer be part of the ideal identity of society, which is religion, as opposed to race

in Western states. And as a result, I would be executed under an *Islāmic* state. That's true, right?" [625]

Apostate Prophet: "The topic of the video was that you defend the strict *Islāmic* laws, such as the *Ḥudūd* law(s), which are laws that are prescribed by *Islām* directly, such as the killing of people who commit homosexual interactions or intercourse, killing of adulterers, the punishing/ lashing of fornicators and otherwise sexual deviance, punishment of apostasy, punishment of blasphemy... These were things that we wanted to talk about." [626]

Apostate Prophet: "But killing one's wife is something that happens very often in *Islāmic* society and you know that very well, so you're making a false equivalency here!" [627]

Apostate Prophet: "But yet, you're otherwise saying that deviant(s) should be punished, when I am sexually deviant, as a man, and have unmarried sex with other women, because I like to do that, you somehow think that should be punishable, and I should be killed for that...!" [628]

Apostate Prophet: "We have still not discussed why you would think, or how we could argue that your definition of a just society is that a society should find fulfillment, should be collectively happy, and (that) we can only make it collectively fulfilled and collectively happy by enforcing the laws of the *Islāmic Sharī`ah*? For example, by executing homosexuals, executing apostates, executing adulterers, and all that stuff?" [629]

Apostate Prophet: "You can't compare that to leaving *Islām* in an *Islāmic* society, because number one, in a liberal society, if you want to protest and you want to make social progress, you're wanting to change society for the better. You are comparing that to *Islām*... In (an) *Islāmic* society, you cannot make society better. It's not possible. You can leave *Islām*, you are no longer a Muslim, you're not arguing for anything, or against anything. The only thing you're doing is to say: 'Hey, I do not believe in *Islām* anymore' and that's your crime, and you are killed for that. Now, of course, we can go into how you are given three days, and you are given the chance to repent, and you don't have to be public about it – you can keep it to yourself. But what is clear, is clear. What happens is, I leave *Islām* because I just don't believe in it anymore, and I'm not a hypocrite. Why would I pretend to be a Muslim, when I don't believe in it anymore? This is a phenomenon that is happening all over the Muslim World. And just because I don't believe in it anymore, and I explain why I don't believe in it anymore, and I'm not convinced by the authorities that give me three days to repent, I'm suddenly sentenced to death!" [630]

As we stated in Part 1 of this essay, those who view the *Rāfiḍah* to be collectively and individually non-Muslims, do so based on the rulings of apostacy (*Riddah*). In fact, even for those like Daniel,

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[625] [00:27:39]
[626] [00:43:39]
[627] [01:42:46]
[628] [02:02:45]
[629] [02:24:32]
[630] [03:50:54]

who only view *Takfīr* to be applicable to individual *Rāfiḍīs* on a one-by-one basis (as he did publicly towards Al-Khomeini without any investigation, and without offering him *Al-`Uthr bil-Jahl* or *Ta'wīl*), once that *Takfīr* is confirmed, he would likewise view those individuals to be apostates.

So, based on this being the stated opinion by Daniel, it only seems fair that we should put these questions to him:

Daniel, what exact forms of violence should *Sunnīs* undertake against those *Shī`ah* who are judged to be apostates after their one-by-one evaluations? What is the ruling upon those who have been judged to be apostates under the *Sharī`ah*? Should they be violently massacred? Should those individual apostates, like Al-Khomeini – who you have publicly *Takfired* – be subjected to mass-ethnic cleansing from Muslim lands? If not, why not?

- ***Talhah, for example, publicly celebrated the biggest ISIS massacre in history. He was thrilled that ISIS slaughtered men, women and children. Now to be perfectly fair to Talhah, he's not pro-ISIS, per se. He just celebrates ISIS killing Shī`ah. So, given that my debate opponents believe in a general principle of celebrating the killing of Shī`ah, what limitations are there on this principle? For example, if Israel conducts a genocide of Shī`ah in Lebanon, should Sunnīs start dancing and handing out sweets? If there's a US invasion of Iran that kills millions of Shī`ah, like the US invasion of Iraq in 2003, should Sunnīs start dancing and handing out sweets? What if Israel simply acts on its threats of launching nuclear weapons at Iran and indiscriminately kills millions of Shī`ah? Is that an occasion for dancing and handing out sweets?***

Response to: *"What if Israel simply acts on its threats of launching nuclear weapons at Iran and indiscriminately kills millions of Shī`ah?"*

Just another reminder... the topic of Part 2 actually isn't: **"The Ruling Upon Handing Out Sweets"**. Instead, it's: **"Should *Sunnīs* Ally with *Shī`ah*?"**

We can agree that celebrating the success of one group of *Kuffār* in killing their enemies – even those considered to be apostates – is short-sighted, particularly when you are aware that those same *Kuffār* will just as likely be targeting *Ahl as-Sunnah* as soon as they see them to be any kind of threat. However, Daniel has already acknowledged that his two debate opponents consider the *Rāfiḍah* to be apostates, individually and collectively. As he said above: ***"Such views include the general mass-Takfīr of Shī`ah (i.e. Shī`ah are generally Kāfirs)."*** So, even if we can agree that it's short-sighted to celebrate the military capability of the enemies of Allāh, ultimately Daniel seems to be suggesting that the death of individuals, who he has acknowledged his opponents consider apostates, should be mourned. This same argument could just as easily be flipped back to Daniel himself:

Daniel, suppose you were able to somehow perform tens of millions of individual one-by-one assessments of the *Rāfiḍah* in Lebanon, Iraq and Iran, which is your stated opinion of how the *Rāfiḍah* are to be evaluated for the ruling of *Takfīr*. [631] And suppose, when you finished, you were able to ascertain – just as you did regarding Al-Khomeini – that millions of those individuals were to be judged as apostates. Now imagine that all those apostates you performed *Takfīr* to were somehow isolated from Muslims, and even from those individual *Rāfiḍah* members who you didn't yet have the opportunity to perform evaluations of. Suppose Israel conducted a holocaust against those millions of *Rāfiḍah* who you had deemed specifically and individually to be apostates. Would you mourn their loss? What's the difference between your rhetorical questions of your two debate opponents, and this question?

- ***I challenge my opponents to clarify their opinions on these matters. If they don't endorse ethnic cleansing and massacres, they should explain how their extreme sectarian and racial hate does not encourage such atrocities.***

Response to: *"If they don't endorse ethnic cleansing and massacres, they should explain how their extreme sectarian and racial hate does not encourage such atrocities."*

Just more pearl-clutching, reflexive rhetoric. Neither of his two debate opponents uttered a single statement that could remotely be interpreted as Arab supremacy or anti-Persian. Daniel knows this all too well. But he's also learned that a convenient way to deflect from substantive dialogue about state policies is to invoke racism as a catch-all accusation to one's critics in order to avoid discussing facts. We wonder where Daniel learned this trick. [632]

However, let's posit the scenario back to Daniel himself:

If Daniel doesn't endorse ethnic cleansing of those specific individual *Rāfiḍah* members who he evaluated and deemed to be apostates (from our former, hypothetical example) does this mean they would be permitted to remain inside an *Islāmic* state? Is that the ruling upon apostates? Or are those apostates to be executed? Would this not be a genocide? Or does your extreme sectarian and racial hate not encourage such atrocities?

- ***Arab Nationalists are constantly attacking Pan-Islāmism using two complementary arguments. First, they make the false and misleading argument that Sunnī Islām teaches that all Shī`ah are Kuffār.*** [633] ***They say that the Qur'ān only requires Muslims to ally with other Muslims, but this does not apply to Shī`ah because they are Kāfir. I have***

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[631] Refer to the section in Part 1: **Response:** ***"…Takfīr should be made on an individual, only if it's proven he holds Kufr beliefs."***

[632] https://www.aljazeera.com/news/2023/12/6/anti-zionism-is-antisemitism-us-house-asserts-in-dangerous-resolution

[633] In **Part 1** of this response essay, we have established, quite exhaustively, the two well-known opinions within the *Sunnī* tradition regarding the individual members of the *Rāfiḍah*. So, repeating this here would be redundant.

addressed this false and misleading argument in the first part of the debate. The second argument that Arab nationalists use to undermine Pan-Islāmism involves misrepresenting politics in the Middle East by saying Iran is a bigger threat to Muslims than the US and Israel.

Response to: *"The second argument that Arab Nationalists use to undermine Pan-Islāmism involves misrepresenting politics in the Middle East by saying Iran is a bigger threat to Muslims than the US and Israel."*

Does "***misrepresenting politics***" include referring to famously secular, middle eastern Arab Nationalist and Pan-Arab Nationalist rulers, from the previous century, as examples of what you call "***Pan-Islāmism***"? And does your inclusion of Anwar Sadat – who famously was the first Arab ruler to recognize Israel's statehood, while paying its first Arab diplomatic visit – as an example of "***Palestinian resistance***" qualify as "***misrepresenting politics***"? Can we attribute this political misrepresentation of yours to your anti-Arab, Persian Nationalism? Why do you have so much racial hatred?

And we already quoted *Shaykh* Ḥāmid Ibn `Abdillāh al-`Alī, who wrote in 2006 about Hezbollah's atrocities in Iraq against *Ahl as-Sunnah*:

"وَمَا يَفْعَلُونَهُ فِي الْعِرَاقِ، وَحِزْبُ حَسَنِ نَصْرٍ جُزْءٌ مِنْ هَذِهِ الثَّوْرَةِ الْخَبِيثَةِ أَشَدُّ وَاللَّهِ مِمَّا يَفْعَلُهُ الْيَهُودُ فِي إِخْوَانِنَا الْفِلَسْطِينِيِّينَ".

"And what they are doing in Iraq – and the party of Ḥasan Naṣr is part of this evil revolution – is worse, by Allāh, than what the Jews are doing to our Palestinian brothers."

But I suppose this was just more Arab supremacy and anti-Persian hatred, expressed somehow as Arab racism towards Arab Hezbollah members, right? Sure, that makes sense.

And what was it that *Shaykh* Fayṣal al-Jāsim – the one who Daniel seemed all too happy to quote when it was convenient during his disputes with the *Madkhalīs* – say about this topic? As we quoted him in Part 1 [634] of this essay response:

"فَكَيْفَ يَتَصَوَّرُ مُسْلِمٌ سُنِّيٌّ فَضْلًا عَنْ عَاقِلٍ مُطَّلِعٍ عَلَى التَّارِيخِ أَنَّ إِيرَانَ الرَّافِضِيَّةَ الَّتِي قَتَلَتْ أَهْلَ السُّنَّةِ فِي إِيرَانَ قَدِيمًا وَحَدِيثًا وَفِي سُورْيَا وَالْعِرَاقِ وَلُبْنَانَ وَالْيَمَنِ وَفِي غَيْرِهَا مِنَ الْبِلَادِ وَذَبَحَتْهُمْ ذَبْحًا وَوَقَفَتْ مَعَ النَّصَارَى الْغُزَاةِ كَأَمْرِيكَا وَغَيْرِهَا مِنْ دُوَلِ الْغَرْبِ وَقَصَفَتْ بَيْتَ اللَّهِ الْحَرَامَ كَمَا جَرَى مِنَ الْحُوثِيِّينَ وَفَجَّرَتْ وَقَتَلَتْ حُجَّاجَ بَيْتِ اللَّهِ كَمَا جَرَى فِي أَحْدَاثِ الْحَجِّ سَنَةَ ١٩٨٧م عَلَى غِرَارِ مَا فَعَلَهُ أَسْلَافُهُمُ الْقَرَامِطَةُ الَّذِي كَانُوا مِنَ الرَّافِضَةِ سَنَةَ ٣١٧ هـ عِنْدَمَا قَتَلُوا الْحَجِيجَ وَرَدَمُوا بِئْرَ زَمْزَمَ بِجُثَثِ الْقَتْلَى وَسَرَقُوا الْحَجَرَ الْأَسْوَدَ. فَضْلًا عَنْ زَرْعِهَا كَثِيرًا مِنَ الْمِيلِيشْيَاتِ الْمُوَالِيَةِ لَهَا فِي عَدَدٍ مِنَ الدُّوَلِ الْعَرَبِيَّةِ لَا سِيَّمَا الْخَلِيجِيَّةُ مِنْهَا لِأَجْلِ تَوْظِيفِهَا

[634] Look to: **No legitimate *Sunnī* scholars condemn Hamas' allegiance with the *Rāfiḍah Shī`ah*?**

فِي تَهْدِيدِ اسْتِقْرَارِ الدُّوَلِ السُّنِّيَّةِ وَزَعْزَعَةِ الْأَمْنِ فِيهَا. كَيْفَ يُتَصَوَّرُ أَنَّ هَؤُلَاءِ الْمُجْرِمِينَ يُمْكِنُ أَنْ يَكُونُوا مُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مُنَاصِرِينَ لِلسُّنَّةِ وَأَهْلِهَا نَصْرًا حَقِيقِيًّا لَا نَفْعِيًّا ضِدَّ الْيَهُودِ فِي فِلَسْطِينَ؟! هَذَا لَا يُمْكِنُ أَبَدًا إِلَّا إِذَا اؤْتُمِنَ الذِّئْبُ عَلَى الْغَنَمِ وَإِيرَانُ وَالرَّافِضَةُ أَخْطَرُ عَلَى الْإِسْلَامِ وَالْمُسْلِمِينَ مِنْ الْيَهُودِ وَالنَّصَارَى وَأَشَدُّ خُبْثًا وَمَكْرًا لِأَنَّهُمْ فِي حُكْمِ الْمُنَافِقِينَ الَّذِينَ هُمْ أَشَدُّ خَطَرًا مِنْ الْكُفَّارِ الْأَصْلِيِّينَ بِنَصِّ الْقُرْآنِ الْمُبِينِ." انْتَهَى

"So, how can a *Sunnī* Muslim, let alone a rational person who is familiar with history, imagine that *Rāfiḍī* Iran that killed the *Ahl as-Sunnah* in Iran in the past and present, and in Syria, Iraq, Lebanon, Yemen and other countries, and slaughtered them, and stood with the invading Christians like America and other Western countries, and bombed the Sacred House of Allāh, as the Houthis did, and blew up and killed the (*Ḥajj*) pilgrims visiting the House of Allāh (i.e. *Al-Ka`bah*) as happened in the *Ḥajj* events of 1987 AD, similar to what their ancestors, the Qarmatians, who were from the *Rāfiḍah*, did in the year 317 H., when they killed the (*Ḥajj*) pilgrims, filled the well of Zamzam with the bodies of the dead, and stole the Black Stone. Let alone planting many militias loyal to it in a number of Arab countries, especially the Gulf countries, in order to use them to threaten the stability of *Sunnī* countries and destabilize their security. How can it be imagined that these criminals could be *Mujāhidīn* in the Path of Allāh, supporting the *Sunnah* and its people in a real, non-utilitarian support against the Jews in Palestine? This can never happen, unless the wolf is entrusted with the sheep. And Iran and the *Rāfiḍah* are more dangerous to *Islām* and Muslims than the Jews and Christians, and more malicious and cunning, because they are within the ruling of *Munāfiqin* (hypocrites) who are more dangerous than the original *Kuffār*, according to the clear text of the *Qur'ān*." - End of excerpt [635]

- ***Now let me debunk this claim. First of all, the Qur'ān debunks this claim: ﴿ You will surely find the most intense of the people and animosity toward the believers to be the Jews and those who associate others with Allāh. ﴾ [636] The Qur'ān confirms modern history, where at present, Israel and the US cooperate to dominate the Middle East and much of the Muslim world. The Israeli-US empire exercises control over almost every Arab capital by maintaining major military bases in these countries.***

Response to: *"Now let me debunk this claim. First of all, the Qur'ān debunks this claim: ﴿ You will surely find the most intense of the people and animosity toward the believers to be the Jews and those who associate others with Allāh. ﴾"*

Clearly, Daniel is arguing that this *Qur'ānic* text disproves the idea that the *Rāfiḍah Shī`ah* could be worse towards the Muslims than the Zionist Israeli state, since Allāh (سُبْحَانَهُ وَتَعَالَى) clearly specifies "**the Jews**" in this verse.

[635] https://www.al-jasem.com/archives/2452 Also, look to his statement on YouTube with the same exact meaning: https://www.youtube.com/watch?v=GJTzpDAGZNw&sttick=0

[636] *Sūrat al-Mā'idah*, 82

Firstly, whether the Israelis – backed by the US government, or the Iranian regime – backed by Alawite militaries, Hezbollah and the Houthis, are more threatening and more harmful to the Muslims, is a subjective comparison. It can be debated from various different perspectives, including the numbers of Muslims facing these threats, their cumulative historical results, and the boundaries of the Muslim lands that are exposed to them, among several others. In many ways, those factors are unquantifiable, and far too granular to calculate in any meaningful way.

Secondly, even if we concede this point to Daniel, and disagree with the aforementioned claim that the *Rāfiḍī* Iranian regime and its geo-political objectives are more threatening to Muslims than that of Israel, it's irrelevant in the context of this half of the debate. The topic of the debate is: **"Should *Sunnīs* Ally with *Shī`ah*?"** Even if we rank the Israeli regime (along with *Banī Isrā'īl*, generally) as the #1 threat towards Muslims with the Iranian regime (along with the *Rāfiḍah*, generally) a distant 2nd – or even 3rd, 4th or 5th – does this mean that Muslims should be allying themselves with groups which pose a comparatively lessor threat to them than the worst possible one? Why should Muslims be allying themselves with <u>any</u> of their enemies which constitute <u>any</u> type of threat in the first place?! There is no *Qur'ānic* text recommending this course of action, it was not from the *Sunnah* of the Messenger of Allāh (ﷺ), nor was it the practice of the best Muslim generations who followed him! [637]

Thirdly, the verse which Daniel is using to prove his point adds a second category alongside the one he has highlighted in his statement. As Allāh (سُبْحَانَهُ وَتَعَالَىٰ) said:

﴿ لَتَجِدَنَّ أَشَدَّ ٱلنَّاسِ عَدَٰوَةً لِّلَّذِينَ ءَامَنُوا۟ ٱلْيَهُودَ <u>وَٱلَّذِينَ أَشْرَكُوا۟</u> ﴾

﴿ ***You will surely find the most intense of the people and animosity toward the believers to be the Jews <u>and those who associate others with Allāh</u>.*** ﴾

Therefore, right alongside "***the Jews***", are "***those who associate others with Allāh***" (i.e. *Mushrikīn*).

What do we say about those who claim that there are twelve infallible "*Imāms*" who have sovereignty over the creation of Allāh down to their very atoms? What do we say about those who claim these "*Imāms*" have the sovereignty to legislate *Ḥalāl* and *Ḥarām* for them? What do we say about those who claim that their "*Imāms*" have knowledge of the unseen, including the future? What do we say about those who prostrate and supplicate to members of *Ahl al-Bayt*? [638] Are these <u>not</u> examples of associating others with Allāh? Are these <u>not</u> *Mushrikīn*?

And fourthly, we earlier quoted Muḥammad As`ad Bayyūḍ at-Tamīmī, who invoked this same verse in his discussion regarding the prohibition of allying with the *Rāfiḍī Shī`ah*. As he said:

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[637] Refer to: **The Current State of Affairs in the so-called "*Sunnī* Countries" and "The-Enemy-of-my-Enemy-is-my-Friend" Doctrine**, within the **Introduction** to this essay.

[638] Refer to: **What is the Modern Expression of *Shī`ism* Practiced by Today's *Rāfiḍah*/Twelvers?** In **Part 1** of this essay.

"وَإِنَّنَا نَقُولُ وَلَوْ كَانَ الْأمْرُ صَحِيحًا فَإِنَّ التَّحَالُفَ مَعَ إِيرَانَ بَعْدَ كُلِّ الَّذِي ذَكَرْنَاهُ مِنْ حَقَائِقَ عَقَائِدِيَّةٍ وَتَارِيخِيَّةٍ وَحَالِيَّةٍ تَتَعَلَّقُ بِهَا إِنَّمَا هُوَ تَحَالُفٌ وَمُوَالَاةٌ مُحَرَّمَةٌ شَرْعًا وَلَا تَجُوزُ لِأَنَّهَا تَحَالُفٌ وَمُوَالَاةٌ مَعَ اشَدِّ النَّاسِ عَدَاوَةً لِلَّهِ وَرَسُولِهِ وَالْمُؤْمِنِينَ فَاللَّهُ سُبْحَانَهُ وَتَعَالَى جَمَعَ الْيَهُودَ وَالْمُشْرِكِينَ بِآيَةٍ وَاحِدَةٍ فِي مُسَاوَاتِهِمْ بِالْحِقْدِ عَلَى الْمُؤْمِنِينَ.

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾ الْمَائِدَة: 82

فَلِذَلِكَ فَإِنَّنِي أَتَوَجَّهُ إِلَى شَبَابِ الإسْلَامِ مِنْ أَبْنَاءِ شَعْبِنَا الْفِلَسْطِينِيِّ الْمُسْلِمِ الصَّابِرِ الْمُرَابِطِ إِلَى كُلِّ مَنْ يُقَاتِلُ تَحْتَ رَايَةِ أَيِّ حَرَكَةٍ أَوْ جَمَاعَةٍ أَوْ تَنْظِيمٍ أَوْ حِزْبٍ بَيْنَهُمْ وَبَيْنَ إِيرَانَ الشِّيعِيَّةِ الصَّفَوِيَّةِ."

"We say, even if the matter is true, then the alliance with Iran, after all the `*Aqīdah*, historical and current facts related to it that we have mentioned, is an alliance and allegiance that is forbidden by *Sharī`ah* and is not permissible, because it is an alliance and allegiance with the most hostile people to Allāh, His Messenger and the Believers. Allāh (سُبْحَانَهُ وَتَعَالَى) has joined the Jews and the *Mushrikīn* in one verse, regarding their equality in hatred for the Believers.

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾

﴿ ***You will surely find the most intense of the people in animosity toward the believers*** *[to be]* ***the Jews and those who associate others with Allāh.*** ﴾ [*Al-Mā'idah*, 82]

Therefore, I address the youth of *Islām*, from the sons of our patient, *Murābiṭ* [639] Muslim Palestinian people, to everyone who fights under the banner of any movement, group, organization or party that has an alliance and allegiance with *Shī`ī* Safavid Iran."

Shaykh Muqbil Ibn Hādī al-Wādi`ī (d. 1422 H.) said:

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[639] ***Murābiṭ:*** Those who perform *Ribāṭ* (guarding). Typically, soldiers deployed to the frontiers of the Muslim territories guarding its borders and awaiting imminent attack from their neighbours and the armies who surround them. Sahl Ibn Sa`d as-Sa`dī (رَضِيَ اللَّهُ عَنْهُ) narrated from the Messenger of Allāh (ﷺ) said:

"رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوِ الْغَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا."

"Ribāṭ in the path of Allāh for one day is better than the world and whatever is on its surface, and a place in Paradise as small as that occupied by the whip of one of you is better than the world and whatever is on its surface; and a morning's or an evening's journey which a slave (person) travels in Allāh's cause is better than the world and whatever is on its surface." [Collected by Aḥmad, Al-Bukhārī and At-Tirmithī (#2,892). All from:

"عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ عن أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ..."

`Abdur-Raḥmān Ibn `Abdillāh Ibn Dīnār: From Abū Ḥāzim: From Sahl Ibn Sa`d as-Sa`dī…]

قَالَ اللهُ سُبْحَانَهُ وَتَعَالَى: ﴿ لَتَجِدُنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ ءَامَنُوا الْيَهُودُ وَالَّذِينَ أَشْرَكُوا ﴾. وَالرَّافِضَةُ يَعْرِفُ مَنْ خَالَطَهُمْ عَدَاوَتَهُمْ لِلْإِسْلَامِ. وَلَهُمْ مَوَاقِفُ يَتَعَاوَنُونَ فِيهَا مَعَ أَعْدَاءِ الْإِسْلَامِ عَلَى الْمُسْلِمِينَ كَمَا ذَكَرَ هَذَا شَيْخُ الْإِسْلَامِ ابْنُ تَيْمِيَّةَ فِي مِنْهَاجِ السُّنَّةِ وَمَا قِصَّةُ الْمُخَيَّمَاتِ الْفِلَسْطِينِيَّةِ مِنْكَ بِبَعِيدٍ."

"Allāh (سُبْحَانَهُ وَتَعَالَى) said:

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾

﴿ ***You will surely find the most intense of the people in animosity toward the believers** [to be] **the Jews and those who associate others with Allāh.*** ﴾

And the *Rāfiḍah* are known for their enmity toward *Islām*. And they have positions in which they cooperate with the enemies of *Islām* against the Muslims, as *Shaykhul-Islām* Ibn Taymiyyah mentioned in '*Minhāj as-Sunnah*.' The story of the Palestinian camps is not far from you (i.e. you are aware of it)." [640]

And *Shaykh* Marzūq az-Zahrānī said:

"وَمِنْ أَشَدِّ الْعَدَاوَةِ لِلْإِسْلَامِ الْيَوْمَ الرَّافِضَةُ فَاللهُ عَزَّ وَجَلَّ يَقُولُ: ﴿ لَتَجِدُنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودُ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴾ وَالرَّافِضَةُ مِنَ الَّذِينَ أَشْرَكُوا. وَشِرْكُ الْأَئِمَّةِ الْمُضِلِّينَ مِنْهُمْ وَأَتْبَاعِهِمْ الْغُلَاةِ شِرْكٌ أَكْبَرُ. وَكُتُبُهُمْ مَلِيئَةٌ بِذَلِكَ وَأَقْوَالُهُمْ الشَّنِيعَةُ عَلَى اللهِ عَزَّ وَجَلَّ وَعَلَى رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ وَذُرِّيَّتِهِ رَضِيَ اللهُ عَنْهُمْ وَأَفْعَالُهُمْ تَقْضِي بِأَنَّهُمْ مُشْرِكُونَ."

"Among the most intense enemies of *Islām* today are the *Rāfiḍah*. Allah (عَزَّ وَجَلَّ) says:

﴿ لَتَجِدُنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِينَ آمَنُوا الْيَهُودُ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً لِّلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴾

﴿ ***You will surely find the most intense of the people in animosity toward the believers** [to be] **the Jews and those who associate others with Allāh. And you will find the nearest of them in affection to the believers those who say: "We are Christians." That is because among them are priests and monks and because they are not arrogant.*** ﴾

The *Rāfiḍah* are among those who associate others with Allāh. And the *Shirk* of the misguiding *Imāms* amongst them and their extremist followers is major *Shirk*. And their books are full of this, and (full of) their heinous statements against Allāh (عَزَّ وَجَلَّ) and against His Messenger (ﷺ), and against `Alī Ibn Abī Ṭālib and his offspring (رَضِيَ اللَّهُ عَنْهُمْ). And their actions dictate that they are *Mushriks*." [641]

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[640] "*Al-Ilḥād al-Khumaynī Fī Arḍ al-Ḥaramayn*", Pg. 205

[641] "*Al-Hādī wal-Muhtadī*", Pg. 130

- ***It seeks to destroy Islām in these countries by imposing a secular liberal nationalist ideology and by repressing all Islāmist groups who support Sharī`ah and Pan-Islāmism. These are smeared as extremists and terrorists. But Arab Nationalists, like my opponents, deny this.***

Response to: *"It seeks to destroy Islām in these countries by imposing a secular liberal nationalist ideology and by repressing all Islāmist groups who support Sharī`ah and Pan-Islāmism. These are smeared as extremists and terrorists. But Arab Nationalists, like my opponents, deny this."*

There is no doubt that the US and Israeli governments would approve this kind of outcome. However, their priority above even secularism, liberalism or nationalistic ideologies, are puppet regimes who simply submit to whatever they demand of them. These governments would be perfectly happy for the rulers of Muslims to be non-secular, non-liberal and non-nationalistic so long as they kowtow to their Western masters and continue to crush internal *Islāmic* dissent to their foreign policies. Presently, they are perfectly at peace with non-liberal, undemocratically "elected" monarchs, generals, "emirs" and dictators, who oppress their Muslim populations, while bowing to their every command.

As for his claim that the US and Israel desires to repress Pan-*Islāmism*, this is difficult to assess, given Daniel's attempt to characterize ultra-Arab Nationalists and openly anti-*Islām* secularists, such as Gamal Abdel Nasser, King Faisal II, King Hussein I, Hafez al-Assad and Anwar Sadat as twentieth century examples of pan-*Islāmists*. This oxymoronic portrayal of such apostate figures as "Pan-*Islāmists*" makes one wonder if Daniel even understands the definition of the term he's invoking.

However, if what Daniel means by "Pan-*Islāmism*" are collective emirates, governed by Muslim leaders, exclusively according to the *Islāmic Sharī`ah*, beneath a united banner of genuine *Islāmic* allegiance with one another, despite race, ethnicity, language or culture, then yes – the leaders of those hypothetical emirates would <u>definitely</u> be smeared by the US and Israel as extremist, terrorist boogeymen. [642]

- ***Instead, Arab Nationalists claim that, in reality, it's Iran that dominates the Middle East, controlling many Arab capitals with the agenda to destroy Islām by repressing all Sunnī groups and imposing a "Kāfir Shī`ī" ideology. But is this true?***

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[642] Not unlike what Daniel, himself, did to his two debate opponents (and presumably anyone else who opposes him in this issue) when he said: "***They're not members of ISIS, but nevertheless, they share many basic views of ISIS.***" Afterall, which is more threatening, according to Daniel? Simply applying for and obtaining an ISIS membership card (which doesn't exist), or fundamentally "***sharing***" their "***basic views***" (a.k.a. ideology)?

Response to: *“Arab Nationalists claim that, in reality, it’s Iran that dominates the Middle East, controlling many Arab capitals with the agenda to destroy Islām by repressing all Sunnī groups and imposing a “Kāfir Shī`ī” ideology.”*

Is this simply an Arab Nationalist conspiracy theory? Or do most regional powers seek to dominate their surrounding states, geographically and politically, by imposing their available influences and points of leverage?

“Paradoxically, Iran’s declining power only increased the ambitions of the revolutionaries. Though U.S. policy-makers predicted that Ayatollah Khomeini would pursue an extremely nationalist foreign policy, they also believed that he would reject the Shah’s political aspirations. But Iran’s Islamic ideology, though resentful of the international order and the idea of nation-states, was no less ambitious than the realpolitik outlook of the Shah with the notion of Iranian regional leadership at its center. While the Shah sought approval of and legitimacy for his bid for leadership through financial aid to and military protection of the surrounding Arab states, the revolutionaries sought the same through political Islam. But while the Shah believed that his aspirations could be achieved within the framework of the existing order, the revolutionaries felt they needed to redefine the framework of state-to-state interaction and its founding principles in order to reverse Iran’s decline and restore its bid for leadership.’

“Though the methods and justifications of the Pahlavi and Khomeini regimes differed considerably, their strategic goals were remarkably similar regional leadership and primacy. The one big difference, however, was that the revolutionaries topped the Shah’s megalomania: beyond merely seeking the role of first among equals in the Indian Ocean and western Asia region, the Khomeini government sought to lead the entire Islamic world. Both the Shah (after 1976) and the revolutionaries desired a political role that outstripped Iran’s resources.’

“The revolutionaries believed that for Iran’s leadership to be viable, the entire order of the region needed to be changed. Just as the Iranian masses had dethroned the U.S.-backed Shah and established an Islamic government, the revolutionaries argued, so the Arab masses should dethrone their U.S.-backed sheikhs and establish governments based on Islamic principles. The Shah’s quest to win legitimacy for Iranian regional leadership based on American backing, strong ties and military aid to the region’s moderate Arab governments, and financial aid to Arab states such as Syria, combined with public distancing from Israel—ultimately failed to persuade the Arabs to grant Iran the role to which it aspired. Historic Arab-Persian suspicions, as well as resentment of the Shah’s entente with Israel, would deny Iran that role. But by exporting the revolution and spreading the ideology of political Islam, Iran hoped to bridge the Persian-Arab divide and establish a regional values system that would include Iran in a leadership role. An Iranian politician belonging to the reformist camp explained Iran’s thinking as follows: ***“Imagine if you could topple Saddam and establish an Islamic Republic over there....That [regional domination] was the whole idea. You have an Islamic Republic in Iraq, an Islamic Republic in***

Iran. These are the two most powerful states in the region. And that would change the balance of everything, you dominate the entire Middle East.” [643]

Daniel will almost certainly dismiss this book’s ethnically Persian, Iranian-born, nominally *Shīʿī*, dual US-Swedish citizen, Human Rights activist, founder and former president of the National Iranian American Council (NIAC) lobby, and PhD-holder from Johns Hopkins’ School for Advanced International Studies author, as an “***Arab Nationalist***” and “***extreme Sunnī-sectarian***” who “***share****(s)* ***many basic views of ISIS.***”

- ***Historically, much of the Middle East was under the multi-ethnic Sunnī Ottoman Empire consisting of Turks, Arabs, Kurds, Berbers, and others. The empire included the Anatolia Peninsula, much of the Arabian Peninsula, Iraq, and Syria. Over the course of 19th and early 20th centuries, European powers worked to break Muslim unity in the Middle East by destroying the Ottoman Empire. Their goal was to split up its territories into weak states that could be easily controlled. This was a divide and conquer strategy, which continues to this day. A key stage in the application of this strategy was World War 1, which saw Germany and the Ottoman Empire allied against the UK, France, and the Jewish Zionist movement.***

Response to: *“A key stage in the application of this strategy was World War I, which saw Germany and the Ottoman Empire allied against the UK, France and the Jewish Zionist movement.”*

The genuine and valid *Islāmic* critiques of the Ottoman governance and administrative policies, from the perspective of *Ahl as-Sunnah wal-Jamā`ah* itself, could justify an essay larger and more detailed than this one. However, since this specific point has been made, let’s restrict ourselves to responding to it alone.

So, now we have Daniel lauding the Ottoman allegiance with Germany against their “common enemies” the UK, France and Zionist movement. Is Daniel correct here? Was this allegiance between the Ottoman’s and Germany a good thing? How did this allegiance play out and what was the result of the Ottoman Empire’s decision to ally with Germany?

Most students of twentieth century European and Middle Eastern studies would know better than to describe this alliance as something positive for the *Ummah* of *Islām*. Muslims especially, should know that this plot of Germany was only to exploit the Ottoman Muslims as cannon fodder for their own benefit, by leveraging the Muslims zeal for *Islām*, against their British, French and Russian opponents.

Acclaimed German academic and historian, Rolf Steininger writes:

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[643] “*Treacherous Alliance: The Secret Dealings of Israel, Iran and the United States*”, by Trita Parsi, Pg. 87-88

“At the height of the 1914 July crisis, the Kaiser wrote in the margin of a telegram received on 30 July from Count Pourtalès, the German ambassador to St. Petersburg, that in the event that Great Britain interfered in the conflict,

> *“England must have the mask of Christian peaceableness torn publicly off her face. Our consuls in Turkey and India, the agents etc. must inflame the entire Muslim world to a wild uprising against this hateful, deceitful, unscrupulous nation of shopkeepers; if we were to bleed to death, then England should at least lose India.’* [Cited by Marc Hanisch, ‘Max Freiherr von Oppenheim und die Revolutionierung der islamischen Welt als anti-imperiale Befreiung von oben’, in Loth and Hanisch, *Erster Weltkrieg,* 13.]

“On 2 August 1914, Germany and the Ottoman Empire concluded a secret alliance. When Great Britain declared war on Germany on 4 August, the German chief of staff, Helmuth von Moltke, instructed the Foreign Office (*Auswärtiges Amt*) in the spirit of the Kaiser: ‘Revolution in India and Egypt and also in the Caucasus is of the highest importance. The treaty with Turkey will make it possible for the Foreign Office to realize this idea and to excite the fanaticism of Islam’. [Will, *Kein Griff.*]

“Together with the Turks and with a call to *jihad*, the holy war, an uprising should be kindled in the Islamic world – now under Russian, British and French domination, from Morocco to India. The Turks should attack Russia immediately. One of the first German–Turkish operations was an attempt in early September to make the Suez Canal impassable by sinking a ship, thereby creating an explosive atmosphere in Egypt that eventually would lead to an uprising against the British. The operation failed. The German Admiral Staff of the imperial navy reported to the Foreign Office on 10 September 1914: ‘German steamers seized, and intense surveillance by other ships caused the blockade to fail. Further attempts in Egypt unsuccessful’. [ibid.]

“Nevertheless, on 12 November, Sultan Mehmed V, who was also the spiritual leader of Islam, called for *jihad* against the Allies. This did not, however, meet with the expected response among Muslims. By contrast, the members of the Entente succeeded in engaging a large part of the Muslim population in their warfare. Meanwhile, the German Reich and its ally, the Austro–Hungarian Empire, saw their initial priority as finding a direct land connection to Turkey in order to arm and supply the Turkish army (which thoroughly failed on the first try, in the war against Serbia in December 1914).’

“After the first failure at the Suez Canal, chancellor of the German Empire Theobald von Bethmann Hollweg demanded further military action against the British in Egypt. This took the form of a strike to be executed in February 1915 by a Turkish expedition corps of sixteen thousand men. The plan was to march through the desert, cross the Suez Canal in a surprise attack and then block that route. The composition of this corps, however, was more than dubious. It was made up of ‘indigenous volunteers and irregulars’ who did not perform adequately and were ‘insubordinate, cowardly and demanding’, the German report stated. Further, the Turkish officers allegedly slept all day and had only enough energy ‘to put up passive

resistance' towards the Germans. [ibid.] The British and their units from India succeeded in crossing the canal and attacking the Turkish flanks. Although the Turks initially managed to fend off the charge, their German commander was killed. On the evening of 3 February, the German–Turkish command cancelled the operation. Not until August 1917 was a fresh assault attempted, and it also failed, exhausting the offensive power of the Turks on the Sinai front. On other fronts, though, there was heavy fighting with variable success.'

"At the end of October 1914, the German Max von Oppenheim laid out a blueprint for German revolutionary efforts in the Middle East in a 136-page 'Memorandum on Revolutionizing the Islamic Territories of our Enemies' (*Denkschrift zur Revolutionierung der islamischen Gebiete unserer Feinde*). The idea was crystal clear: 'In this imposed conflict with England, Islam will be one of our main weapons. The whole nature of our enemy's warfare gives us the right, and the need for our self-preservation the duty, not to leave this very important weapon unused for the ultimate goal of this conflict'. Gangs should be assembled everywhere to 'beat the English to death in the rural areas'. The last sentence of the memorandum runs as follows: 'The engagement of Islam in the present war is a terrible blow, especially for England. Let us do everything, work together with all available means, so that it is fatal'." **[644]**

This was the sad reality of the type of alliance Daniel is attempting to persuade Muslims into accepting – one of being subjugated, exploited and looked down upon – by an opportunistic regional power, seeking its own aims and objectives, which have nothing to do with benefitting *Islām* or Muslims in Palestine!

And what was the result and eventual outcome of this German-Ottoman alliance, which Daniel is now proposing as a model of "the-enemy-of-my-enemy-is-my-friend" doctrine? Did it fend off the rising threat of impending Zionism?

Rolf Steininger writes:

"German diplomacy rendered the Zionists a service that was unusual for that time by permitting their representatives in Palestine and Constantinople to use the official codes of the German embassy, as well as the courier, for two-way communication and contact with the Executive Bureau in Berlin. Thus it was the Germans and not the Turkish authorities who had insight into Zionist message exchanges. Richard Lichtheim, the long-time Constantinople-based editor of the Zionist weekly newspaper Die Welt, acted as the representative of the Zionist Organization. He maintained good relations with the German embassy and was the liaison between the organization and the US embassy in Constantinople. Arthur Ruppin, since 1908 the representative of the Zionist Organization in Palestine, later explained the utility of the codes: 'The fact that Djemal Pasha knew that the German embassy was informed from the Jewish side about his behaviour toward the Jews may have prevented him from some planned actions'.

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[644] "Germany and the Middle East: From Kaiser Wilhelm II to Angela Merkel", Pg. 13-14

"In November 1915, the German government refined its position on Jewish aspirations in Palestine. The consuls were instructed to promote Jewish endeavours that 'serve the economic and cultural development of the Jews', particularly the 'immigration and resettlement of foreign Jews, provided that such efforts are not regarded as possible contradictions to German and Turkish interests'. Once again, the point was 'to appease public opinion in the world, [and] in particular to strengthen the American Jews in their pro-German attitude'. Nonetheless, Lichtheim remarked, with this directive 'a major European power demonstrated their willingness to support the Jewish aspirations in Palestine'." [645]

And from here, we cut to the Sykes-Picot Agreement (1916) the Balfour Declaration (1917), the end of World War I (1918), the rise of European Zionism (1919 - 1937), World War II (1939 – 1945) and finally, the *Nakbah* of 1948! These are the major European historical milestones that occurred, in part, due to the legacy of the type of alliance Daniel is advocating for.

The point here is that – as per usual – Daniel's reliance upon one historical example is completely undermined by simple facts, which even an amateur history buff could counter with. This German-Ottoman alliance, which is an example of what he's advocating for, was not only a devastating humiliation for Muslims and the *Ummah* of *Islām*, but it also brought about the annihilation of the Ottoman state and led to the formation of the very Zionist state which Daniel claims he seeks to protect Muslims from!

- ***The Ottoman Empire called for Pan-Islāmism and Sunnī-Shī`ah unity such that Shī`ah and Sunnī Arabs fought together against the UK and France.***

Response to: *"The Ottoman Empire called for Pan-Islāmism and Sunnī-Shī`ah unity..."*

When the Ottomans decided to ally with the Germans and accepted for themselves the inevitable undignified, humiliating posture in this conflict, they were required to mobilize their forces in support of their German allies. This resulted in a massive conscription campaign from the Arab lands they controlled, which meant they did not distinguish between *Sunnī* or *Rāfiḍī*, due to their need to meet German expectations. In fact, even Christians or other "non-Muslims" living in these lands were conscripted to fill these ranks. Was this an example of the Ottoman Empire endorsing *Pan-Theism* and *Sunnī-Shī`ah-Kāfir* unity?

War Studies Professor, Dr. Charalampos Minasidis writes:

"During the Second Constitutional Period (1908-1918), the July and October 1909 recruitment legislation made military service obligatory for all Ottoman citizens and abolished local and religious exceptions. While most Muslims had already been drafted, among those who were previously exempted for religious reasons, either as Muslim religious students or non-Muslims,

[645] "Germany and the Middle East: From Kaiser Wilhelm II to Angela Merkel", Pg. 25

the draft was quite unpopular. Young men and their families answered the draft by falsifying records, bribing officials, or migrating abroad.'

"The Balkan Wars (1912-13) were the testing ground for the new conscript army and society as a whole. While the latter demonstrated its support for the state and even participated actively in the war, the army witnessed a military catastrophe. Both the mobilization and the over-optimistic planning of the General Staff failed miserably. The unexpected military defeat caused many among the elite to be concerned that another disaster would mean the end of the empire. They began advocating for the militarization and permanent mobilization of society, with all sexes and ages assigned active roles for the future defense of the state. Non-Muslim soldiers also became a matter of discussion among the ruling elites. Supporters of Ottomanism focused on non-Muslim soldiers' bravery, while its opponents pointed to the high number of desertions, attributing them mainly to non-Muslims." [646]

It is comical for Daniel to make this claim, particularly as someone who lives in the United States. Claiming that conscripted *Sunnī* and *Rāfiḍī* Arab troops fighting for the Ottomans in World War I, represents the Ottoman ethos of "***Pan-Islāmism and Sunnī-Shī`ah unity***", is like saying the reluctant black and white American draftees during the Vietnam war (at the height of the Civil Rights Movement, while much of the US still enforced Jim Crow Laws), was an example of the US government's endorsement of an American multiracial utopia back home!

- ***But in World War I, the British had promised Arab leaders like Sharif Hussein that if they betray and revolt against the caliphate, they would reward them with a strong united Arab state. However, after Sharif Hussein led the great Arab revolt to backstab the Ottoman caliphate, the Europeans reneged on their promise after the UK and France eventually won World War I.***

Response to: *"But in World War I, the British had promised Arab leaders, like Sharif Hussein, that if they betray and revolted against the Caliphate, they would reward them with a strong united Arab state."*

There is no doubt that the disease of ethnonationalism spreading throughout the globe during this period resulted in the Arab desire for independence from Ottoman authority. This led to the fracturing of the Muslim *Ummah* during this time and this disease continues to be a cause for division among Muslims until this day! So, there is no rebuttal to Daniel's condemnation of Sharif Hussein's secret deal with the British and their plans to follow Lawrence of Arabia in breaking away from their Turkish Muslim allies (despite the fact that the Ottomans were FAR less than ideal to partner with, themselves).

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[646] *"International Encyclopedia of the First World War: Mobilization (Ottoman Empire/Middle East)"* [https://encyclopedia.1914-1918-online.net/article/mobilization-ottoman-empiremiddle-east/]

Interestingly, we see above, Daniel's clear condemnation of the Arabs for allying with the British on the basis of their ethnonationalist desire to become independent from the Ottomans. Yet, strangely, he is silent about what incentive the Ottomans were offered for their alliance with Germany, which Daniel praised.

German ex-patriot, historian and academic, Ulrich Trumperner writes:

"In October 1914, the Germans offered to loan the Ottoman government 5 million *liras* in gold should the latter execute its alliance obligations immediately. Cavid Bey's reluctance to work with Berlin obliged the Germans to improve their original terms, and when an agreement was signed on 10 October 1914, the Porte not only obtained more favorable re-payment terms for the planned debts, but "also a pledge from Wangenheim that in case of need, a further gold loan with 'analogous terms' would be granted by the Reich." [647]

And Turkish, Ottoman historian and academic, Mesut Uyar writes:

"The second Ottoman war aim was the economic independence of the empire and the creation of a modern economic system by radical reforms. War seemed to provide a unique opportunity to get rid of the irksome Capitulations, the dream of several generations. The Ottoman economy had always been in a critical state, but after the Balkan Wars it had got into an acute downward spiral and with the July crisis it collapsed altogether. Most western-owned businesses completely stopped their activities and foreign-dominated maritime transportation came to a halt. It was only by signing the alliance with Germany that the Ottoman government was able to raise any foreign loans at all. These terrible experiences convinced the leadership that the empire had to do all it could to establish an independent and viable economy and that this could not wait for the end of the war." [648]

However, just look how Daniel frames the Arab alliance with the British. He describes it as follows: "***...the great Arab revolt to backstab the Ottoman caliphate..."*** Meanwhile, look how he frames the Ottomans alliance with the Germans. In addition to him inexplicably calling their actions "***Pan-Islāmism***", which should be praised and duplicated, he describes it as follows: "***...which saw Germany and the Ottoman Empire allied against the UK, France, and the Jewish Zionist movement.***" So, to Daniel, the Turkish alliance with *Kuffār* was "***Pan-Islāmism***" designed to protect the Muslims of Palestine from the threat of Zionism. But the Arab alliance with *Kuffār* was a "***backstab the Ottoman caliphate"*** based on the evils of ethnonationalism and greed.

Nonsense.

The Ottomans were not allying with the Germans as a demonstration of Pan-*Islāmism*, or because they wanted to save Palestine from Zionism any more than the Arabs allied with the British, due

[647] "*Germany and the Ottoman Empire: 1914-1918*", Pg. 271-272
[648] "*Ottoman Strategy and War Aims during the First World War*", Pg. 166

to their desire to reform a proper *Islāmic Khilāfah* based upon the *Sharī`ah* of *Islām*. Both of these alliances were agreed to based on worldly benefits; money and power – nothing more.

Both alliances were reprehensible, and both are equally condemned by the Book of Allāh:

﴿ لَّا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۖ وَمَن يَفْعَلْ ذَٰلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَن تَتَّقُوا مِنْهُمْ تُقَاةً ۗ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ وَإِلَى اللَّهِ الْمَصِيرُ ﴾

﴾ Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allāh, except when taking precaution against them in prudence.[1] And Allāh warns you of Himself, and to Allāh is the *[final]* ***destination. ﴿*** [649]

And specifically, about allying with the People of the Book (*Ahl al-Kitāb*), which includes the Christian Germans and the Christian British alike, Allāh (تَعَالَى) said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلْيَهُودَ وَٱلنَّصَٰرَىٰٓ أَوْلِيَآءَ ۘ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُم مِّنكُمْ فَإِنَّهُۥ مِنْهُمْ ۗ إِنَّ ٱللَّهَ لَا يَهْدِى ٱلْقَوْمَ ٱلظَّٰلِمِينَ ﴾

﴾ O you who have believed, do not take the Jews and the Christians as allies. They are *[in fact]* ***allies of one another. And whoever is an ally to them among you - then indeed, he is*** *[one]* ***of them. Indeed, Allāh guides not the wrongdoing people. ﴿*** [650]

- ***In keeping with the 1917 Balfour declaration and the 1916 Sykes-Picot agreement, the UK and France began dividing up Ottoman Arab lands. Some of these lands were seized to establish the Zionist Jewish state of Israel. Remaining lands were broken up into weak states of Jordan, Iraq, Syria, Lebanon, and so on. This is because the UK preferred weak, disunited states as they could be more easily controlled by the West and Israel. After World War II, the UK and France would decline and be replaced by the US. Also, by this time, the Zionist lobby was the strongest lobby in the US and directed US foreign policy in the Middle East. Israel, with US help, would continue to work to keep the Muslim areas of the Middle East divided into weak states, doing this with the help from the US government.***

Response to: *"Israel, with US help, would continue to work to keep the Muslim areas of the Middle East divided into weak states, doing this with the help from the US government."*

No doubt, this is correct. But pay close attention to what Daniel is trying to imply in the context of his thesis statement, in this second half of this debate. The topic of the debate is: "**Should *Sunnīs* Ally with *Shī`ah*?**"

[649] *Sūrat Āl `Imrān*, 28
[650] *Sūrat al-Mā'idah*, 51

He has wrapped up the divide-and-conquer aspirations of *Islām's* post-World War II enemies (i.e. the English and the French) and conflated that plot with an imposed division between *Ahl as-Sunnah* and the *Rāfiḍah,* as if the tragedy of Muslims divided by these imposed national borders was somehow synonymous with the division of *Ahl as-Sunnah* from the *Rāfiḍah*. So, by Daniel's logic and implication, the real tragedy of the Sykes-Picot Agreement was that it caused the division between *Ahl as-Sunnah* and the *Rāfiḍah*!

Not only is this patently absurd to suggest in light of the fact that the *Sunnī-Rāfiḍī* divide existed centuries before Sykes or Picot were even born, but it's also even silly in light of the agreement itself, which locked *Sunnīs* and *Rāfiḍī's* inside the <u>same</u> exact nations he mentioned: "...***Jordan, Iraq, Syria, Lebanon, and so on.***" And ironically, that imposed nationalism Daniel is railing against was often a reason why tensions between these fabricated nation state's *Sunnīs* and *Rāfiḍah* <u>cooled</u>, as sectarianism began to fade in favour of nationalism.

Anthropologists and historians agree that a rise of state nationalism/patriotism naturally results in a reduction of sectarianism among co-citizens. This is a simple byproduct of one's identity being linked more to a nationalistic framework, than a religious-doctrinal context. And this was precisely what occurred with the fracture of the Muslim *Ummah* into nation states by Sykes-Picot:

Palestinian-born (Gaza), Middle Eastern historian and academic, Fadi Elhusseini writes:

"Thirdly, in tandem with a similar wave of nationalism in Europe, this approach was adopted and bolstered by the British who tried to determine a weakening of the Ottoman Empire from within. <u>Thus, fueling nationalistic fervor was deemed important in order to encourage Arabs to eradicate any other subordination, mainly Islamism, which inevitably meant uprooting any connection to the Ottoman Sultan and warding off of any yearnings for Ottoman heritage and tradition</u>. The overriding reason behind this state of affairs was the concern, and hence the desire for trying to hinder any attempt of the ruler of the Ottomans as a spiritual leader of all Muslims to call for Jihad or Holy War against the British." [651]

The point here is that, yes, Sykes-Picot divided Muslims from one another in what used to be simply the *Ummah* of *Islām*. And yes, that geographically imposed nationalism was a major factor in Britain's ability to hand over Palestine to the Zionists, which became a custodial responsibility inherited by the US after World War II. But this has nothing to do, whatsoever, with an increasing division between *Ahl as-Sunnah* and the *Rāfiḍah*. If anything, unlike what Daniel is trying to suggest, it actually <u>weakened</u> that division, as *Sunnī* and *Rāfiḍī* citizens began to self-identify as "Jordanians", "Iraqis", "Syrians", "Lebanese" and so on.

- ***Keeping Muslim states weak puts Israel in a position not only to dominate the region, but to gradually annex Muslim lands and establish greater Israel. This is in keeping with***

[651] "*The Arab World between the Dilemma of Nationalism and Sectarian Conflicts*", Pg. 43

Jewish religious teachings. Such teachings promise the Jews all lands between the Euphrates and Nile Rivers. Jews are commanded to genocide all non-Jews in these lands in their religious texts. So that means genociding not only Palestinians, but all Lebanese, Syrians, Jordanians, as well as many inhabitants of Egypt, Iraq, and Saudi Arabia.

Response to: *"Keeping Muslim states weak puts Israel in a position not only to dominate the region, but to gradually annex Muslim lands and establish greater Israel."*

Firstly, it would be helpful for Daniel to define what he means by "Muslim states". For the most part, the political leadership of these countries are nothing more than puppet regimes who are subservient to the US and its interests. In terms of governance, there is hardly anything "Muslim" about these states. [652]

Secondly, in contrast to his point, strengthening those "states" and regimes does nothing to help protect "Muslim lands" from being annexed by "greater Israel". The number #2 recipient of US foreign aid in the region is Egypt (#1 being Isreal). Is Egypt a "weak state"? Or is it a strong state, based on its alliance with the US and Israel? Egypt has one of the largest militaries in the middle east, if not THE largest. What good is there in that strength when it serves *Islām's* enemies? Did the strength of Egypt prevent Israel from annexing southern Lebanon or the Golan Heights in Syria?

Thirdly, one of the MAJOR factors in the weakening of these lands surrounding the territory Daniel is referring to, is the warfare waged upon *Ahl as-Sunnah* by the *Rāfiḍah* militias who he is attempting to convince his audience they should ally themselves with!

- ***It's evident that this makes Israel and the US, rather than Iran, the greatest danger to Muslims in the Middle East.*** [653] ***Israel's divide-and-conquer policy receives classic expression in the 'Yinon Plan' published in 1982 by high-ranking Israeli official.*** [654] ***The stated aim of the 'Yinon Plan' is to promote sectarian and ethnic conflict within Muslim majority states. The 'Yinon Plan' places special emphasis on doing this in Lebanon, Iraq, and Syria. The aim is to promote Sunnī-Shī`ah conflict in Lebanon, Iraq, Syria. It's also to promote Arab Kurdish ethnic conflict in Iraq and Syria. The 'Yanom Plan' also fosters sectarian and ethnic conflict between Muslim majority states, like between Arab states and Iran and Turkey. Conflict between Muslims is promoted in many ways. Israel pushes the US to sanction and invade Muslim majority countries, weakening and collapsing the***

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[652] Look to the **Introduction** of Part 1: ***The Current State of Affairs in the so-called "Sunnī Countries" and "The-Enemy-of-my-Enemy-is-my-Friend" Doctrine***

[653] We have responded to this assertion and its irrelevance regarding the question of a proposed *Sūnni-Shī`ah* alliance, as well as the essentially impossible nature of this calculation in the first place.

[654] We have already clarified that the "divide" aspect of this schism between *Ahl as-Sunnah* and the *Rāfiḍah*, which is the basis of Part 2 of this debate, took place centuries before the formation of the so-called state Daniel is referring to.

governments. With no unifying central government, the population naturally splits into sectarian and ethnic groups, which fight one another to fill the power vacuum.

Response to: *"The stated aim of the 'Yinon Plan' is to promote sectarian and ethnic conflict within Muslim majority states."*

It's interesting how Daniel raises the issue of the Jewish "Yinon Plan" as promoting sectarian division among the Muslim *Ummah*. Let's talk about the ultimate prototype for this plan, which even pre-dated it, by centuries. As we will see, this particular plan actually resulted in the creation of the *Rāfiḍah* in the first place!

`Abdullāh Ibn Saba', was a Jew from Yemen [655] who travelled to the lands of the Muslims in order to misguide them. Historians trace his efforts finding receptive ears in Al-Baṣrah, [656] and then in Al-Kūfah, where he formed certain allies before finally being expelled, [657] making his way to Ash-Shām, where he was expelled again, finally arriving in Egypt. [658] He emerged amongst the Muslims of Al-Madīnah between the years 34-35 H. during the *Khilāfah* of `Uthmān Ibn `Affān (رَضِيَ اللهُ عَنْهُ). [659] While outwardly professing *Islām*, he began calling for the people to rebel against `Uthmān, along with delegations from Egypt. [660] It was this uprising, in part, which led to the besiegement of `Uthmān (رَضِيَ اللهُ عَنْهُ) and his eventual murder. [661]

Next, during the *Khilāfah* of `Alī Ibn Abī Tālib (رَضِيَ اللهُ عَنْهُ), `Abdullāh Ibn Saba' formed a group around him who would listen to his exaggerated claims about `Alī. Historically, these were called *As-Sabā'iyyah*, which were the precursors of the modern *Rāfiḍah* and *Nuṣayrīṣ*, who fabricated claims regarding the infallibility of `Alī and ascribed divinity to him. It was these same *'Sabā'iyyah'* who `Alī Ibn Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) burned with fire [662] as Ibn Taymiyyah mentioned:

"وَأَوَّلُ مَنْ ابْتَدَعَ الْقَوْلَ بِالْعِصْمَةِ لِعَلِيّ وَبِالنَّصِّ عَلَيْهِ فِي الْخِلَافَةِ هُوَ رَأْسُ هَؤُلَاءِ الْمُنَافِقِينَ عَبْدُ اللَّهِ بْنُ سَبَأٍ الَّذِي كَانَ يَهُودِيًّا فَأَظْهَرَ الْإِسْلَامَ وَأَرَادَ فَسَادَ دِينِ الْإِسْلَامِ كَمَا أَفْسَدَ بولص دِينَ النَّصَارَى وَقَدْ أَرَادَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ قَتْلَ هَذَا لِمَا بَلَغَهُ أَنَّهُ يَسُبُّ أَبَا بَكْر وَعُمَر حَتَّى هَرَبَ مِنْهُ كَمَا أَنَّ عَلِيًّا حَرَقَ الْغَالِيَةَ الَّذِينَ ادَّعُوا فِيهِ الْإِلَهِيَّةَ وَقَالَ فِي الْمُفَضِّلَةِ: لَا أُوتى بِأَحَدٍ يُفَضِّلُنِي

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[655] Look to "*Tārīkh ar-Rusuli wal-Mulūk*", by Aṭ-Ṭabarī, Vol. 4/340 and "*Tārīkh Madīnati Dimashq*", by Ibn `Asākir, Vol. 3/28

[656] Look to "*Tārīkh ar-Rusuli wal-Mulūk*", by Aṭ-Ṭabarī, Vol. 4/326

[657] Look to "*Tārīkh ar-Rusuli wal-Mulūk*", by Aṭ-Ṭabarī, Vol. 4/327 and "*Al-Kāmil Fit-Tārīkh*", by Ibn al-Athīr, Vol. 3/144

[658] Look to "*Tārīkh ar-Rusuli wal-Mulūk*", by Aṭ-Ṭabarī, Vol. 4/340 and "*Al-Bidāyah wan-Nihāyah*", by Ibn Kathīr, Vol. 7/284

[659] Look to "*Al-Kāmil Fit-Tārīkh*", by Ibn al-Athīr, Vol. 3/77 and "*Al-Bidāyah wan-Nihāyah*", by Ibn Kathīr, Vol. 7/167

[660] Look to "*Al-Bidāyah wan-Nihāyah*", by Ibn Kathīr, Vol. 7/190

[661] Look to "*Al-Bidāyah wan-Nihāyah*", by Ibn Kathīr, Vol. 7/183

[662] The origin of this story is found in the "*Ṣaḥīḥ*" of *Imām* Al-Bukhārī, on the authority of `Ikrimah (#2,854) and (#6,524).

عَلَى أَبِي بَكْرٍ وَعُمَرَ إِلَّا جَلَدْته جَلْدَ الْمُفْتَرِي. فَهَؤُلَاءِ الضَّالُّونَ الْمُفْتَرُونَ أَتْبَاعُ الزَّنَادِقَةِ الْمُنَافِقُونَ يُعَطِّلُونَ شِعَارَ الْإِسْلَامِ وَقِيَامَ عَمُودِهِ وَأَعْظَمُهُ سُنَنُ الْهُدَى الَّتِي سَنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ هَذَا الْإِفْكِ."

"And the first one to innovate the claim of infallibility for \`Alī and his explicit designation for the *Khilāfah* was the leader of these hypocrites, \`Abdullāh Ibn Saba', who was a Jew that pretended to be a Muslim and wanted to corrupt the religion of *Islām*, just as Paul corrupted the religion of the Christians. And *Āmīr al-Mu'minīn*, \`Alī Ibn Abī Ṭālib, wanted to kill this one due to what reached him that he was cursing Abū Bakr and \`Umar, so he fled from him. Likewise, \`Alī also burned the extremists who claimed that he was divine, and he said about *Al-Mufaḍilah*: 'If anyone comes to me who prefers me over Abū Bakr and \`Umar, I will whip him the whipping of a fabricator.' So, these misguided fabricators (and) followers of heretical hypocrites inactivate the symbols of *Islām* and its pillar and greatest traditions of guidance established by the Messenger of Allāh (ﷺ) with the likes of this slander." [663]

And it was these *'Sabā'iyyah'* – named after the Jew, Ibn Saba', who conspired to misguide and divide the Muslims – which represented the first ever expression of what would be called *Shī\`ism* today.

And Ath-Thahābī (d. 748 H.) said:

"عَبْدُ اللَّهِ بْنُ سَبَأٍ مِنْ غُلَاةِ الشِّيعَةِ ضَالٌّ مُضِلٌّ."

"\`Abdullāh Ibn Saba' was from the extremist *Shī\`ah*; misguided (himself) and one who misguides (others)." [664]

And Ibn Ḥajar al-\`Asqalānī (d. 773 H.) said:

"وَزَعَمَ أَبُو الْمُظَفَّرِ الْإِسْفَرَايِنِيُّ فِي الْمِلَلِ وَالنِّحَلِ أَنَّ الَّذِينَ أَحْرَقَهُمْ عَلِيٌّ طَائِفَةٌ مِنَ الرَّوَافِضِ ادَّعَوْا فِيهِ الْإِلَهِيَّةَ وَهُمُ السَّبَائِيَّةُ. وَكَانَ كَبِيرُهُمْ عَبْدُ اللَّهِ بْنُ سَبَأٍ يَهُودِيًّا ثُمَّ أَظْهَرَ الْإِسْلَامَ وَابْتَدَعَ هَذِهِ الْمَقَالَةَ. وَهَذَا يُمْكِنُ أَنْ يَكُونَ أَصْلُهُ مَا رُوِّينَاهُ فِي الْجُزْءِ الثَّالِثِ مِنْ حَدِيثِ أَبِي طَاهِرٍ الْمُخَلِّصِ مِنْ طَرِيقِ عَبْدِ اللَّهِ بْنِ شَرِيكٍ الْعَامِرِيِّ عَنْ أَبِيهِ قَالَ: قِيلَ لِعَلِيٍّ: إِنَّ هُنَا قَوْمًا عَلَى بَابِ الْمَسْجِدِ يَدَّعُونَ أَنَّكَ رَبُّهُمْ. فَدَعَاهُمْ فَقَالَ لَهُمْ: وَيْلَكُمْ مَا تَقُولُونَ؟ قَالُوا: أَنْتَ رَبُّنَا وَخَالِقُنَا وَرَازِقُنَا. فَقَالَ: وَيْلَكُمْ إِنَّمَا أَنَا عَبْدٌ مِثْلُكُمْ آكُلُ الطَّعَامَ كَمَا تَأْكُلُونَ وَأَشْرَبُ كَمَا تَشْرَبُونَ إِنْ أَطَعْتُ اللَّهَ أَثَابَنِي إِنْ شَاءَ وَإِنْ عَصَيْتُهُ خَشِيتُ أَنْ يُعَذِّبَنِي. فَاتَّقُوا اللَّهَ وَارْجِعُوا. فَأَبَوْا. فَلَمَّا كَانَ الْغَدُ غَدَوْا عَلَيْهِ فَجَاءَ قَنْبَرٌ فَقَالَ: قَدْ وَاللَّهِ رَجَعُوا يَقُولُونَ ذَلِكَ الْكَلَامَ. فَقَالَ: أَدْخِلْهُمْ. فَقَالُوا كَذَلِكَ. فَلَمَّا كَانَ الثَّالِثُ قَالَ: لَئِنْ قُلْتُمْ ذَلِكَ لَأَقْتُلَنَّكُمْ بِأَخْبَثِ قِتْلَةٍ. فَأَبَوْا إِلَّا ذَلِكَ. فَقَالَ: يَا قَنْبَرُ ائْتِنِي بِفَعْلَةٍ مَعَهُمْ مَرُورُوهُمْ فَخُدَّ لَهُمْ أُخْدُودًا بَيْنَ بَابِ الْمَسْجِدِ وَالْقَصْرِ. وَقَالَ: احْفِرُوا فَأَبْعِدُوا فِي الْأَرْضِ وَجَاءَ بِالْحَطَبِ فَطَرَحَهُ بِالنَّارِ فِي الْأُخْدُودِ وَقَالَ: إِنِّي طَارِحُكُمْ فِيهَا أَوْ

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[663] *"Majmū\` al-Fatāwā"*, Vol. 4/518-519

[664] *"Al-Muġnī Fiḍ-Ḍu\`afā'"*, Vol. 1/339 and *"Al-Mīzān"*, Vol. 2/426

تَرْجِعُوا. فَأَبَوْا أَنْ يَرْجِعُوا فَقَذَفَ بِهِمْ فِيهَا حَتَّى إِذَا احْتَرَقُوا قَالَ: إِنِّي إِذَا رَأَيْتُ أَمْرًا مُنْكَرًا ... أَوْقَدْتُ نَارِي وَدَعَوْتُ قَنْبَرًا. وَهَذَا سَنَدٌ حَسَنٌ."

"Abul-Muṭhaffar al-Isfarāyīnī stated in *'Al-Milal wan-Niḥal '* that those whom `Alī burned were a group of *Rāfiḍīs* who claimed divinity in him, and they are the *'Sabā'iyyah'*. And their leader, '`Abdullāh Ibn Sabā', was a Jew who then professed *Islām* and innovated this statement (i.e. about `Alī). The origin of this could be what was narrated to us in the third part of the *Ḥadīth* of Abū Ṭāhir al-Mukhalliṣ, by way of `Abdullāh Ibn Sharīk al-`Āmirī, from his father, who said: 'It was said to `Alī: 'There are people here at the door of the *Masjid* who claim that you are their Lord.' So, he called them and said to them: 'Woe to you, what are you saying? They said: 'You are our Lord, our Creator and our Provider!' So, he said: 'Woe to you! I am only a slave like you. I eat food as you eat and drink as you drink. If I obey Allāh, He will reward me if He wills, and if I disobey Him, I fear that He will punish me. So, fear Allāh and return (from what you have said).' But they refused. When the next day came, they went to him. Qanbar came and said: 'By Allāh, they have come back saying those words.' He said, 'Let them in.' Then they said this (same thing). When the third time came, he said, 'If you say that (again), I will kill you in the worst way.' But they refused to do anything else. So, he said: 'O Qanbar, bring me workers who will have with them their ropes.' So, trenches were dug for them between the door of the *Masjid* and the palace and said: 'Dig down, far into the ground.' Then he brought firewood and threw it into the fire in the trench and said: 'I will throw you into it unless you turn back.' But they refused to turn back. So, he threw them into it until when they were burned, he said (in poetry form):

Indeed, when I see something reprehensible *** *I light my fire and call for Qanbar*

(Ibn Ḥajar said:) And this is a *Ḥasan* chain of transmission." [665]

And As-Saffārīnī (d. 1188 H) said about the *'Sabā'iyyah'* sect:

"وَهُمْ أَتْبَاعُ عَبْدِ اللَّهِ بْنِ سَبَأٍ الَّذِي قَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنْتَ الْإِلَهُ حَقًّا. فَأَحْرَقَ مِنْ أَصْحَابِ هَذِهِ الْمَقَالَةِ مَنْ قَدَرَ عَلَيْهِ مِنْهُمْ فَخَدَّ لَهُمْ أَخَادِيدَ وَأَحْرَقَهُمْ بِالنَّارِ."

"And they were the followers of `Abdullāh Ibn Saba' who said to *Amīr al-Mu'minīn*, `Alī Ibn Abī Ṭālib (رَضِيَ اللَّهُ عَنْهُ): 'You are truly the God', so he burned whoever he could of the people who held this view by digging trenches for them and burning them in the fire." [666]

As we said, since Daniel is so interested in avoiding Jewish conspiracies against *Islām* which cause division and fragment the *Ummah*, he should review the first one to ever be successful. Whereas the "Yinon Plan" certainly may be a legitimate strategy of Israeli intelligence, it was the "Saba' Plan", which ultimately introduced the concepts embraced by the *Rāfiḍah* in our time. And yet

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[665] *"Fatḥ al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī "*, Vol. 12/270

[666] *"Lawāmi` al-Anwār al-Bahiyyah wa Sawāṭi` al-Asrār al-Athariyyah Li-Sharḥ ad-Durrah al-Maḍiyyah Fī `Aqīdah al-Firqah al-Marḍiyyah"*, Vol. 1/80

these modern-day '*Sabā'iyyah'* are the ones Daniel wants *Ahl as-Sunnah* to ally with against the descendants of the very group who created them in the first place!

Why warn us about a plan published in 1982 CE, while falling right into the trap of one that began in 35 H.?!

- ***As a result, the US attacks on the Iraqi and Syrian governments have immediately resulted in intense conflicts between Sunnī and Shī`ah as well as Sunnī Arabs and Sunnī Kurds in the two countries. The US prevents Muslim majority states from allying with one another or helping one another. Rather, the US pushes Muslim majority states to form alliances against one another like the Abraham Accords, which pit Sunnī Arabs against Shī`ah Iran. Since the 1980's, we have seen Lebanon, Iraq, Syria, Yemen, and elsewhere completely destroyed by sectarian and ethnic conflict. Moreover, during just the past 2 decades of the war on terror, five million Muslim lives have been lost in conflicts initiated or exacerbated by the US and Israel.***

Response to: *"As a result, the US attacks on the Iraqi and Syrian governments have immediately resulted in intense conflicts between Sunnī and Shī`ah as well as Sunnī Arabs and Sunnī Kurds in the two countries."*

We have already discussed, at length, how the *Sunnī-Shī`ī* clash – both doctrinally and militarily – predates the existence of either the US or Israel, by centuries. So, it would be redundant to restate how "US attacks" were not a cause for this conflict between the two groups in Iraq or Syria, or anywhere else for that matter. But it's interesting that Daniel brings up "***Sunnī* Kurds**" in this context.

Perhaps the most historically and *Islāmically* influential of all "***Sunnī* Kurds**" to emerge from this region was Salāḥuddīn Ayūbī (aka 'Salahiddin' or 'Saladin'). [667] Most Muslims and even many non-Muslims know him as the leading Muslim figure responsible for liberating Al-Quds (Jerusalem) from the Christian Crusaders. However, prior to his campaigns against the Crusaders in *Ash-Shām*, Salāḥuddīn al-Ayūbī (رَحِمَهُ ٱللَّٰه) completed another liberation campaign in neighbouring Egypt, which he prioritized ahead of the Holy Land.

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[667] **Note:** It is important to acknowledge that some Muslim historians have classified Salāḥuddīn Ayyūbī (رَحِمَهُ ٱللَّٰه) among the *Ash`arīs*. Despite that allegation, and despite our efforts to verify that claim through searching for writings or statements attributed to Salāḥuddīn whereby he performed *Ta'wīl* (allegorical interpretations) of Allāh's Attributes (i.e. one of the primary features of the *Ash`arī `Aqīdah*) or separated actions from *Īmān* (i.e. a secondary feature of the *Ash`arī `Aqīdah*), we were not able to find a single such authentically attributed writing or statement from Salāḥuddīn doing either. What we did find, however, was a plethora of scholars from *Ahl as-Sunnah* praising his *Jihād* and him personally, including the same leaders of the *Ḥanbalī* school, which Daniel claimed made *Takfīr* of the *Ash`arīs*. [Look to **Response: "...and Takfīred the Ash`arīs and the Māturīdīs..."** from **Part 1** of this essay.]

Before we get there, we need to talk about the sect which spun off from the Twelver/*Rāfiḍah*, a little bit. [668]

As we alluded to previously when pointing out the *Kufr* of the *Rāfiḍī* concept of *Al-Badā'* (a change to the divine decree, due to 'New Circumstances'), the sixth infallible "*Imām*" of the *Rāfiḍīs* was Ja`far aṣ-Ṣādiq. Ja`far had two sons; Ismā`īl (the elder), and Mūsā (the younger). Being the eldest son, the Twelver/*Rāfiḍīs* believed that Ismā`īl Ibn Ja`far would naturally inherit his father's infallible status as the seventh "*Imām*" upon the latter's death. Therefore, he was considered the seventh "*Imām*" in-waiting. However, when Ismā`īl died, prior to the death of his father, this left Mūsā Ibn Ja`far as his father's sole heir. So, after fabricating their *Kufr* concept of *Al-Badā'* (a change to the divine decree, due to 'New Circumstances'), which implies that Allāh (تَعَالَىٰ) was unaware of what the future held, the Twelver/*Rāfiḍīs* settled upon the view that Mūsā Ibn Ja`far had instead been divinely decreed as their seventh infallible "*Imām*".

This controversial claim, which was fabricated in the first place to protect the myth of the *Rāfiḍī* "*Imāmate*", resulted in a split, with some accepting Mūsā Ibn Ja`far as the seventh "*Imām*" and others insisting that Ismā`īl had either faked his own death to protect himself from the plots of the *Sunnī* `Abbāsid opposition, or that he really did die, which meant that his son, Muḥammad Ibn Ismā`īl would have inherited the "*Imāmate*" from him. [669]

This schism resulted in a sect splintering away from the Twelver/*Rāfiḍah*, called '*Al-Ismā`īliyyah*' (i.e. the *Ismā`īlīs*), adopting the title based on the moniker for who they believed was the correct heir to Ja`far aṣ-Ṣādiq, as the seventh infallible "*Imām*".

One particular family among these *Ismā`īlīs*, which claimed descendancy from Fāṭimah (رَضِيَ ٱللَّهُ عَنْهَا) established themselves in Northern Africa and militarily took over Egypt, governing as monarchs for approximately 200 years. The patriarch of this family and its first ruler over Egypt was Al-Mu`izz li-Dīnillāh Mu`āth Ibn Manṣūr al-`Ubaydī who formerly took over Egypt in 362 H. [670] Thus, this governance became known as the Dynasty of '*Al-`Ubaydiyyīn*' (*`Ubaydīs*) or '*Al-Fāṭimiyyah*' (*Fāṭimids*).

During that *Fāṭimid* governance in Egypt, at a time when the Crusades were in full effect (490 – 670 H.) and Al-Quds (Jerusalem) was under Christian occupation, Yūsuf Ibn Shādī (a.k.a. Salāḥuddīn) was born in a Kurdish-*Sunnī* family, in Iraq (567 H.). Salāḥuddīn's uncle, Asaduddīn Shīrkū was a general in Nūruddīn Zankī's army, which was waging *Jihād* against the Crusaders in Ash-Shām. Salāḥuddīn served in these military campaigns against the Crusaders, under his uncle's command. These campaigns led both Salāḥuddīn and his commander uncle, Asaduddīn, to Egypt where, because of his success in repelling Crusader advances near Alexandria, the *Fāṭimid* King,

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[668] We spoke about this briefly in **Part 1** of this response essay, under: **Response: *"…Twelvers have reformed their doctrines heavily over time…"*** and also **Essential Note:** *The Rāfiḍī Concept of Al-Badā' (a Change to the Divine Decree, due to "New Circumstances")*

[669] We are deliberately summarizing the discussion for the sake of brevity here, as this incident is not the main point.

[670] Look to *"Siyar A`lām an-Nubalā'"*, by Ath-Thahabī, Vol. 15/160

Al-`Āḍid, showed his gratitude by offering the latter a position as minister in the *Fāṭimid* government. When Asaduddīn died later that year, Salāḥuddīn was promoted to this position as his replacement. Salāḥuddīn (رَحِمَهُ الله) – a loyal *Sunnī* to the *`Abbāsid Khilāfah* – then took this position and used it to completely dismantle the *Shī`ī Ismā`īlī Fāṭimid* dynasty and restore Egypt under the authority of the *Sunnī `Abbāsid Khilāfah*. [671]

Ath-Thahabī (رَحِمَهُ الله) said:

"تَلَاشَى أَمْرُ الْعَاضِدِ مَعَ صَلَاحِ الدِّينِ إِلَى أَنْ خَلَعَهُ وَخَطَبَ لِبَنِي الْعَبَّاسِ وَاسْتَأْصَلَ شَأْفَةَ بَنِي عُبَيْدٍ، وَمَحَّقَ دَوْلَةَ الرَّفْضِ."

"The matter of Al-`Āḍid (i.e. the final *Fāṭimid* King) faded away with Salāḥuddīn until he deposed him and delivered *Khuṭbahs* for the *`Abbāsids*, eradicated the influence of the *`Ubaydīs* and wiped out the State of *Rafḍ*." [672]

And it is noteworthy to point out that Ath-Thahabī here refers to Egypt under these *`Ubaydīs* as "the State of *Rafḍ*", demonstrating that he didn't see these *Ismā`īlīs* to be significantly different than the Twelver *Shī`ah* they emerged from.

Not only did Salāḥuddīn restore Egypt politically and militarily to the authority of *Ahl as-Sunnah*, but in 566 H., he also implemented policies under his governance, ensuring that the *Shī`ī Ismā`īlīs* and their legacy was completely erased from Egyptian society, including:

a) Dismissing all *Shī`ī* judges in Egyptian courts, and restricting the judiciary exclusively to *Ahl as-Sunnah*
b) Burning the *Shī`ī Ismā`īlī* books, which the *Fāṭimids* used to promote their *`Aqīdah*
c) Eliminating the rituals and innovations that the *Fāṭimids* had introduced into the religion
d) Prohibiting the inclusion of the phrase: "I bear witness that `Alī is the *Walī* (guardian) of Allāh" in the *Athān*
e) Abolishing their *Shī`ī* holidays, and in return ordered the *Du`āt* to publicly supplicate for the Rightly-Guided *Khalīfahs*, the *Ṣaḥābah*, and the 'Mothers of the Believers' (رَضِيَ اللَّهُ عَنْهُمْ)
f) Eliminating the *Shī`ī Ismā`īlī* Friday *Khuṭbahs* at Al-Azhar *Masjid*, the most important centre for *Shī`ī Ismā`īlī Da`wah*, and suspended *Shī`ī Ismā`īlī* classes there. He also dismissed their *Du`āt* and abolished their *Da`wah* councils.
g) Building schools dedicated to spreading the knowledge of *Ahl as-Sunnah* and allocating endowments for them
h) Abolishing the use of *Fāṭimid* currencies, because they carried *Shī`ī* slogans on them, such as the phrase: "`Alī is the *Walī* (guardian) of Allāh."

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[671] This summary is a massively abridged version of the historical events of this period, for the sake of brevity. For references and details, look to "*Salāḥuddīn al-Ayyūbī wa Juhūduhu Fil-Qaḍā' `Alad-Dawlah al-Fāṭimiyyah wa Taḥrīr Baytil-Maqdis* (Salāḥuddīn al-Ayyūbī and His Efforts in Eliminating the *Fāṭimid* State and Liberating Jerusalem)" by the historian Dr. `Alī Muḥammad aṣ-Ṣallābī
[672] "*Siyar A`lām an-Nubalā'* ", by Ath-Thahabī, Vol. 15/211

i) Continuing *Jihādī* military campaigns against the remnants of *Shī`ism* in Ash-Shām and Yemen [673]

As we stated earlier, all of this took place during years when the Muslims in *Ash-Shām* were suffering under the oppression of Roman Crusader invaders, and while Al-Quds (Jerusalem) itself was occupied by Christians. So, the questions remain: Why did Salāḥuddīn (رَحِمَهُ الله) view these *Shī`ah Ismā`īlīs* a priority to deal with during this critical period, while Al-Quds (Jerusalem) itself was under the occupation of *Ahl al-Kitāb*? Didn't these *Shī`ah* have the same enemy as *the Sunnīs*? Weren't those same Crusaders trying to invade Alexandria just years before this? Why wouldn't Salāḥuddīn simply ally with the *Shī`ah* army of *Fāṭimid* Egypt and lead a unified *Sunnī-Shī`ī* campaign against the occupiers of Al-Quds? Was Salāḥuddīn (رَحِمَهُ الله) an "***extreme Sunnī-sectarian***"? Did he "***share many basic views of ISIS***"?

If only Salāḥuddīn (رَحِمَهُ الله) had the religious wisdom, geopolitical awareness and shrewd military prowess of Daniel, perhaps he could have become a legendary liberator of Al-Quds, restoring the Muslims of that region to dignity and *Islāmic* governance! Oh, wait...!

And what was the response of the classical scholars of *Ahl as-Sunnah* towards Salāḥuddīn (رَحِمَهُ الله) for his prioritization of removing the *Fāṭimids* of Egypt, <u>before</u> he liberated Al-Quds?

Ibn Taymiyyah (رَحِمَهُ الله) said:

"ثُمَّ بَعْدَ مَوْتِهِ فَتَحَهَا مُلُوكُ السُّنَّةِ مِثْلُ صَلَاحِ الدِّينِ وَظَهَرَتْ فِيهَا كَلِمَةُ السُّنَّةِ الْمُخَالِفَةِ لِلرَّافِضَةِ ثُمَّ صَارَ الْعِلْمُ وَالسُّنَّةُ يَكْثُرُ بِهَا وَيَظْهَرُ."

"Then, after his death (i.e. Al-`Āḍid) the *Sunnī* kings like Salāḥuddīn conquered it (i.e. Egypt), and the word of the *Sunnah* appeared in it, in opposition to the *Rāfiḍah*. Then knowledge and the *Sunnah* began to increase and emerge there." [674]

And again, like Ath-Thahabī did previously, Ibn Taymiyyah refers to these *Ismā`īlīs* as "the *Rāfiḍah*" showing how little difference he saw between them and the Twelver *Shī`ah* that spawned them.

And he said:

"فَلَمَّا ظَهَرَ النِّفَاقُ وَالْبِدَعُ وَالْفُجُورُ الْمُخَالِفُ لِدِينِ الرَّسُولِ سُلِّطَتْ عَلَيْهِمْ الْأَعْدَاءُ فَخَرَجَتْ الرُّومُ النَّصَارَى إلَى الشَّامِ وَالْجَزِيرَةِ مَرَّةً بَعْدَ مَرَّةٍ وَأَخَذُوا الثُّغُورَ الشَّامِيَّةَ شَيْئًا بَعْدَ شَيْءٍ إلَى أَنْ أَخَذُوا بَيْتَ الْمَقْدِسِ فِي أَوَاخِرِ الْمِائَةِ الرَّابِعَةِ وَبَعْدَ هَذَا بِمُدَّةٍ حَاصَرُوا دِمَشْقَ وَكَانَ أَهْلُ الشَّامِ بِأَسْوَأِ حَالٍ بَيْنَ الْكُفَّارِ النَّصَارَى وَالْمُنَافِقِينَ الْمَلَاحِدَةِ إلَى أَنْ تَوَلَّى نُورُ الدِّينِ الشَّهِيدُ وَقَامَ بِمَا قَامَ بِهِ مِنْ أَمْرِ

[673] Look to "*Al-Kāmil Fit-Tārīkh*", by Ibn al-Athīr, Vol. 12/366 and "*Al-Bidāyah wan-Nihāyah*", by Ibn Kathīr, Vol. 12/327
[674] "*Majmū al-Fatāwā*", Vol. 4/18

الْإِسْلَامِ وَإِظْهَارِهِ وَالْجِهَادِ لِأَعْدَائِهِ ثُمَّ اسْتَنْجَدَ بِهِ مُلُوكُ مِصْرَ بَنُو عَبَيْدٍ عَلَى النَّصَارَى فَأَنْجَدَهُمْ وَجَرَتْ فُصُولٌ كَثِيرَةٌ إِلَى أَنْ أُخِذَتْ مِصْرُ مِنْ بَنِي عُبَيْدٍ أَخَذَهَا صَلَاحُ الدِّينِ يُوسُفُ بْنُ شَادِي وَخَطَبَ بِهَا لِبَنِي الْعَبَّاسِ فَمِنْ حِينَئِذٍ ظَهَرَ الْإِسْلَامُ بِمِصْرَ بَعْدَ أَنْ مَكَثَتْ بِأَيْدِي الْمُنَافِقِينَ الْمُرْتَدِّينَ عَنْ دِينِ الْإِسْلَامِ مِائَةَ سَنَةٍ."

"Then when *Nifāq* (hypocrisy), *Bid`ah* (innovation) and wickedness that contradicted the religion of the Messenger appeared, the enemies were empowered over them. The Christian Romans went out to *Ash-Shām* and the (Arabian) Peninsula time-after-time, and they occupied the land of *Ash-Shām* little-by-little, until they took Al-Quds (Jerusalem) at the end of the fourth century. A while after this, they besieged Damascus, and the people of *Ash-Shām* were in the worst condition between the Christian *Kāfir* and the atheist hypocrites, until Nūruddīn (Zankī), the *Shahīd*, took over and carried out what he did in the matter of *Islām*, making it openly displayed, and the *Jihād* against its enemies. Then the kings of Egypt, Banū `Ubayd, sought his help against the Christians, and he helped them. Then many seasons passed until Egypt was taken from the `Ubaydīs, and it was seized by Salāḥuddīn Yūsuf Ibn Shādī, who preached there for Banī al-`Abbās (the *Khilāfah*). From that time, *Islām* became dominant in Egypt after it had remained for a hundred years in the hands of the *Munāfiqīn* apostates from *Islām*." **675**

So, look at Ibn Taymiyyah (رَحِمَهُ الله) clearly acknowledging the fact that the Muslims in *Ash-Shām* were under siege by the Romans and that Al-Quds (Jerusalem) was occupied by Crusaders, while Salāḥuddīn (رَحِمَهُ الله) was prioritizing his efforts purifying Egypt from the dominance of these *Shī`ah `Ubaydīs*. Not only does Ibn Taymiyyah make note of those facts, he praises Salāḥuddīn (رَحِمَهُ الله) for his actions.

And Ibn al-Qayyim (رَحِمَهُ الله) said about the *Fāṭimids*:

"وَهُمْ مُلُوكُ الْقَرَامِطَةِ الْبَاطِنِيَّةِ أَعْدَاءَ الدِّينِ فَتَسَتَّرُوا بِالرَّفْضِ وَالِانْتِسَابِ كَذِبًا إِلَى أَهْلِ الْبَيْتِ وَدَانُوا بِدِينِ أَهْلِ الْإِلْحَادِ وَرَوَّجُوهُ وَلَمْ يَزَلْ أَمْرُهُمْ ظَاهِرًا إِلَى أَنْ أَنْقَذَ اللَّهُ الْأُمَّةَ مِنْهُمْ وَنَصَرَ الْإِسْلَامَ بِصَلَاحِ الدِّينِ يُوسُفَ بْنِ أَيُّوبَ فَاسْتَنْقَذَ الْمِلَّةَ الْإِسْلَامِيَّةَ مِنْهُمْ وَأَبَادَهُمْ وَعَادَتْ مِصْرُ دَارَ إِسْلَامٍ بَعْدَ أَنْ كَانَتْ دَارَ نِفَاقٍ وَإِلْحَادٍ فِي زَمَنِهِمْ."

"And they are the *Bāṭinī* Qarmatian kings, the enemies of the religion, who hid themselves behind *Rafḍ* (i.e. as in '*Rāfiḍah*') and false claims to be related to the family of the Prophet (i.e. the *Fāṭimids*). And they followed the religion of the people of atheism and promoted it. Their affair remained dominant until Allāh saved the *Ummah* from them and granted victory to *Islām* through Salāḥuddīn Yūsuf Ibn Ayyūb, who saved the *Islāmic* religion from them and destroyed them. And Egypt returned to being *Dār Islām* after it had been a *Dār* of hypocrisy and atheism in their time." **676**

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675 "*Majmū al-Fatāwā*", Vol. 13/178

676 "*Al-Manār al-Munīf Fiṣ-Ṣaḥīḥi waḍ-Ḍa`īf*", Pg. 154

Again, it's interesting to note that Ibn al-Qayyim (رَحِمَهُ ٱللَّٰهُ) refers to these *Ismā`īlīs* as those "who hid themselves behind *Rafḍ*", casually implying that he sees them virtually indistinguishable from their Twelver *Shī`ah* predecessors.

And again, like Ath-Thahabī and Ibn Taymiyyah, Ibn al-Qayyim mentions nothing but praise for the fact that Salāḥuddīn (رَحِمَهُ ٱللَّٰهُ) chose to wage a campaign against these *Shī`ah*, before seeking the objective he would later achieve in the eventual liberation of Al-Quds (Jerusalem) from *Ahl al-Kitāb* occupation.

- ***The conflicts have also produced thirty-eight million refugees. Israel's policy is not pro-Sunnī or pro-Shi'ī. It's not pro-Arab or pro-Iranian or pro-Kurd. They simply want all these groups to keep fighting one another for as long as possible with the aim that all lose. For example, in the 1980's, Iran and Iraq war between Sunnīs and Shī`ah, Israeli prime minister Menachem Begin famously stated that his hope was for both sides to lose by destroying each other. More recently in the Syrian conflict, leading figures in the Israeli lobby like Daniel Pipes have said that they support neither the Assad forces nor the opposition. Rather, they want to keep both sides fighting each other to create a prolonged stalemate. They argue that the US should step in to help whichever side is being defeated in order to extend the conflict as long as possible.***

Response to: *"Israeli prime minister Menachem Begin famously stated that his hope was for both sides to lose by destroying each other."*

Let's concede the likelihood that the US and Israel and its lobbyists hope and strategize for *Ahl as-Sunnah* and the *Rāfiḍah* to continue the military conflicts between themselves, so that they are "distracted" by one another, instead of focusing on the Zionist occupiers.

Let us ask this simple question:

Since when do the hopes and desires of the enemies of Allāh dictate the Muslim's strategies *vis-à-vis* defensive *Jihād*?

This is reactionary thinking and unwise, to say the least. This proposition from Daniel implies that for Muslims to develop a sound strategy to rescue the Muslims and Al-Quds from Zionist occupation, the Muslims are required to form their policies based on looking to what *Ahl al-Kitāb* decides is good for them, and then simply choosing the opposite of that. He is suggesting that instead of looking to what the *Qur'ān*, *Sunnah* and *Ijmā`* (consensus) dictates in these matters, we need to first find out what our enemies are hoping for and then perform whatever is contrary to their desires. In other words, the desires of the enemies of Allāh become a deciding factor for the Muslims and their policies.

Does this mean that if the 1982 "Yinon Plan", Israeli prime minister Menachem Begin and Zionist shills like Daniel Pipes all stated that their hope was for *Ahl as-Sunnah* and the *Rāfiḍah* to unite

themselves and to eliminate their doctrinal and military conflicts, Daniel would immediately agree with his debate opponents? Is that the simplicity with which Daniel has chosen to frame his evaluation of this complex topic? Is that how simple it would be to sway him in this subject?

And what do you suppose the Crusader occupiers of Al-Quds thought about the strategy of Salāḥuddīn during those years he spent struggling to reform Egypt from a *Fāṭimid Shī`ī* Kingdom to an *Islāmic* state? We can imagine those Crusaders would have been pleased with that development, as they likely perceived it as a "distraction" from the *Sunnī* Egyptians and *Fāṭimids* allying and attacking the Crusader armies. Was this opinion of the Crusader occupiers even a consideration in the mind of Salāḥuddīn (رَحِمَهُ الله)? Certainly not.

The same can be said regarding the opinions of the Crusader occupiers, seventeen years later (583 H.) when Salāḥuddīn (رَحِمَهُ الله) formally conquered Al-Quds, eliminating the Christian occupation and liberating the Muslims from their oppression. The desires and hopes of the enemies of Allāh are not relevant in either context.

- ***We can say much more about how over the past forty years, Sunnī and Shī`ah, as well as Arabs and non-Arabs, have been encouraged to slaughter one another. For example, in the 1980s and 90s, Saddam's Arab nationalist government killed one hundred thousand Sunnī Kurds, fifty to a hundred thousand Shī`ī Iraqis, and expelled more than five hundred thousand Shī`ī Iraqis. This exemplifies the kind of Sunnī sectarian ethnic cleansing associated with the views of my debate opponents today.***

Response to: *"This exemplifies the kind of Sunnī sectarian ethnic cleansing associated with the views of my debate opponents today."*

This is beyond silly. Saddam Hussein's *Ba`thist* regime were not *Sunnī*-sectarians, nor were his actions "***examples***" of "***Sunnī sectarian ethnic cleansing***". The *Ba`thist* ethos was a 100% secularist movement, which took anyone who opposed them – *Sunnī, Shī`ī*, atheist or otherwise – as its enemy and sought to eliminate them. If this meant the elimination of *Sunnī* Arabs or Kurds, they did so. If it meant the elimination of *Shī`ah* Arabs or Persians, they did so. Ironically, Daniel earlier praised Syrian *Ba`thists* as expressions of "***Pan-Islāmism***" when it was practiced by Nureddin al-Atassi and his successor, Hafez al-Assad during the third and fourth Arab-Israel wars, as he said:

"During this period, Sunnī and Shī`ah Arabs allied together to fight wars against Israel to defend Muslim lands, such as the Arab Israeli wars of 1948, 1956, '67, and '73."

So, to Daniel, those Syrian anti-Israel *Ba`thists* in '67 (Nureddin al-Atassi) and '73 (Hafez al-Assad) were heroic "***Pan-Islāmists***" ... *"**fight**(ing)* ***wars against Israel to defend Muslim lands**"*, but Iraq's anti-Israeli *Ba`thists* in the 1980's-90's were somehow "***exemplifying Sunnī sectarian ethnic cleansing***"? This is just a simple example of Daniel's self-contradictory rhetoric in his presentation. It is all the more revealing about Daniel's mentality that he would refer to the

“***Sunnī sectarian ethnic cleansing***” of Saddam’s *Ba`thists* in the 1980s, while remaining silent about Hafez al-Assad’s *Ba`thist* ethnic cleansing of *Ahl as-Sunnah* in this same period, such as the “Hama Massacre” in 1982, which wiped out tens of thousands of *Sunnī* Syrians. [677]

The fact is that those who fight under a *Ba`thist* ideological banner are fighting for *Kufr*, because the *Ba`thist* social and political philosophy overtly opposes the principals of the *Qur’ān* and *Sunnah*. This is true, regardless of whether those *Ba`thists* are Syrians fighting against Zionists in ‘67 and ‘73 or if those *Ba`thists* are Iraqis fighting against *Sunnī* Arabs and Kurds, or *Shī`ah* Arabs and Persians, in the 1980’s-90’s!

The ideology of the Socialist Arab Nationalist *Ba`th* party was initially codified in a compiled series of essays, interviews and transcribed speeches by *Ba`th* Party founder, Syrian Christian and philosopher, Michel Aflaq, comprising his book: “*Fī Sabīl al-Ba`th*” (“In the Path of *Ba`th*”)

Regarding religion, Aflaq emphasized the differences between classic Marxism’s atheism and the *Ba`th* party’s marginal tolerance of religion. But while acknowledging his approval of individuals remaining upon their religion, he nonetheless clearly saw religion itself to be tool of the power-class and a secondary, personal expression of spirituality, which had no practical solutions to the social and political problems, which his philosophy of “Arabism” advocated for. He was also very careful to warn *Ba`thists* that although religion had no real function within its party, they should not openly attack it for fear of provoking a backlash against their movement by religiously committed Arabs.

As he said:

"فَنَحْنُ مَعَ تَبَنِّينَا لِلنَّظْرَةِ السَّلْبِيَّةِ إِلَى الدِّينِ أَيْ رَغْمَ مَعْرِفَتِنَا الطَّرِيقَةَ الرَّجْعِيَّةَ الَّتِي اسْتُخْدِمَ الدِّينُ بِهَا لِيَكُونَ دَاعِمًا لِلظُّلْمِ وَالتَّأَخُّرِ وَالْعُبُودِيَّةِ نَثِقُ رَغْمَ ذَلِكَ بِأَنَّ الْإِنْسَانَ يَسْتَطِيعُ أَنْ يَثُورَ عَلَى هَذِهِ الْكَيْفِيَّةِ فِي اسْتِخْدَامِ الدِّينِ وَعَلَى هَذَا النَّوْعِ مِنْ التَّدَيُّنِ الْكَاذِبِ وَالْمُشَوَّهِ وَأَنْ يُعْطِيَ فِي نَفْسِ الْوَقْتِ لِلدِّينِ الْحَقِيقِيِّ الصَّادِقِ حَقَّهُ."

“So, while we adopt a negative view of religion – that is, despite our knowledge of the reactionary way in which religion has been used to support injustice, backwardness, and slavery – we nevertheless believe that man can revolt against this way of using religion, and against this type of false and distorted religiosity, and at the same time give true and honest religion its due.” [678]

And:

"إِنَّ جُمْهُورَ شَعْبِنَا مَا زَالَ مُتَأَخِّرًا وَمَا زَالَ خَاضِعًا لِمُؤَثِّرَاتِ رِجَالِ الدِّينِ مِنْ شَتَّى الْمَذَاهِبِ وَالطَّوَائِفِ. فَلَوْ أَنَّنَا ذَهَبْنَا إِلَى جُمْهُورِ الشَّعْبِ، وَلَيْسَ لَنَا غِنًى عَنْهُ إِذْ بِدُونِهِ لَا نَسْتَطِيعُ أَنْ نُحَقِّقَ أَيَّ تَبْدِيلٍ أَسَاسِيٍّ فِي الْحَيَاةِ الْعَرَبِيَّةِ، لَوْ ذَهَبْنَا إِلَيْهِ بِأَفْكَارٍ فَجَّةٍ وَبِأَسَالِيبَ غَيْرِ مُحْكَمَةٍ وَتَصَرَّفْنَا تَصَرُّفَاتٍ هِيَ أَقْرَبُ إِلَى رُدُودِ الْفِعْلِ وَالنَّزَقِ وَالْمَرَضِ النَّفْسِيِّ مِنْهَا إِلَى الْإِيمَانِ بِحَرَكَةٍ مُنْقِذَةٍ، فَأَخَذْنَا نَطْعَنُ

[677] https://www.aljazeera.com/news/2025/2/27/hama-a-rebellious-syrian-town-that-can-finally-mourn-the-assad-massacre

[678] “*Fī Sabīl al-Ba`th*”, Vol. 1/126

بِالدِّينِ وَنَتَبَجَّحُ بِالْكُفْرِ وَنَتَحَدَّى شُعُورَ الشَّعْبِ فِي مَا يَعْتَبِرُهُ هُوَ مُقَدَّسًا وَثَمِينًا نَكُونُ بِدُونِ فَائِدَةٍ وَبِدُونِ أَيِّ مُقَابِلٍ أَغْلَقْنَا أَبْوَابَ الشَّعْبِ فِي وَجْهِ الدَّعْوَةِ وَأَوْجَدْنَا سِتَارًا كَثِيفًا بَيْنَنَا وَبَيْنَهُ حَتَّى لَا يَعُودَ قَابِلًا أَوْ مُسْتَعِدًّا لِأَنْ يَسْمَعَ مِنَّا شَيْئًا أَوْ أَنْ يُسَايِرَنَا فِي نِضَالِنَا وَدَعْوَتِنَا."

"If we go to the masses of the people – and we cannot do without them, for without them we cannot achieve any fundamental change in Arab life – if we go to them with crude ideas and ill-advised methods and behave in ways that are closer to reactions, impulsiveness and psychological illness than to belief in a saving movement, and we begin to attack religion, boast of disbelief and challenge the feelings of the people in what they consider sacred and precious, we will have uselessly and without any reward, closed the doors of the people to the call and created a thick curtain between us and them so that they will no longer be receptive or willing to hear anything from us or to accompany us in our struggle and our call." [679]

This marginalization of religion in public and political life devolved into explicit secularism with *Ba`th* Party ideologue and atheist, Ibrāhīm Khalāṣ, declaring:

"الطَّرِيقُ الْوَحِيدُ لِتَشْيِيدِ حَضَارَةِ الْعَرَبِ وَبِنَاءِ الْمُجْتَمَعِ الْعَرَبِيِّ هُوَ خَلْقُ الْإِنْسَانِ الِاشْتِرَاكِيِّ الْعَرَبِيِّ الْجَدِيدِ الَّذِي يُؤْمِنُ بِأَنَّ اللَّهَ وَالْأَدْيَانَ وَالْإِقْطَاعَ وَرَأْسَ الْمَالِ وَكُلَّ الْقِيَمِ الَّتِي سَادَتْ الْمُجْتَمَعَ السَّابِقَ لَيْسَتْ إِلَّا دُمًى مُحَنَّطَةً فِي مَتَاحِفِ التَّارِيخِ."

"The only way to construct an Arab civilization and build an Arab society is to create the new Arab socialist individual who believes that Allāh, religions, feudalism, capitalism and all the values that prevailed in previous society are nothing but mummified dolls in history museums." [680]

And secularism eventually morphed into outright hostile anti-religious dogma with mantras of *Shirk* and *Kufr*, such as the famous *Ba`thist* slogan:

آمَنْتُ بِالْبَعْثِ رَبًّا لَا شَرِيكَ لَهُ	***	وَبِالْعُرُوبَةِ دِينًا مَا لَهُ ثَانٍ
I believe in Ba'th as a Lord without partner	***	***and in Arabism as a religion without a second.*** [681]

The point is that Daniel is clearly conflating the actions of *Ba'thists* like Saddam Hussein who eliminated his opposition – which included *Sunnī* Arabs and Kurds – with the type of accusatory "crimes" he imagines "***exemplifies***" ***[...]*** "***Sunnī sectarian ethnic cleansing.***"

Meanwhile, earlier in this same presentation, he was clearly lauding other openly *Ba`thist* leaders who also eliminated their *Sunnī* opposition in places like Hama, Syria – yet he is silent about those crimes! So, apparently if you fight against Israel, even if it's to advance the *Kufr* of *Ba`thism*, while

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679 "*Fī Sabīl al-Ba`th*", Vol. 1/128

680 "*Majallat Jaysh as-Sha`b as-Sūrī* " Magazine, 04-25-1967

681 "*Mawsū`at al-Mathāhib al-Fikriyah al-Mu`āṣirah*", Vol. 1/301; "*Al-Ikhwān al-Muslimīn wal-Mu'āmarah `Alā Sūriyā*", by Jābir Rizq, Pg. 111

ethnically cleansing *Sunnī* Arabs, Daniel will call you a "***Pan-Islāmist***". But if you do the same thing in a country like Iraq, [682] which doesn't even share a border with Israel in the first place, but you kill Arab and Persian *Shī`ah*, Daniel will call you an "***extreme Sunnī sectarian***."

We want to again remind the readers... These quotes from Daniel were not unplanned, *off-the-cuff* remarks! These were scripted, prepared statements, which he read – along with the help of visual aids – and delivered as oral thesis statements to his debate opponents!

- ***Another case is Darfur. Between 2003 and 2020, Sunnī Arabs in Sudan killed three-hundred thousand black African Sunnīs in Darfur.***

Response to: *"Another case is Darfur. Between 2003 and 2020, Sunnī Arabs in Sudan killed three hundred thousand black African Sunnīs in Darfur."*

At this point it should be evident that Daniel is simply looking to throw any examples he can of tribal, political, ethnic or nationalistic murders committed by "*Sunnīs*" to bolster his claims that these are all based upon a strategy of divide-and-conquer, which started with Sykes-Picot and was inherited by the US and Israel. He also clearly has an agenda to portray any conflicts involving *Sunnīs* – even those which involve *Sunnīs* killing other *Sunnīs* – as examples of "***Sunnī sectarian ethnic cleansing.***" It is irrelevant to Daniel if these killings were carried out by militias loyal to apostates who wage war against *Islām* itself, by refusing to govern according to the *Sharī`ah*. It is likewise irrelevant if those "*Sunnī* " killings are committed for reasons that have nothing whatsoever to do with *Islām* or sectarianism at all. If Daniel can find examples of "*Sunnīs*" mass-killing anyone – even themselves – he will lump them in and claim that it ***"exemplifies the kind of Sunnī sectarian ethnic cleansing"*** he seeks to eliminate, by uniting *Ahl as-Sunnah* with the *Rāfiḍah*.

Considering the context of this claim about Sudan and Darfur specifically, what are we meant to understand from this exactly? Does Daniel contend that Israel – as part of its "Yinon Plan", and the US, as some kind of black-ops CIA plot – were fomenting "intra-*Sunnī* " anti-black hatred among Arab Sudanese *Sunnīs* in order to protect Israel from the impending threat of black African Sudanese Muslims? Is that the logic? Or is he simply looking for any possible example of mass-killings where the victims and perpetrators are nominally "*Sunnī* ", so that he can throw it on his "evidence" pile, in support of his theory?

- ***The Syrian conflict, which began in 2011, has resulted in six-hundred thousand deaths. Here, we've seen extreme Sunnī sectarian violence by ISIS and other rebel forces, but we've seen far worse from Shī'ī sectarian violence by the Alawi dominated Syrian government with the help of Shī'ī, Iran, and Hezbollah. The rebels have killed two-hundred thousand. Meanwhile, the government has killed four-hundred thousand,***

[682] https://unpacked.media/the-gulf-war-why-did-iraq-launch-missiles-at-israel/

including huge numbers of civilians. This is a disaster. There's also the complex Yemeni conflict that's resulted in four-hundred thousand deaths where Sunnī Saudi Arabia played a major role.

Response to: *"There's also the complex Yemeni conflict that's resulted in four-hundred thousand deaths where Sunnī Saudi Arabia played a major role."*

Again, as he did earlier with examples of the *Ba`thists* and Arab Sudanese militias, he is claiming that the conflict between Saudi and Yemen is somehow just another example of the kind of sectarian conflict which he seeks to reconcile. And to tie all these various cases together, he offers one example, which is a genuine sectarian conflict, as he said:

"...ISIS and other rebel forces, but we've seen far worse from Shī'ī sectarian violence by the `Alawī dominated Syrian government with the help of Shī'ī, Iran, and Hezbollah."

Yes, these are examples of genuine sectarian conflicts, because by-and-large, those groups are religiously motivated.

But who thinks Saudi Arabia's war against Yemen is religiously motivated by sectarian supremacy? Are we to imagine that the Saudi government is so radical in support of the *`Aqīdah* of *Ahl as-Sunnah wal-Jamā`ah* that they are going to war with Yemen, based on *Islāmic* grounds? Are we to imagine that the Saudi government's intense *Ġayrah* (protective instincts) towards the *Dīn* of *Islām* is what motivates them to militarily fight their *Shī`ah* neighbours, while also simultaneously secularizing their society, abolishing the laws of the *Sharī`ah*, locking up *Sunnī* scholars in dungeons, maintaining alliances with the US and seeking to normalize relations with Israel? Are we seriously supposed to think that these actions are somehow compatible with an extremist zeal for *Sunnī* sectarianism?

These are the kinds of things we here from overt "*Madkhalīs*" – attempting to portray the Saudi government as rigid defenders of *Ahl as-Sunnah wal-Jamā`ah*! Is this what is being claimed regarding their regime? Or is this case simply being thrown in the "evidence" pile, because it's a convenient example of what can be labeled "***extreme Sunnī-sectarianism***"?

This is the kind of self-contradictory rhetoric that was engaged in throughout the entirety of Part 2 of this debate and it's plain to see for anyone objective enough to perceive it.

Conclusion from the Debate and the Response

During the second half of this debate, Daniel portrayed himself as a 'Pan-*Islāmist'* while condemning Arab Nationalism. However, due to a series of obvious erroneous historical errors, he wound up classifying 'Pan-Arab Nationalists' and 'Arab Nationalists' as 'Pan-*Islāmists'*. He also

attributed examples of what he considered 'Pan-*Islāmism'* to contemporary groups without substantiating those claims, and often in the face of easily debunked fabrications about the history of the Middle East during and since World War I. He condemned one group of Muslims allying with a regional European power, while simultaneously praising another group of Muslims for allying with a different regional European power, even though both groups wanted the same things (i.e. wealth and power). He characterized secular political parties like the Arab Socialist *Ba`thists* and open reformist monarchies, like the Saudi Kingdom as if they were religiously motivated "*Sunnī*-sectarians" and invoked mass-killings that have nothing whatsoever to do with *Islām* (much less sectarianism), in a vain attempt to inflate his examples of those kinds of sectarian atrocities for shock value.

These false claims and *faux* historical assertions were the only evidence he could attempt to leverage in support of his advocacy for *Ahl as-Sunnah* allying with the *Rāfiḍah*. He offered no *Qur'ānic* guidance for his proposition, except for an *Āyah* about reconciling believers, despite the fact that the *Āyah* preceding that one, commands: ﴿ ***fight against the transgressing group until they return to Allāh's command.*** ﴾ This is because his main underlying principle is not the *Qur'ān* or *Sunnah* at all. Rather, it is 'the-enemy-of-my-enemy-is-my-friend' doctrine; something that most of us outgrow in middle school. To build up his case, Daniel continued his strategy from Part 1 of this debate whereby he mischaracterized and misrepresented details, erected strawmen arguments and attempted "gotcha" questions to his opponents, by invoking violence, intolerance and extremism – the same types of accusations his former debate opponents have launched towards him. However, whereas he misquoted and misrepresented scholarly statements in Part 1 of this debate, in this second half, he misrepresented historical facts, including making outrageous self-contradictory claims that fail cursory historical scrutiny. Additionally, he referred to the strategies and desires of the enemies of Muslims, as if those intentions and efforts constitute some kind of guidance for us to rely upon in terms of what determines our responses, rather than the *Qur'ān*, *Sunnah* or *Ijmā`* (consensus).

Alternatively, we have quoted *Fatāwā* from six contemporary scholars of *Ahl as-Sunnah* prohibiting this kind of alliance and referred to the Book of Allāh and the legal conclusions of the jurists among the various *Sunnī* legal schools, and actual historians to conclude that this proposed alliance is <u>not</u> permissible. We have pointed out the self-contradictory claims of Daniel and his erroneous historical assertions by quoting historical experts, in peer-reviewed and published books and essays, along with their references.

This debate and the position Daniel rigidly advocated for was a disaster for him and it is a lesson for those of us in the field of *Da`wah* should study and seek to avoid. *Du`āt* and students of knowledge in the field of *Da`wah* will make mistakes. This is an unavoidable part of *Da`wah*. The worst thing you can do when you are in the middle of a mistake is to double-down on that error. Granted, it is not always clear at the time of a mistake that your position is wrong – even if it's motivated by a good intention or for a noble cause. And we can agree that hindsight is 20/20.

But there are aspects of our personalities that need to be carefully reflected upon to help us avoid the arrogance that would cause you to glue yourself to a mistake to the point where it

eventually destroys you. This is especially the case when people reach out to you privately to urge you to reconsider your advocacy of nonsensical strategies, offer you evidence of your mistakes and then you dismiss that advice and turn away from those who are advising you. If you build up a large following or audience, in the age of social media *Da`wah*, and put yourself out as some kind of premier debating specialist without having solid grounded knowledge of *Islāmic* fundamentals, or even 20th century history, what happened to Daniel could easily happen to any of us. Moreover, if you lack the attribute of self-reflection and impulsively respond defensively to any criticism of what you are advocating for, you can take a large fall and lose much of the good will you build up over your *Da`wah* career.